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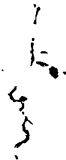
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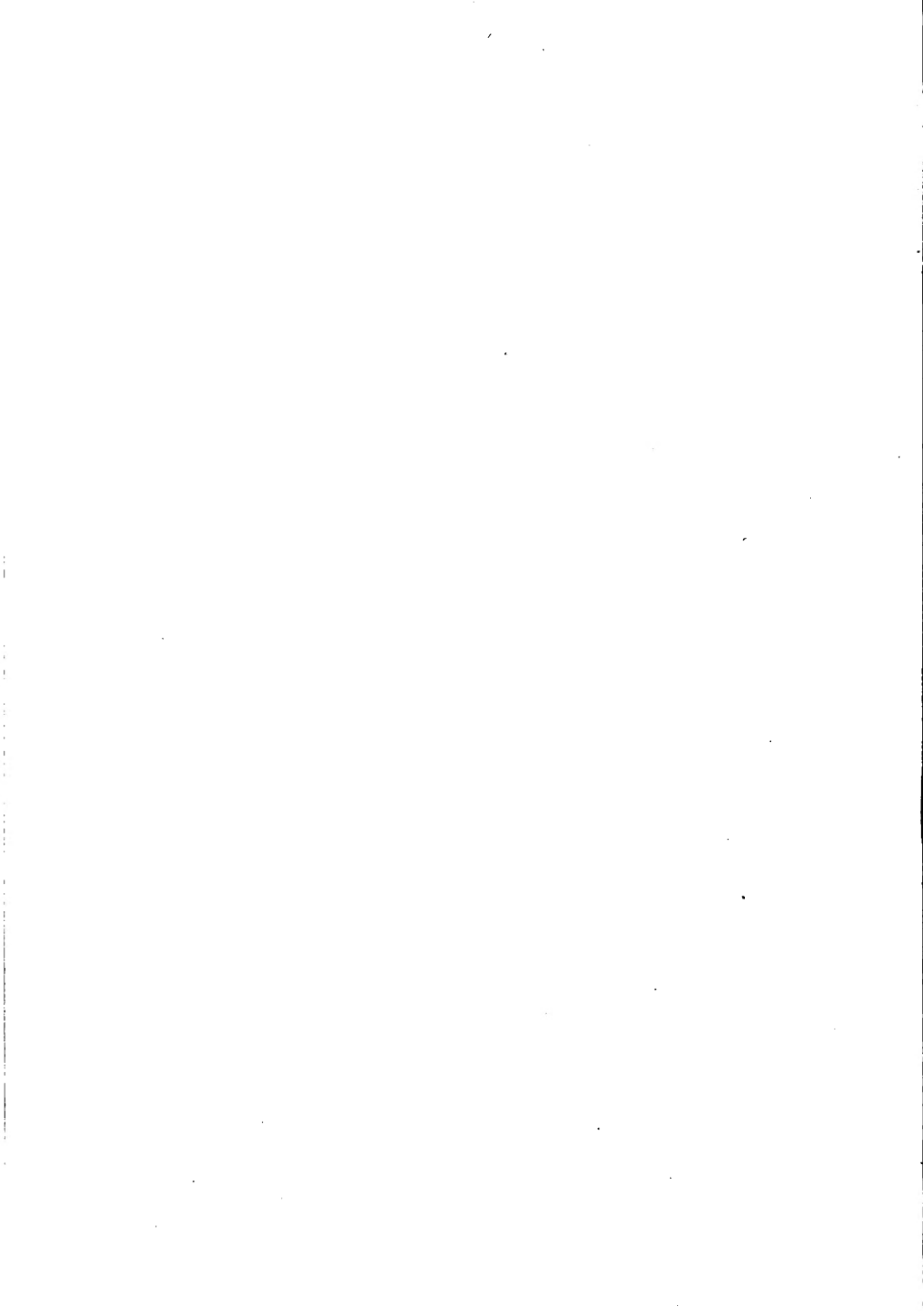
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THE  
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OF  
HOMER'S ILIAD

WITH  
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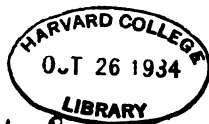
*FOR THE USE OF SCHOOLS*

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BOSTON, U.S.A.  
PUBLISHED BY GINN & COMPANY  
1896

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## PREFACE.

THE Text of this edition of the First Books of Homer's *Iliad* is that of *Homeri Ilias edidit Guilielmus Dindorf: editio quinta correctior quam curavit C. Hentze*. Leipzig, 1884.

The Commentary has been adapted to the use of schools from that of *Homer's Iliad, Books I.-III., edited on the basis of the Ameis-Hentze edition by T. D. Seymour*, in the College Series of Greek Authors.

The Introduction has been simplified and enlarged, according to the needs of the present work, from the Editor's *Introduction to the Language and Verse of Homer*, also in the College Series of Greek Authors.

The Vocabulary has been prepared from the poem itself, but with the use of Seber's *Index Homericus*, Frohwein's *Verbum Homericum*, Ebeling's great *Lexicon Homericum*, and Seiler-Capelle's *Wörterbuch über die Gedichte des Homeros*.

For a somewhat fuller illustration of the Greek text and of Homeric forms, the Editor refers to the above-mentioned volumes of the College Series of Greek Authors.

Reference is made to Books of the *Iliad* by the capital letters of the Greek alphabet, A, B, Γ, κτλ.; to Books of the *Odyssey*, by the small letters, α, β, γ, κτλ. References preceded by the symbol [§] are to the Introduction. *H.* stands for the Greek Grammar of Hadley-Allen; *G.* stands for Goodwin's Greek Grammar. Other abbreviations are intended to be self-interpreting. Translations are in *italics*; paraphrases are enclosed in double inverted commas; quotations are enclosed in single inverted commas.

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## INTRODUCTION.

§ 1. EPIC POETRY. The Homeric Poems are the oldest remains of Greek literature, but they were not the earliest poems of the Greeks. Lyric poetry naturally precedes epic poetry. Every nation has love songs, war songs, and dirges, before it has narrative poems. Those early songs of the Greeks are all lost, although traces of them are found in the *Iliad* and *Odyssey*. Doubtless the Greeks had also many brief songs, narrating exploits in war and hair-breadth 'scapes in adventure, before any one thought of composing a long epic poem. In the *Iliad* and *Odyssey* are found indications of poems about the adventures of Heracles, of the Argonautic Expedition for the Golden Fleece, and of short songs about the expedition against Troy. The earlier and shorter epic poems were used freely by Homer (for this name may fairly be given to the man who formed the plan of the *Iliad*, and to whom its unity is due) in the composition of the *Iliad*, and again, after him, additions were made by other bards. The *Iliad* thus contains Pre-Homeric, Homeric, and Post-Homeric elements. Some scholars lay more stress on the one class of elements, while other scholars lay more stress on another. But the lover of the poem, who reads it attentively again and again, generally feels the essential unity and harmony of the work more forcibly than the inconsistencies and discrepancies on which have been based the arguments for the different authorship of different parts of the poem. Composed at a time when the art of writing was not familiar to the people, when Greece had no 'reading public,' the poem was made to be recited and heard, not to be read. It would, then, be composed in parts which could be recited at one sitting. The poet would not be solicitous to preserve exact harmony of detail between lays which were not likely to be sung in immediate succession nor on the same occasion. He would not begin his work with the plan of composing a poem of 15,000 verses, but, finding that his theme was popular and admitted of indefinite expansion, he would naturally develop what had been only indicated before. Thus the Books of the *Iliad* doubtless were not composed in the order in which they stand in our texts. The first part of the First Book must have been the earliest composed, for that is the basis of the rest of the poem; but Books II.-VI.

(and still more, Books VII.—X.) may have been composed after Book XI., in order to fill up the details of the story.

The beginner need not (and should not) be disturbed by questions as to the diverse authorship of different parts of the *Iliad*. The subject is exceedingly complicated, and cannot be studied profitably until the student is perfectly familiar with the entire poem, and with similar literature in other languages. The student should strive to enjoy and appreciate the Homeric Poems, — not to analyze them.<sup>1</sup>

§ 2. a. Scholars now do not ask where Homer was born, but rather where Greek epic poetry had its rise. The Muses were ‘Pierian Muses,’ ‘Ολύμπια δώματ’ ἔχουσαι, and their earliest home seems to have been on the slopes of Mt. Olympus, in Pierian Thessaly. Thence epic poetry was carried by the Aeolians to Asia Minor, where it was adopted and perfected by the Ionians. The Homeric Poems still contain many Aeolic forms in words and phrases for which the Ionians had no metrical equivalent.

b. No one can tell the exact date of the composition of the Homeric Poems. Probably they were essentially in their present form as early as the Eighth Century B.C.

§ 3. a. An Epic Poem is a narration in heroic verse of a dignified story of considerable length which has a definite beginning, middle, and end, and an organic relation of parts. The time of the action should not be so long as to make difficult a general view of the story. The poet puts as much as possible of his tale into the mouth of his actors, and so the *Iliad* is strongly dramatic. In the First Book, the first 427 verses are almost entirely dramatic, the narrative serving simply as ‘stage directions.’ Epic poetry was the mother of the drama.

<sup>1</sup> The famous Homeric Question, as to the composition of the Homeric Poems, was first treated in a scientific way by a German scholar, Friedrich August Wolf, in his *Prolegomena ad Homerum*, 1795. He claimed that the *Iliad* and the *Odyssey* were not the work of one poet, and that the unity of each poem was given to it by scholars at the court of Pisistratus in Athens, in the Sixth Century B.C. He based his view on external arguments, which have grown weaker rather than stronger since his day, and are almost entirely neglected now. About half a century later, in 1837, another German scholar, Lachmann, divided the *Iliad* into sixteen different lays, resting his division on internal arguments, i.e., on the inconsistencies of different parts. The discussion now continues, with the use of internal arguments, but scholars are less inclined than a few years ago to suppose that the *Iliad* is a conglomeration of separate lays, a ‘fortuitous concurrence of atoms,’ and are more disposed to favor the idea of a natural and organic development, — such as was suggested for the *Odyssey* by Kirchhoff in 1859.

b. The Homeric Poems used to be compared with Vergil's *Aeneid*, Dante's *Divina Commedia*, and Milton's *Paradise Lost*. But men have come to see a difference between the Natural Epic and the Literary Epic. Vergil had no personal (only an artistic) interest in the battles and adventures of his hero. He sends Aeneas to Hades simply because the Homeric Odysseus had been there; he makes Aeneas tell the story of his wanderings and sufferings to Queen Dido, because Odysseus had told a similar story to King Alcinoüs. Vergil consciously strives to unite the characteristics of both *Iliad* and *Odyssey*, and begins his poem with *arma virumque cano*,—the *arma* being for the *Iliad* and the *virum* for the *Odyssey*. Vergil is self-conscious, too, in the use of *cano*,—he remembers that he is the court poet of Augustus, and borrows the word 'sing,' although his poem was not meant to be sung but to be read. But Homer is in earnest when he says, *ἄεδε θεά, Sing, goddess!*

In the Epics of Vergil, Dante, and Milton, more grace and finish are expected, and more studied thought. 'The capital distinction of Homeric poetry,' as Professor Jebb has well said, 'is that it has all the freshness and simplicity of a primitive age,—all the charm which we associate with the "childhood of the world"; while on the other hand it has completely surmounted the rudeness of form, the struggle of thought with language, the tendency to grotesque or ignoble modes of speech, the incapacity for equable maintenance of a high level, which belong to the primitive stage of literature.'

c. A great Natural Epic is possible only in a nation which has a rich and varied mythology. Hence, the Romans, being without a mythology of their own, could have no great Natural Epic.

§ 4. a. Homer's story of the Siege of Troy certainly was not intended as a history of an actual occurrence. The poet says again and again that he is of a later generation. He asks the Muse to tell the story, since she alone knows what really happened. Doubtless many such battles were fought and many such sieges endured in Asia Minor about 1000 years B.C.

b. Dr. Heinrich Schliemann was led by his Homeric enthusiasm, a few years ago, to excavate the site of Hissarlik ('Ilium Novum') in the Troad, near the Hellespont, and that of Mycenæ in Argolis. In both places he found indications and remains of ancient wealth and power which justified the Homeric epithets of Ilios and Mycenæ, and made more probable the belief that the story of the expedition against Troy was founded on fact. Mycenæ may have been the chief city of Peloponnesus, at one time. An armada may have been led by the King of Mycenæ against Troy. But certainly most of the incidents and names of heroes were invented.

§ 5. a. HOMERIC LIFE. The Homeric Poems give a picture of life in Greece which differs in important particulars from that of the classical or historical period. The poet knows no one name for Greece as opposed to other lands. The Greeks are 'Argives,' 'Achaeans,' or 'Danaans.' The 'Hellenes' are as yet only the inhabitants of a small district in Thessaly. The names of 'Attica' and 'Peloponnesus' are unheard. Thebes seems to be in ruins. Athens has no special distinction. Menelaus, king of Sparta, and his country are comparatively insignificant, although the war was undertaken to avenge the wrong which he had suffered from Paris. The brother of Menelaus, Agamemnon, king of Mycenae, is the chief monarch of Greece. The Greek colonies and the Greek cities of Asia Minor are not mentioned. Monarchy prevails; democracies seem to be unknown. The king is also commander-in-chief of the army, judge, and priest. As head of the nation he represents it before the gods, but his power is practically limited. Public opinion is strong, although Homer has no word for law.

b. Monarchy prevails among the gods as among men. Zeus ('Jupiter') is mightier than all the rest together. Athena ('Minerva') and Apollo are next to Zeus in power. Athena is the chief divinity of war. Ares ('Mars') is comparatively insignificant. Dionysus ('Bacchus') is not as yet admitted to the circle of gods on Olympus. Asclepius ('Aesculapius') is still a mortal. Pan and the Satyrs are unknown. The gift of prophecy is granted to individual men. The oracle of Delphi is hardly mentioned. Temples are uncommon.

c. The Homeric knights do not ride on horseback, but fight from chariots. They roast their meat, and do not boil it. They sit at table, and do not recline at dinner. They buy their wives by large gifts of cattle to the parents. The most useful metal is copper or bronze; iron is little used. Coined money is unknown; all trade is barter. The occupations of the rich and poor differ little. Princes tend flocks and build houses; princesses fetch water and wash clothes. The heroes are their own butchers and cooks.

§ 6. THE STORY OF THE *ILIAD*. a. The action of the *Iliad* itself covers only a few days, but many allusions are made to preceding events which complete the story.

Paris (whose Greek name was *Alexander*), son of King Priam of Troy (or Ilios) on the shore of the Hellespont, on the northwest corner of Asia Minor, carries away Helen, wife of King Menelaus of Sparta. The Achaeans (Greeks) unite to avenge the wrong, under command of Agamemnon, king of Mycenae, the brother of Menelaus. Nestor and Odysseus visit Thessaly and enlist Achilles (son of Peleus and the sea-goddess



Thetis) and his friend Patroclus. The Greeks assemble at Aulis. There a portent is seen, which the seer Calchas interprets to mean that they shall fight for nine years around Troy, and capture the city in the tenth year. On their way to Troy, they stop at the island of Lemnos, where they are hospitably entertained, and where they leave one of their chiefs, Philoctetes, who has been bitten by a water-snake. On their arrival at Troy, Menelaus and Odysseus go to the city as ambassadors, and demand the return of Helen, which is refused. Some of the Trojans even urge that the ambassadors be put to death; but their host Antenor and others secure their safety. The Achaeans begin the siege. The Trojans send to their neighbors and gain allies.

b. The siege is not very close. The Greek camp is at a considerable distance from the city, and the Greeks cannot devote all of their time to fighting. They are obliged to make expeditions against the neighboring towns in order to obtain supplies. In these marauding forays, the men of the sacked towns are killed or sent to other countries to be sold as slaves; the women are often brought to the Greek camp before Troy. Meanwhile, the wealth of the city of Troy is nearly exhausted. The Trojans have been obliged to pay and support their allies, and have been shut out from the use of their fields. They are afraid to meet the Greeks in open battle.

c. Of the gods, Hera ('Juno'), Athena, and Poseidon ('Neptune') favor the Achaeans; Aphrodite ('Venus'), Ares, and Apollo favor the Trojans.

§ 7. a. The *Iliad* begins in the midst of the tenth year of the war. Chryseis, the daughter of a priest of Apollo, had been captured on one of the marauding expeditions of the Achaeans, and was given to Agamemnon as the 'first-fruit' of the spoils. The captive's aged father comes to the Greek camp, bearing the fillets of Apollo as his official insignia, and begs to be allowed to ransom his daughter, but Agamemnon sends him away, slighting his request. As he leaves the Greek camp, the old priest prays for vengeance to his god, Apollo, who hears his prayer and sends pestilence upon the Achaeans. For nine days the plague rages in the camp, but on the tenth day an assembly is called by Achilles, who urges that some seer be questioned of the cause of the god's anger. The old seer Calchas tells the truth. Achilles reproaches Agamemnon, and the two heroes quarrel. At last Agamemnon sends Chryseis home to her father, but takes from Achilles his prize of honor, Briseis. Achilles begs his mother, the sea-goddess Thetis, to invoke the aid of Zeus, praying that victory may be granted unto the Trojans until the Achaeans learn to value and honor her son's might. This prayer is reluctantly granted by Zeus, and the First Book closes with a half-ludicrous scene on Olympus.

b. At the opening of the Second Book, Zeus sends to Agamemnon a delusive dream, bidding him to arm the Achaeans for battle, with all haste. After a council of the elders, Agamemnon tries the temper of the soldiers by proposing to return at once to their homes. To his grief, the men accede enthusiastically and begin immediately the preparations for the voyage. They are stopped by Odysseus, who acts under the direction of Athena. A second assembly is held, the Greeks are shamed and awed into remaining, and they prepare for battle. As the Achaean army advances against Troy, the poet gives a muster of the forces, — the 'Catalogue of the Ships,' — which is followed by a less elaborate enumeration of the Trojans and their allies.

c. At the beginning of the Third Book, the opposing armies are about to meet, when Paris challenges Menelaus to a single combat which shall decide the war. The two husbands of Helen, — the wronged Menelaus and the offending Paris, — are the fit champions of the two armies. This scene would naturally belong to the first year of the war; but as the poet begins his story in the tenth year of the war, the best that he can do is to make this combat the beginning of the conflicts which he describes. Priam is called from Troy, and a truce is struck. If Menelaus slays Paris, the Greeks are to take Helen and peaceably return to their homes. If Paris slays Menelaus, the Greeks are to withdraw at once. Menelaus disables Paris and has him in his power, when Aphrodite snatches up her Trojan favorite, and deposits him safely in his home.

d. The terms of the truce have not been fulfilled. Neither combatant has been slain, but the victory fairly belongs to the Greeks. In order that the Trojans may not surrender Helen, and preserve their city, Athena (who hates Troy) descends a third time to the field of war, and incites a Trojan ally to send an arrow at Menelaus. The Greek hero is wounded, and the Greeks, indignant at this treacherous breach of the truce, prepare at once for the battle, and advance upon the enemy, near the close of the Fourth Book.

e. Most of the Fifth Book is devoted to the brave deeds of Diomed, son of Tydeus. Hera, Athena, Aphrodite, and Ares take part in the battle, and the two latter divinities are wounded by Diomed.

f. In the Sixth Book, the Trojans are hard pressed, and Hector returns to the city in order to bid the matrons supplicate Athena's mercy. He calls Paris to return to the field of battle, and takes a beautiful and pathetic farewell of his wife, Andromache.

g. The day which began at the opening of the Second Book ends near the close of the Seventh Book. The coming on of night puts a stop to a single combat between Hector and Telamonian Ajax. The armies strike

a truce for one day, for the burial of the dead. The Greeks spend another day in building a wall about their camp, — a wall which was not needed as long as Achilles was fighting on their side, but which is necessary now that the Trojans are ready to assume the offensive.

h. The Eighth Book tells of a brief day of battle, in which the fortunes of war are continually changing, and in which Zeus continually interferes. At the close of this Book, the Achaeans are driven into their camp, and welcome the approach of night which affords them relief from pursuit and attack. The Trojans bivouac upon the plain and are confident of annihilating their enemies on the morrow.

i. On the night following the battle of the Eighth Book, the Greek leaders send to Achilles an embassy, offering him rich gifts, and begging him to return to the battle, but he stoutly refuses. The account of this embassy fills the Ninth Book.

j. The Tenth Book narrates the visit (on that same night) of Odysseus and Diomed to the Trojan camp, where they slay Rhesus, the Thracian leader, who had just arrived at the field of action.

k. With the Eleventh Book begins the third of the four days of battle of the *Iliad*, — a day which does not close until the end of the Eighteenth Book. Agamemnon distinguishes himself now more than on any other occasion, but retires from the field wounded, and is followed by Diomed and Odysseus who are also disabled. The Trojans press forward to the Greek wall, and at the close of the Twelfth Book, Hector breaks down the great gates, and opens a way for his comrades into the Greek camp.

l. At the opening of the Thirteenth Book, Poseidon comes from the sea in order to aid the Greeks. Hera distracts the attention of Zeus while Poseidon and the Achaeans put the Trojans to rout.

m. At the opening of the Fifteenth Book, Zeus notices what is done on the Trojan plain, and sends Poseidon back to his home in the sea. The Trojans press forward again and reach the Greek ships, and Hector calls for fire that he may burn the fleet.

n. At the opening of the Sixteenth Book, Patroclus begs Achilles to allow him to take the Myrmidons and enter the battle. Achilles sees the flicker of fire among the ships; he consents, and gives his friend his own armor to wear, but directs him to be satisfied with driving the enemy from the camp, and not to attempt the capture of Troy. Patroclus, however, becomes excited by the fray, and follows the Trojans to the very gate of the city. There he is slain by Apollo and Hector.

o. Most of the Seventeenth Book is devoted to the battle around the body of Patroclus. Hector strips off the armor, but the Achaeans with

great difficulty secure the corpse and carry it back to the camp, — hard pressed by the enemy.

p. In the Eighteenth Book, Achilles learns with overwhelming grief of the death of his comrade. His mother Thetis comes from the sea to comfort him. His armor is in the hands of Hector, — stripped from the body of Patroclus. He cannot enter the combat, but he appears unarmed at the trench, and frightens away the Trojans. His mother goes to Olympus to beg for him beautiful armor from Hephaestus ('Vulcan'). Here ends the third day of battle, which began with the opening of the Eleventh Book.

q. In the Nineteenth Book, Achilles is reconciled to Agamemnon. His hatred for Hector and his desire for vengeance on the slayer of Patroclus more than overbalance his more ancient grudge. The fourth day of the battles of the *Iliad* begins. The gods descend to take part in the battle, but do not affect its issue.

r. On the opening of the Twenty-second Book, all the Trojans but Hector are either slain or within the walls of the city. But Hector does not yield to the entreaties of his father and mother, who, from the wall, pray him to return. He awaits Achilles and is slain. His body is dragged to the camp, after the chariot of Achilles.

s. The Twenty-third Book is devoted to the burial of Patroclus, and the funeral games in his honor.

t. In the Twenty-fourth Book, the aged Priam, under the care of the gods, goes to the Achaean camp and obtains from Achilles the body of his son Hector. The 'iracundus, inexorabilis' Achilles appears in a gentler mood. The corpse is brought back to Troy, and the poem closes with the funeral of Hector.

### § 8. *Concise Analysis of the Iliad.*

INTRODUCTION. A. Pestilence. Assembly. Quarrel. Rest from battle. Thetis goes to Zeus on the 21st day.

I. B-H 380. First great battle, on the 22d day. Single combats between Paris and Menelaus, Hector and Ajax.

II. H 381-K. Burial of the dead and building of the wall, on the 23d and 24th days. Second great battle, on the 25th day. Embassy to Achilles. Odysseus and Diomed enter the Trojan camp.

III. A-Σ. Third great battle, on the 26th day. Death of Patroclus. Hephaestus makes armor for Achilles.

IV. T-X. Fourth battle, on the 27th day. Achilles kills Hector.

CONCLUSION. Ψ, Ω. Achilles abuses the body of Hector on days 27-38. Lament for Hector in Troy on days 38-47. Burial of Hector and erection of mound over his body, on the 48th and 49th days.

This scheme shows that the action of the *Iliad* covers but seven weeks. Three of these are occupied by the action of the first book, and three by that of the last two books; only four days are spent in fighting.

§ 9. *The Story after the Action of the Iliad.* For part of the last act in the siege of Troy, indications exist in the *Iliad* and *Odyssey*. Many other details were added by later poets.

a. After the death of Hector, the Amazons come to the help of the Trojans. Their queen is slain by Achilles. Memnon, — a cousin of Hector, — the beautiful son of Eos (*Dawn*) and Tithonus, comes with his Aethiopians. He slays Nestor's son Antilochus, a dear friend of Achilles, but is then himself slain by the mighty son of Thetis. Achilles is overcome by Apollo and Paris, as he is about to force an entrance to the city through the Scaean Gate. His mother comes from the sea, with her sister Nereids, and bewails him. She offers his beautiful armor as a prize to the bravest of the Greeks, and it is awarded to Odysseus. Telamonian Ajax goes mad in his disappointment at not receiving the armor, and commits suicide. Paris is slain, and Helen becomes the wife of his brother Deiphobus. Philoctetes, the bearer of the bow of Heracles, is brought from Lemnos where he had been left (§ 6, B 721 ff.); and Neoptolemus, the young son of Achilles, is brought from the island of Scyros. Odysseus enters the city of Troy as a spy, in the guise of a beggar. Athena suggests to Odysseus the building of the 'wooden horse,' in which the bravest of the Achaeans are hidden, while the rest set fire to their camp and sail away. The Trojans drag the wooden horse within the city, and at night the Greeks return and Troy is sacked.

b. Agamemnon reaches home in safety, but is treacherously murdered by his wife and her paramour, Aegisthus. Menelaus is driven from his course by a storm. Most of his ships are wrecked on the coast of Crete. He himself, with Helen, is carried by the wind to Aegypt, and wanders for eight years before his return to his home at Sparta.

c. Nestor, Diomed, and Idomeneus reach home safely. Ajax, the son of Oileus, is wrecked and drowned.

d. Odysseus is driven by the storm to the land of the Lotus Eaters, thence to the island of Polyphemus (ι), thence to the island of Aeolus, to the land of the Laestrygonians (where eleven of his twelve ships are destroyed), and to the island of Circe where he and his companions remain during a year (κ). Then they go to Hades (λ) to consult the old seer Teiresias. On their return they pass Scylla and Charybdis, they come to the island of the Sun, and (urged by hunger) kill one of his cows. They are punished by shipwreck, from which Odysseus alone escapes. He is borne to the island of Calypso (μ), where he remains for eight years. Then

he returns to his home on Ithaca, enduring many sufferings on the way. He finds his faithful wife, Penelope, surrounded by more than a hundred young and insolent suitors. These he kills, and regains his kingdom.

§ 10. The division of the *Iliad* and *Odyssey*, each into twenty-four books, was not made by the poet himself, nor was it known in the classical period. It seems to have been made by the scholars of Alexandria about 250 years B.C. The 'books' were *lettered* not *numbered*. The large letters of the Greek alphabet (Α, Β, Γ, κτλ.) are used to indicate the books of the *Iliad*; the small letters (α, β, γ, κτλ.) are used for the books of the *Odyssey*.

§ 11. HOMERIC STYLE. a. Matthew Arnold enumerates four essential characteristics of Homer's poetry: 'Homer is rapid in his movement, Homer is plain in his words and style, Homer is simple in his ideas, Homer is noble in his manner. Cowper renders him ill because he is slow in his movement and elaborate in his style; Pope renders him ill because he is artificial both in his style and in his words; Chapman renders him ill because he is fantastic in his ideas.'

If poets and masters have thus failed, clearly it is no easy achievement to translate Homer well, to be at the same time rapid, plain, simple, and noble, — οὐ πως ἄμα πάντα δυνήσεται αὐτὸς ἐλέσθαι. The beginner can at least be simple; he should aim to attain the other qualities also.

b. Pope says in his preface: 'That which in my opinion ought to be the endeavour of any one who translates Homer, is above all things to keep alive that spirit and fire which makes his chief character. In particular places, where the sense can bear any doubt, to follow the strongest and most poetical, as most agreeing with that character. To copy him in all the variations of his style and the different modulations of his numbers. To preserve in the more active or more descriptive parts, a warmth and elevation; in the more sedate or narrative, a plainness and solemnity; in the speeches, a fulness and perspicuity; in the sentences [*sententiae*], a shortness and gravity. Not to neglect even the little figures and turns on the words, nor sometimes the very cast of the periods. Neither to omit or confound any rites or customs of antiquity. . . . To consider him attentively in comparison with Vergil above all the ancients, and with Milton above all the moderns.'

'The story of the *Iliad* is the *Anger* of Achilles, the most short and single subject that was ever chosen by any poet. Yet this he has supplied with a greater number of councils, speeches, battles, and episodes of all kinds than are to be found even in those poems, whose schemes are of the utmost latitude and irregularity. The action is hurried on with the most vehement spirit, and its whole duration occupies not so much as fifty

days. Vergil, for want of so warm a genius, aided himself by taking in a more extensive subject, as well as a greater length of time, and contracting the design of both Homer's poems into one which is but a fourth part as large as his.' Pope, *Translation of Homer*.

c. Cowper says in his preface: 'My chief boast is that I have adhered closely to the original, convinced that every departure from him would be punished with the forfeiture of some grace or beauty for which I could offer no substitute. . . . It has been my point everywhere to be as little verbose as possible. . . . In the affair of style, I have endeavoured neither to creep nor to bluster, for no author is so likely to betray his translator into both these faults as Homer, though himself never guilty of either. . . . The passages which will be least noticed . . . are those which have cost me abundantly the most labour. It is difficult to kill a sheep with dignity in a modern language, to flay and to prepare it for the table, detailing every circumstance of the process. Difficult also, without sinking below the level of poetry, to harness mules to a wagon, particularizing every article of their furniture, straps, rings, staples, and even the tying of the knots that kept all together. Homer, who writes always to the eye, with all his sublimity and grandeur, has the minuteness of a Flemish painter.' Cowper, *Translation of the Iliad*.

d. Two passages from the great German critic, Lessing, are worthy to be remembered in this connection: 'The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. . . . Now let us turn to Homer himself [A 44-53]. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow sends his first shaft against the mules and dogs. Next he turns his poisoned [deadly] darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words.' *Laocoön* xiii. (Miss Frothingham's translation.)

'When Homer wishes to tell us how Agamemnon was dressed, [B 42 ff.] he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his sceptre. We see the clothes while the poet is describing the act of dressing. An inferior writer would have

described the clothes down to the minutest fringe, and of the action we should have seen nothing. . . . How does he manage when he desires to give a more full and minute picture [B 101 ff.] of the sceptre, which is here called only ancestral and undecaying, as a similar one in another place is only χρυσέας ἡλοιοι πεπαρμένον? Does he paint for us, beside the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet would have given such heraldic description in the honest belief that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the sceptre. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and, again, the shepherd's staff of peace-loving Atreus. . . . And so at last I know this sceptre better than if a painter should put it before my eyes, or a second Vulcan give it into my hands.' *Laocoön* xvi.

e. *Direct Discourse.* Like the writers of Holy Scripture, and as in the simple style of ballads and fairy tales and the conversation of children and uneducated persons, the Homeric poet avoids the use of *indirect discourse*; he has no long passages in *oratio obliqua*, in the manner of the reported speeches in Caesar's Commentaries. He passes quickly from indirect to direct discourse. Contrast ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν | . . . καὶ λίσσεται πάντας Ἀχαιούς | . . . ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες | ἐκέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκίσθαι · | παῖδα δ' ἐμοὶ λῦσαί τε φίλην τὰ τ' ἄποινα δέχεσθαι, | αἰζόμενοι Διὸς υἱόν, ἐκηβόλον Ἀπόλλωνα A 12 ff. with its paraphrase which uses indirect discourse, ἐλθὼν ὁ ἱερεὺς εὐχετο ἐκείνους μὲν τοὺς θεοὺς δοῦναι ἐλόντας τὴν Τροίαν αὐτοὺς σωθῆναι, τὴν δὲ θυγατέρα οἱ λῦσαι δεξαμένους ἄποινα καὶ τὸν θεὸν αἰδεσθέντας κτλ. in *Plato Rep.* iii. 393 E.

f. *Principal Clauses.* Similar to this avoidance of indirect discourse is the poet's frequent and ready transition from a subordinate to a principal clause, as ὅς μέγα πάντων | Ἀργείων κρατεῖ καὶ οἱ πειθονται Ἀχαιοί A 78 f. *who rules with might over all the Argives and him (for whom) the Achaeans obey*, ᾧ ἐπὶ πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν A 162.

g. Thus the poet deserts the participial for a finite construction, as ἰοῖσιν ἢ τιτυσκόμενοι λάεσσά τ' ἔβαλλον Γ 80, where τέ . . . τέ mark the imperfect as correlative with the participle.

h. *Order of Words.* The simplicity of the Homeric order of words is most clearly seen by comparing a passage of Homer with a similar pas-



sage of a later Greek poet or of Vergil. Many verses of the *Iliad* and *Odyssey* can be translated into English, word for word as they stand, as *ῥήχομεθ' ἐς Θήβην ἱερὴν πόλιν Ἡετίωνος*, | *τὴν δὲ διεπράθομέν. τε καὶ ἤγομεν ἐνθαδὲ πάντα*. | . . *ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδᾳ καλλιπάρῃον κτλ.* A 366 ff. When the order differs essentially from the English, there are generally rhetorical or poetical reasons why the order is what it is. No one should suppose that the metre compelled the poet to adopt an arrangement of words that was not natural and did not please him. The verse gave prominence not merely to the first word but often to the word before the principal caesural pause (§ 58).

1. The thought of each Homeric verse is somewhat more independent than is the case in later poetry. Other things being equal, a word should be construed with words in the same rather than in another verse. Rarely does a descriptive adjective at the close of one verse agree directly with a noun at the beginning of the next.

j. A noun at the close of one verse often has an adjective apparently in agreement with it at the beginning of the next verse, but this adjective may be regarded as in apposition with the noun; it frequently serves to form a closer connection with a following amplifying clause, as *μῆνιν ἄειδε θεά* . . | *οἰλομένην ἥ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν* A 1 f., where the relative clause explains *οἰλομένην*: the *wrath* was *mortal, deadly*, because it brought ten thousand woes upon the Achaeans. So a few verses later, *ρῶσον ἄνα στρατὸν ὥρσε κακὴν, δλέκοντο δὲ λαοί* A 10, the position of the adjective *κακὴν* is explained by its connection with the thought of the following clause. Cf. *νῦν αὐτῇ μιν νῆες Ἀχαιῶν | ἐν παλάμῃς φορέουσι δικασπόλοι οἱ τε θέμιστας | πρὸς Διὸς εἰρύεται* A 237 ff., where *δικασπόλοι* is explained by the following clause. *αὐτόν* thus often contrasts a man with his companions or possessions, as *ἀπὸ μὲν φίλα εἴματα δύσω | αὐτὸν δὲ κλαίοντα θοῶς ἐπὶ νῆας ἀφῆσω* B 261 ff.

k. The subject of the sentence usually precedes its verb. Almost every exception to this remark is found either at the close of the verse, or (less frequently) before the principal caesura where the same metrical freedom was allowed as at the end of the verse, § 59 a 3.

1. In order to give prominence to an important word, it is sometimes placed before the relative word of the clause to which it belongs, as *σαώτερος ὥς κε νῆραι* A 32. This is especially frequent when the subordinate clause precedes the principal sentence, as *Ἐκτωρ δ' ὥς Σκαίᾳς τε πύλας . . ἵκανε*, | *ἀμφ' ἄρα μιν . . θεὸν κτλ.* Z 237.

m. Adnominal genitives, like adjectives, generally precede their noun, except at the close of the verse or before a caesural pause, but there are many exceptions to the rule in the case of adjectives, principally perhaps

where the adjective and substantive are closely connected. A preposition often stands between the adjective and noun, as χρυσέῳ ἀνὰ σκήπτρῳ A 15, θαὸς ἐπὶ νῆας A 12, ἡμετέρῳ ἐνὶ οἴκῳ A 30, νῆας ἐπὶ γλαφυράς Γ 119.

n. The infinitive generally follows the verb on which it depends.

o. When a noun is modified by two adjectives, it frequently is preceded by one and followed by the other, as θοῇ παρὰ νηὶ μελαίνῃ A 300. So in English poetry 'human face divine,' 'purest ray serene,' 'old man eloquent.'

§ 12. *Epithets.* a. Ornamental epithets frequently have reference to the most marked natural characteristics of an object rather than to a particular occasion. The ships are *swift* (θααί) even when they are drawn up on land (A 300 and *passim*). The heaven is *starry* even in broad daylight, Z 108. Homer calls milk λευκόν, — of course, not to distinguish white milk from milk of another color, but to bring the object vividly before the mind by mentioning a quality of it which all would recognize as belonging to the nature of the object. The choice among these stereotyped conventional epithets was often determined by the convenience of metre or rhythm (see § 22 b f.).

b. Almost every prominent person in the poems has some special epithet or epithets. Pope calls these 'a sort of supernumerary pictures of the persons or things they are joined to. We see the motion of Hector's plumes in the epithet κορυθαίολος.' No one but Athena is γλαυκῶπις and the adjective becomes virtually a proper name. She bears this epithet 90 times, generally in the phrase θεὰ γλαυκῶπις Ἀθήνη. She is Παλλὰς Ἀθήνη 41 times. The Achaeans are ἐκνημίδεις Ἀχαιοί 36 times, κάρη κομώντες 29 times, in the genitive Ἀχαιῶν χαλκοχιτώνων 24 times, νῆες Ἀχαιῶν 64 times, λαὸς Ἀχαιῶν 22 times, κούροι Ἀχαιῶν 9 times. Agamemnon is ἀναξ ἀνδρῶν 45 times in the *Iliad* and thrice in the *Odyssey*, while this title is given to only five other chiefs, once to each. Achilles is ποδάρκης διός Ἀχιλλεύς 21 times, πόδας ὧκός Ἀχιλλεύς 30 times, ποδάκεος Αἰακίδαο 10 times, ποδώκεα Πηλεΐωνα 10 times. Hector is κορυθαίολος 37 times, φαίδιμος Ἴκτωρ 30 times. Cf. pius Aeneas, fidus Achates.

c. The situation of the moment seems sometimes to contradict the epithet, as τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης E 596 at sight of him Diomed good at the war cry shuddered.

d. *Synonymous Expressions.* The poet is fond of a cumulation of synonymous or nearly synonymous expressions, many of which remind the reader of redundant legal expressions, as φωνήσας προσήδα A 201 lifted up his voice and addressed her, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν A 361 spoke a word and called upon him, ἐμεῦ ζώντος καὶ ἐπὶ χθονὶ δερκομένου A 88, ἀπριάτην ἀνάπουν A 99, τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις A 160,

πόλεμοί τε μάχαι τε A 177, πάντων μὲν κρατεῖν ἐθέλει πάντεσσι δ' ἀνάσσειν, |  
 πᾶσι δὲ σημαίνειν A 288 f., οὐτ' εἶρομαι οὔτε μεταλλῶ A 553, ὄφει εἰ κ'  
 ἐθέλησθα καὶ εἰ κέν τοι τὰ μεμήλη Δ 353, ἡγήτορες ἡδὲ μέδοντες B 79.  
 Sometimes the same stem is repeated for emphasis, in a different form,  
 as ὄψιμον ὀψιτέλεστον B 325.

e. *Epexegetis*. A clause is often added epexegetically, to explain a preceding clause or word, as μῆνιν . . οὐλομένην ἢ μυρί' Ἀχαιοὶς ἄλγε' ἔθηκεν A 1 f., τά τε δῶρ' Ἀφροδίτης, | ἦ τε κόμη τό τε εἶδος Γ 54 f. For explanatory asyndeton, see § 15 b.

f. The species often follows in apposition with the genus, as κύματα μακρὰ θαλάσσης | πόντον Ἰκαρίου B 144 f., βούς | ταῦρος B 480 f. Cf. the explanatory use of the infinitive, as ἔριδι ζυνέηκε μάχεσθαι A 8 brought together in strife, to contend.

g. Thus also the part of the mind or body which is employed or especially affected is mentioned, as οὐκ Ἀγαμέμνονι ἦνδανε θυμῷ A 24, χρώμενος κῆρ A 44, κεχαροιάτο θυμῷ A 256, ἐν ὀφθαλμοῖσιν ὀρᾶσθαι Γ 306.

h. *Stereotyped Expressions*. The same expressions recur under similar circumstances. We find a stereotyped description of a feast and of the preparations for it, of the breaking of day and of the approach of night, of doffing or donning sandals and armor; there are conventional expressions for setting out on a journey, for an attack in battle, for the fall and death of a warrior, for lying down to rest. Speeches are introduced and followed by set verses, as καὶ μιν (or σφέας) φωνήσας ἔπεια περὸντα προσηύδα A 201, and in fifty other places; ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν A 73 and in fourteen other places, while the second hemistich is found several times in other combinations; ἦ τοι ὁ γ' ὥς εἶπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέσθη A 68, 101, B 76. These stereotyped verses have been compared with the frequently recurring 'And Job answered and said,' 'Then Eliphaz the Temanite answered and said,' of the book of Job, and with the set form in which the reports of the messengers were brought to the man of Uz, — each of the four reports ending 'and I only am escaped alone to tell thee.'

§ 13. a. *Parechesis, Onomatopoeia, etc.* The poet seems to have looked with indifference on the similarity of sound in neighboring words. He does not appear to have designed the rhyme in ἰκέσθαι, δέχεσθαι A 19 f., δώσει, ἀπώσει A 96 f., χέουσα, τεκούσα A 413 f., ἐρυσσαν, τάνυσσαν A 485 f., or between the two hemistichs of a verse, as ἔσπετε νῦν μοι Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι B 484.

Most examples of parechesis (*παρήχησις*) and alliteration are probably accidental, as πολλέων ἐκ πολλῶν B 131, ἐς πόλεμον πωλήσσαι E 350, πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ Γ 50.

b. Occasionally an onomatopoeic (*ὀνοματοποιία*), imitative expression is used, giving a kind of echo in the sound, as *τριχθά τε καὶ τετραχθά* Γ 368, of the breaking of the sword of Menelaus; *ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο* Α 439, where a vivid imagination may perhaps hear the measured steps of the damsel as she leaves the ship, with a quick rush at the close; *αὖτις ἔπειτα πείδονδε κυλίνδετο λῆας ἀναιδῆς* λ 598, of the rolling back of the stone which Sisyphus in Hades was continually urging to the summit of a hill.

c. The poet plays occasionally on the names of his heroes, as *Πρόθοος θοὸς ἡγεμόνευεν* Β 758 ("swift by nature as well as by name"), *Τληπόλεμον . . τλήμονα θυμὸν ἔχων* Ε 668 ff., *Ἔκτορ . . φῆς που ἄτερ λαῶν πόλιν ἐξέμεν* Ε 472 f., where *ἐξέμεν* seems to be selected with reference to the assumed etymology of *Ἔκτωρ*.

§ 14. a. *Comparisons*. A notable characteristic of Homeric style is the comparison. This is designed to throw into high relief some point in the action narrated; it often relieves the monotony of the description of a battle. But the poet is not always satisfied to illustrate the particular point for which the comparison is introduced; he often completes the picture by adding touches which have nothing to do with the narrative.

b. Illustrations are furnished by all experiences of life, from the lightning of Zeus and the conflict of opposing winds, from the snow-storm and the mountain torrent, to a child playing with the sand on the seashore, and a little girl clinging to her mother's gown; from lions and eagles, to a stubborn ass which refuses to be driven from a cornfield by children, and to a greedy fly; from the evening star, to women wrangling in the street. The lion is a special favorite, and appears in comparisons thirty times in the *Iliad*.

c. Homer, like Milton, could not think of an army in motion without thinking of its resemblance to something else. Just before the Catalogue of the Ships, the movements of the Achæan armies are described by six detailed comparisons, Β 455-483: the brightness of their armor is compared with the gleam of fire upon the mountains; their noisy tumult, with the clamor of cranes or swans on the Asian plain; in multitude, they are as the innumerable leaves and flowers of spring-time; they are impetuous and bold as the eager flies around the farm buildings; they are marshalled by their leaders as flocks of goats by their herds; their leader (Agamemnon) is like to Zeus, to Ares, to Poseidon, — he is preëminent among the heroes as a bull in a herd of cattle.

d. The *Iliad* has 182 detailed comparisons, 17 briefer (as *παισὶν ἐοικότες ἡγοράασθε | νηπιᾶχοις οἷς οὐ τι μέλει πολέμημα ἔργα* Β 337 f.), and 28

of the briefest sort. The *Odyssey* has 39 detailed comparisons, 6 briefer, and 13 very brief. The first book of the *Iliad* has only two comparisons, and those of the briefest, ὁ δ' ἦε νυκτὶ ἐοικώς A 47, ἥντ' ὀμίχλη A 359.

e. Comparisons are introduced by ὥς τε, ὥς εἰ, ὥς ὅτε, ὥς περ κτλ.

Praepositive ὥς is not used in comparisons. In the briefest comparisons, postpositive ὥς is often used, generally lengthening the preceding syllable (§ 59 j).

f. The aorist indicative (the so-called 'gnomic aorist') is often used in comparisons.

§ 15. a. *Asyndeton*. In the Homeric period more frequently than in later Greek, sentences were left unconnected by conjunctions, i.e. asyndeton (H. 1039) was allowed more freely. Ornamental epithets are not connected by καί, and sometimes in animated discourse the poet uses no conjunction between clauses or words, as ἀπριάτην ἀνάπουνον A 99.

b. *Asyndeton* of sentences is most frequent where the second sentence explains the first and is in a kind of apposition with it, repeating the thought in a different form: ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν εἰ τό γ' ἄμεινον · | βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι A 116 f., ὦ πόποι, ἦ μέγα πένθος Ἀχαιῶδα γαῖαν ἰκάνει · | ἦ κεν γηθήσαι Πριάμος Πριάμοιο τε παῖδες A 254 f., ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων, | πάντων μὲν κρατεῖν ἐθέλει πάντεςσι δ' ἀνάσσειν A 287 f. In B 299, τλήτε φίλοι καὶ μέναιτ' ἐπὶ χρόνον gives the sum of the preceding sentence, and the asyndeton marks the speaker's warmth of feeling.

c. An adversative relation (*but*) is occasionally expressed by an asyndeton, especially with γε μὲν in the second clause, as B 703, E 516.

d. The absence of a conjunction often gives rapidity to the style and thus is found often where the second sentence begins with αὐτίκα or αἶψα, as εἰ δ' ἄγε μὴν πείρησαι . . αἶψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δοῦρι A 302 f., αὐτίκα κερτομόιοι Δία Κρονίωνα προσηῦδα A 539, cf. B 442.

§ 16. a. *Chiasmus*.<sup>1</sup> For emphasis, the poet sometimes so arranges the words of two clauses that the extremes, as also the means, are cor-

<sup>1</sup> The name is given from the Greek letter X, there being a crossing of ideas as

$$\begin{array}{ccc} \text{Βασιλεὺς} & \begin{array}{c} \nearrow \\ \searrow \end{array} & \text{ἀγαθός} \\ \text{κρατερός} & & \text{αἰχμητής} \end{array} \text{Γ 179.}$$

It should be noticed that this chiasmic arrangement is often the most simple and natural, as in the first example above, where σοί at once suggests the other person interested, φίλος.

relative with or contrasted with each other, as *παῖδά τε σοὶ ἀγόμεν, Φοῖβω θ' ἱερὴν ἐκατόμβην* A 443, where *παῖδα* and *ἐκατόμβην*, *σοί* and *Φοῖβω* respectively are contrasted. Cf. *ὡς Ἀχιλλῆα | τιμῆσσι δόλῃσι δὲ πολέας* A 558 f., *δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ* Γ 51, *ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν, | Γῇ τε καὶ Ἥελίῳ* Γ 103 f., where the black lamb was for Γῇ and the white for Ἥελιος, — *βασιλεὺς τ' ἀγαθὸς κρατερὸς τ' αἰχμητής* Γ 179, where the adjectives are brought together. Cf. Milton's 'Sweet is the breath of morn, her rising sweet,' *Par. Lost* IV. 641, 'Adam the goodliest man of men since born | His sons, the fairest of her daughters Eve,' *Par. Lost* IV. 323 f.

b. *Epanalepsis*. Sometimes a word (generally a proper name) or a clause is repeated in the same sentence at the beginning of a new verse. Cf. Milton's *Lycidas* 37 f. 'But O the heavy change, now thou art gone, | Now thou art gone and never must return.' The name is repeated at the beginning of three successive verses (*Νηρείς . . Νηρείς . . Νηρείς*) B 671 ff. Cf. also B 838, 850, 871, Z 154. The name when repeated is attracted into the case of the following relative pronoun, in *Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡερίωνος, | Ἡερίων ὃς ἔναϊεν ὑπὸ Πλάκῳ ὑλήεσση* Z 395 f. *Andromache, daughter of the great-souled Etion, Etion who dwell at the foot of woody Placus*.

c. *Litotes* (λιτότης or μείωσις), a simplicity of language, or understatement of the truth, is common to all languages. Milton's 'unblest feet' is stronger than *cursed feet*. Homeric examples abound, as *οὐκ Ἀγαμέμνονι ἦνδανε θυμῷ* A 24 *it was not pleasing to the soul of Agamemnon, i.e. it was hateful, etc.*; *ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος οὐδ' ἀπίθησεν | μύθῳ Ἀθηναίης* A 220 f. *back into the sheath he thrust his great sword nor did he disobey the word of Athena, i.e. he obeyed*; *Ἐκτωρ δ' οὐ τι θεῶς ἔπος ἡγνοίησεν* B 807.

d. a. *Periphrasis*. Certain periphrases occur frequently, as *ἄξετε δὲ Πριάμοιο βίην* Γ 105 *bring the might of Priam, i.e. the mighty Priam*, *Παφλαγόνων δ' ἡγήτο Πυλαυμένεος λάσιον κῆρ* B 851, *ἣ ἔπει ὤνησας κραδίην Διὸς ἦε καὶ ἔργῳ* A 395. Cf. 'First, noble friend, let me embrace thine age,' Shakspeare *Tempest* V. i.

β. *δουλίον ἦμαρ* Z 463 is simply a poetic expression for *slavery*, *ἐλεύθερον ἦμαρ* for *freedom*.

e. *Zeugma*. Sometimes two connected subjects or objects are made to depend on a verb which is appropriate to but one of them, as *ἣ μὲν ἔπειτα | εἰς ἄλα ἄλτο . . | Ζεὺς δὲ ἐὼν πρὸς δῶμα* (sc. *ἔβη*) A 531 ff. *she then leaped into the sea, but Zeus went to his own house*, *ἤχι ἐκάστου | ἱπποῖα δερσίοποδες καὶ ποικίλα τεύχε' ἔκειτο* Γ 326 f. *where the high-stepping horses of each were standing and the bright armor was lying*. Cf. Shakspeare.

*Sonnet 55*, 7 'Nor Mars his sword, nor war's quick fire shall burn | The living record of your memory.'

f. *Hysteron Proteron*. Occasionally the more important or obvious object or action is mentioned before another which should precede it in strict order of time, as ἄμα τράφεν ἥδ' ἐγένοντο A 251 *were bred and born with him*. Cf. Shakspeare *Twelfth Night* I. ii. 'For I was bred and born | Not three hours' travel from this very place' and Vergil's *moriamur et in media arma ruamus*.

§ 17. *Later Change in Words*. The student must be watchful to apprehend the exact Homeric meaning of words which are used in a slightly different sense in later Greek. Thus ἀγορή and ἀγών are used in Homer of an *assembly, gathering*, not of *market and contest*. Ἀδῆς is always the name of a person, not of a place. δαιδός, δαιδή, are used for the Attic ποιητής, ὕμνος, — ἔπος is used for λόγος, κοσμέω for τάσσω. δεινός means *terrible*, not *skilful*. δεῖπνον is the principal meal of the day, whenever it is taken. ἔγχος means *spear*, never *sword*. ἥρως is used of all the warriors; it does not mean a *hero* in the English sense. κρίνω is *select, discriminate*, rather than *judge*. νοέω often has the sense of αἰσθάνομαι (which is not Homeric), *perceive*. ὀνομαί is not *blame* in a general way, but *think not enough, insufficient*. οὐράζω is *wound with a weapon held in the hand*, not with a missile. πέμπω is *escort, attend*, as well as *send*; cf. πομπή *convoy*. πόλεμος is often *battle* rather than *war*. πρήσσω is *carry through* rather than *do as* in Attic. σχεδόν is *near*, of place, not *almost*. σῶμα is used only of a *dead body*, δέμας being used of the living form, and αὐτός and περὶ χροῖ taking some of the Attic uses of σῶμα. τάχα always means *quickly*, never *perhaps* as in later Greek. τίθημι is often used like ποίεω *make*. φόβος is not *fright* but *flight*; φοβέομαι is not *fear* but *flee*. ὥς does not mean *since*.

§ 18. HOMERIC SYNTAX. a. In syntax as in forms, where the Homeric dialect differs from the Attic, it may be presumed that the Homeric usage is the earlier. The language was less rigid; custom had not yet established certain constructions as normal. There was greater freedom in the use of the modes and the cases, of prepositions and conjunctions.

b. It is impossible to bring the Homeric uses of the modes under the categories and rules that prevailed in the Attic period. Intermediate in force between the simple future and the potential optative with ἄν were

(1) the subjunctive as a less vivid future, as οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδ' ἴδωμαι A 262 *I never yet saw such men nor shall I see them*. (H. 868; G. 1321.)

(2) the subjunctive with κέν or ἄν, as a potential mode, as εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι A 137 *but if they shall not give it, I myself*

will then take, etc. οὐκ ἂν τοι χραίσμῃ κίθαρις Γ 54 *the cithara would not in that case avail thee.*

c. The subjunctive is used more freely in Homer than in later Greek.

d. a. Homer prefers εἰ with the subjunctive to εἰ κεν (*αἰ' κεν*) or εἰ ἂν with the subjunctive. εἰ ἂν is not used in general conditions.

β. εἰ κεν is rarely used with the optative (29 times in all); never in the expression of a wish. εἰ ἂν is used with the optative but once, εἰ περ ἂν αἰτῶ | μούσαι δαΐδουεν Β 597 f.

γ. The optative in indirect discourse is used for the indicative in direct discourse only in questions.

δ. In six passages the optative with κέν is used in the apodosis, where Homeric and Attic usage alike lead us to expect ἂν with a past tense of the indicative, as καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, | εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη Ε 311 f. "Aeneas would have perished if Aphrodite had not perceived," etc.

§ 19. a. The cases retained more of their original force than in Attic and had less need of a preposition to make the construction distinct (it was once thought that the poet omitted the preposition for the convenience of his verse), as the ablative genitive in ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο Α 284 *is a bulwark for the Achaeans from (to keep off) evil war*, καρπαλίμως ἀνέδυ πολυῆς ᾠδὸς ἥντ' ὀμίχλῃ Α 359 *swiftly she rose as a mist out of the hoary sea*. The dative of place is often found without a preposition, as τόξ' ὤμοισιν ἔχων Α 45 *having his bow upon his shoulder*.

b. The prepositions still retained much of their adverbial nature, and had not become fixedly attached to the verbs which they modified (§ 55). It was once thought that the occasional separation of verb and preposition was a poetic license, and (considered as a surgical operation) it was called *mesis*.

c. In the Homeric period certain constructions were only beginning to appear definitely in use, such as the accusative with the infinitive, and the genitive absolute.

d. a. The genitive absolute is more frequent with the present participle than with the aorist participle. The genitive absolute with omitted subject is particularly rare, and is denied by most scholars. The participle sometimes seems to be used with omitted subject when it really agrees with the genitive implied in a preceding dative.

β. It is often impossible to say categorically whether the genitive is in the absolute construction or rather depends on some other word, as ὑπὸ δὲ Τρῶες κεχάδοντο | ἀνδρὸς ἀκοντίσαντος Δ 497 f., where the position of the genitive at the beginning of the verse gives it greater independence, but it was probably influenced by the verb, *the Trojans drew*



back from the man as he hurled his javelin; cf. ἔκλαγξαν δ' ἄρ' ὀιστοὶ ἐπ' ὤμων χωμόνοιο | αὐτοῦ κινηθέντος A 46 f.

γ. Sometimes a preposition is used where the genitive absolute would be used in Attic prose, as ἀμφὶ δὲ νῆες | σμερδαλέον κονάβησαν ἀυσάντων ἱπ' Ἀχαιῶν B 333 f.

ε. The dative of interest is often used with the verb where the English idiom prefers a possessive genitive with a noun, as δεινῷ δέ οἱ ὅσσε φάσθην A 200 *terribly did her* (lit. *for her the*) *eyes gleam*; or is used instead of an ablative genitive with a preposition, as Δαναοῖσιν δεικέα λογὸν ἀπώσσει A 97 *will ward off ignominious destruction from* (lit. *for*) *the Danaï*; or instead of a genitive with verbs of ruling and leading, as πάντεσσι δ' ἀνάσσειν A 288 *to reign over* (lit. *be the king for*) *all*; or instead of an adverbial expression, as τοῖσι δ' ἀνέστη A 68 *for them rose* (not to be taken as a local dative, *among them*).

φ. ὑπὸ is used with the dative in almost the same sense as with the genitive in Attic, as ἐδάμη ὑπὸ χειρὶ ποδώκεος Αἰακίδαο B 860 *he was slain by the hands of the swift-footed Aeacides*, with perhaps more of the original local force of the preposition.

γ. Some constructions were used more freely and constantly than in later Greek. Certain of these were always looked upon as poetic, as θεῇ πεδίοιο Z 507 *shall run over the plain*, λούεσθαι ποταμοῖο Z 508. For the genitive of the place to which the action belongs, see H. 760; G. 1137.

h. A neuter noun in the plural is the subject of a plural verb more frequently than in Attic. The imperfect is more freely used in narrative, to describe an action as in progress. The historical present is not used. ἔστι is not always a mere copula, and is occasionally modified by an adverb, as a true verb of existence, cf. ἐπεὶ νύ τοι αἴσα μίννυθ' ἔπερ, οὗ τι μάλα δὴν A 416 *since thy appointed time of life is brief, etc.*, and μίννυθα δέ οἱ γένεθ' ὁρμή Δ 466 *but brief was his onset*.

§ 20. α. *Particles.* α. The beginner in reading Homer is perplexed by a large number of particles that are often difficult to render by English words. Their force can often be best given by the order of the words in the translation or by the tone of voice in reading. To translate ῥά as *was natural* (or even *you see*) or γέ as *at least*, often throws upon the particle very disproportionate emphasis. The student can most easily and clearly appreciate the force of a particle by comparing a number of examples which have become familiar to him; he will then see the importance of these particles to the character and tone of a speech or of the narrative.

β. τὲ is used far more freely than in Attic prose. A single τὲ is often used to connect single notions, as κίνεσθιν | οἰωνοῖσι τε A 4 f.

γ. ὅφρα is the usual particle to introduce a final clause.

β. *Interrogative Particles.* α. The general interrogative particle in Homer is *ἤ*, but in a double question (where the Attic Greek uses *πότερον* . . . *ἤ*) *ἤ* or *ἥε* stands in the first member, *ἤ* or *ἥε* in the second, cf. A 190 ff.

β. When *ἤ* introduces a single question, it is rarely used as in Attic, as a mere interrogation point. It regularly implies emotion of some kind.

§ 21. α. *Parataxis.* The Homeric language is far less distinct than the Latin or the English in the expression of logical relations, and gives less prominence to the logical forms of syntax; but it is seldom difficult to appreciate the ancient idiom if an attempt is made to find the Homeric point of view.

The Homeric poems contain many survivals of the simplest form of sentences. In the earliest stage of the Greek language, clauses were not combined with each other as secondary and principal; they were simply added one to the other. To use the technical terms, *coördination* or *parataxis* (*παράταξις*) was the rule, — not *subordination* or *hypotaxis* (*ὑπόταξις*). Originally the relatives were demonstratives, and relative sentences have been called 'parenthetic demonstrative sentences.' Thus *δέ* was used in the apodosis of relative and conditional sentences. This was especially frequent when the relative or conditional clause preceded, as *εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι* A 137 *but if they shall not give it, (but) I myself shall then take, etc.*, *εἰὸς ὁ ταῦθ' ὄρμαινε . . . ἦλθε δ' Ἀθήνη* A 193 f. *while he was pondering this . . . (but) Athena came, οἷη περ φύλλον γενεή, τοίη δέ καὶ ἀνδρῶν* Z 146 *as is the race of leaves, (but) such is also the race of men.* So *αὐτάρ* and *ἀλλά* are used with stronger emphasis than *δέ*, as *εἰ δέ σὺ καρπερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ | ἀλλ' ὃδε φέρτερός ἐστιν ἐπεὶ πλεόνεσσιν ἀνάσσει* A 280 f. *but if thou art mighty and a goddess is thy mother, but, etc.*, where the apodosis is really contrasted with the protasis, cf. A 81 quoted in the next paragraph.

β. Compare with the foregoing the use of *καί* in the conclusion of relative sentences, to mark the connection of the clauses. Thus also *τέ* was freely used in subordinate clauses, as *ὅς κε θεοὺς ἐπιπείθεται μάλα τ' ἔκλινον αὐτοῦ* A 218 *whoever obeys the gods, (and) himself the gods readily hear; and τέ—τέ* is found in both protasis and apodosis, marking their correlation, as *εἰ περ γάρ τε χόλον . . . καταπέψῃ, | ἀλλά τε καὶ μετόπισθεν ἔχει κότον* A 81 f. *for even if he should restrain his wrath, but even hereafter etc.*

γ. The first part of a paratactic sentence may introduce the cause or reason for what follows, as in Andromache's words to Hector, *Ἐκτορ ἄτὰρ σὺ μοί ἐσσι πατήρ καὶ πότνια μήτηρ, | ἥδ' ἐκασίγητος, σὺ δέ μοι θαλερός παρακοίτης · | ἀλλ' ἄγε νῦν ἐλέαυρε καὶ αὐτοῦ μῖμν' ἐπὶ πύργῳ* Z 429 ff

*But thou, Hector, art my father etc.*, which implies "Hector, since thou art my all."

d. *Correlative Constructions.* The Greek language was always fond of a parallel or antithetic construction, a contrast, a balance, where the English subordinates one thought to the other; but the adversative relation, where the English idiom would use a subordinate clause introduced by *for*, *although*, *when*, *while*, or *since*, is more frequent in these poems than in later Greek, as ἄλλα πίθεσθ' ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο A 259, φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη | τηλεθώουσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη Z 147 f. . . *when the season of Spring comes on*, ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο . . ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνην ἐλδωρ A 453 ff. *as thou didst hear my former prayer so now also fulfil this my desire.*

e. αὐτάρ also is used where a causal particle would be used in English, as ὁδύνησι πεπαρμένους · αὐτὰρ οἷστος | ὦμφ ἐνὶ στυβαρῷ ἡλγέλατο E 399 f. *thrilled with pains since the arrow was fixed in his stout shoulder.*

f. In these contrasted clauses, αὖ, αὖτε, αὐτάρ, ἀτάρ, ἀλλά, as well as δέ, may be used in correlation with μὲν.

g. A copulative conjunction is sometimes used where the English uses a disjunctive *or*, as τριπλῇ τετραπλῇ τε A 128 *threefold or (and) fourfold*, in which prominence is given to the second member. Cf. ἓνα καὶ δύο B 346, χθιὴν τε καὶ πρωϊά B 303, τριχθαί τε καὶ τετραχθαί Γ 363, *O terque quaterque beati*, Verg. *Aen.* I. 94.

h. The Homeric poet sometimes puts into an independent clause the incidental thought which in later Greek would be expressed regularly by a participle, as λαοὶ δ' ἡρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον Γ 318 *the people prayed to the gods with uplifted hands* (lit. *and lifted their hands*) for χεῖρας ἀνασχόντες, cf. μεγάλ' εὐχέτο, χεῖρας ἀνασχών A 450; (Ζεὺς μερμήριζε ὥς Ἀχιλλῆα) τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν B 4 *was pondering how he might honor Achilles by destroying* (lit. *and destroy*) etc.; cf. ἦλθε φέρων, ἔχων A 12 f.; ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθῳ A 565 *for ἐμῷ πειθομένη μῦθῳ.* See § 11 g.

i. Conversely, the participle, as in later Greek, often contains the principal idea, as κατένευσεν | Ἴλιον ἐκπέρσαντ' εὐτείχων ἀπονέεσθαι B 113 *promised that I should sack Ilios, and return*, but in the very next verse is the English idiom, νῦν δὲ κακὴν ἀπάτην βουλεύεσθαι, καὶ με κελεύει | δυσκλέα Ἄργος ἰκέσθαι B 114 f. *planned an evil deceit and bids me go etc.*, for ἀπάτην βουλεύσας.

§ 22. THE HOMERIC DIALECT. a. The dialect of the Homeric poems is in one sense artificial: it was spoken at no place and at no time. But it is not a mosaic composed of words and forms chosen capri-

ciously from the different Greek dialects; it is a product of natural growth. The poets unconsciously excluded all that was not adapted to dactylic verse, but they did no violence to their language; they did not wantonly change quantities or introduce new terminations.

b. The conservation of old forms together with the introduction of new forms was very convenient for the verse; *e.g.* for the infinitive of the verb *to be*, Homer could use *ἔμμεναι* as dactyl, — ∪ ∪; *ἔμναι* as anapaest, ∪ ∪ —; *ἔμμεν* as trochee, — ∪; *ἔμν* as pyrrhic, ∪ ∪; *εἶναι* as spondee, — —. Naturally, the choice being offered, metrical convenience determined which of these forms should be used. Metrical convenience often or generally decided between the use of *Ἀχαιοί* or *Ἀργεῖοι*. We must always remember that the Homeric dialect was not a modification of the Attic dialect, and was not derived from it, but that it represents an older stage of the language. Many Attic forms can be derived from the Homeric forms.

c. The same is true in the case of synonyms and stock epithets or phrases. *ἀναξ ἀνδρῶν Ἀγαμέμνων* is used after the feminine caesura (§ 58 *f*) of the third foot, but *εὐρὸν κρείων Ἀγαμέμνων*, *Ἀγαμέμνονος Ἀτρεΐδης*, or *Ἀγαμέμνονα ποιμένα λαῶν* after the masculine caesura of the same foot. *Πηληϊάδην Ἀχιλλῆος* is used after the penthemimeral caesura (§ 58 *e*), *πόδας ὠκὺς Ἀχιλλεύς* after the hephthemimeral caesura (§ 58 *g*), but *ποδάρεκτος δῖος Ἀχιλλεύς*, *ποδώκεος Αἰακίδαο* or *ἀμύμονος Αἰακίδαο*, *ποδάρεκί Πηλεΐωνι*, *ποδώκεα Πηλεΐωνα*, *ἀμύμονα Πηλεΐωνα*, or *Ἀχιλλῆα πολίπορθον*, after the feminine caesura of the third foot, with *δῖος Ἀχιλλεύς* as a tag when the verse is filled up to the Bucolic diaeresis (§ 58 *h*). Cf. the epithets of Apollo, *ἐκάτοιο* A 385 ∪ ∪ ∪, *ἐκηβόλου* A 14 ∪ — ∪ ∪, *ἐκάεργος* A 479 ∪ ∪ — ∪, *ἐκατηβόλου* A 370 ∪ ∪ — ∪ ∪, *ἐκατηβέλεταο* A 75 ∪ ∪ — ∪ ∪ — ∪. See § 12 *b*.

d. The dialect is essentially Ionic and seems to have originated among the Ionians of Asia Minor, influenced possibly by the speech and certainly far more by the old poems of their Aeolian neighbors. The oldest form of Greek Epic songs seems to have been Aeolic, but the Ionians brought Epic poetry to perfection. Even the Pythian priestess delivered the oracles of Apollo in Epic verse and Ionic dialect, and the Dorian Spartans sang about their camp-fires the Ionian songs of Tyrtaeus.

e. Some forms seem to be borrowed from other dialects; but it must be remembered that when the poems were composed, there was less difference between the dialects than at the earliest period when we have monumental evidence concerning them.

f. Some anomalies of form (as of verse) are as yet unexplained, but it may be assumed that all which remain either (1) were justified by the

usage of the people and might be explained by more complete knowledge of the history of the language, or (2) followed the analogy of what was in use, or (3) are errors which have found their way into the text during the course of transmission to the present time. As the poems were handed down among the Greeks at first orally, and afterwards still uncritically for centuries, errors unavoidably crept in and there was a gradual assimilation of what was obsolete to later and more familiar forms, when the older forms were unprotected by the metre.

§ 23. VOWELS AND VOWEL CHANGES. a.  $\eta$  is regularly used for  $\bar{a}$ , as  $\delta\gamma\omicron\eta$ ,  $\delta\mu\omicron\eta$ , except in  $\theta\acute{e}\bar{a}$  goddess,  $\lambda\acute{o}\bar{o}s$  people, and some proper names (as  $\bar{A}\lambda\epsilon\iota\acute{\alpha}s$ ). Occasionally, as B 370,  $\mu\acute{\alpha}\bar{n}$  is found instead of the less frequent  $\mu\eta\bar{n}$  (the strong form of  $\mu\acute{\epsilon}\bar{n}$ ).  $\bar{a}\lambda\tau\omicron$  A 532 (from  $\bar{a}\lambda\lambda\omicron\mu\alpha\iota$ ) is another instance of  $\bar{a}$ , unless it is to be written  $\bar{a}\lambda\tau\omicron$ . (H. 30 D.)

b. The final  $\bar{\alpha}$  of the stem is retained in the genitive endings  $-\bar{\alpha}o$  and  $-\bar{\alpha}ων$  of the 1st declension, as Ἀτρείδης A 203.

c. *āo* is often changed to *ēw* by transfer of quantity: Ἀτρεΐδαι, Ἀτρεΐδew. Cf. βασιλῆος with Attic βασιλέως. But the frequent *lāōs* never has the Attic form *lewōs*.

d. Compensative lengthening is sometimes found where it is not in Attic, as ξένος (ξένος), εἵνεκα (Lesbian ἔνεκα), κούρη (κόρη), μῆνος, οὔρος (ὄρος), δουρός.

e. Diphthongs occasionally preserve *i* where it is lost in Attic before a vowel: αἰεῖ, αἰετός, ἐτελείετο (§ 47 g), οἶνοβαρείων, ὀλοή, πνοιή, γρύσειος.

f. But *ι* is lost before a vowel in *ὠκέα* (*ὠκεῖα*) *Ἰπρις* B 786, in *-oo* for *-io* as genitive-ending of the 2d declension (§ 35 b), and in *ἐμφο* for *ἐμείο*, etc.; cf. *χρυσείας* A 246 with *χρυσέω* A 15. As in Attic, the penult is sometimes short in *νίος* (as A 489, Δ 473). In these cases *ι* has turned into the *υ*-sound. Likewise *υ* is sometimes dropped between two vowels. See § 59 c δ.

§ 24. *Contraction.* Concurrent vowels generally remain uncontracted: *ἔκων, ἄλγεα, πάς* (in nominative and vocative singular), *ὄς* (*ὄς* = *ovis*, ewe). Attic *εῦ* is regularly *εὔ* before two consonants, and the adjective is always *εὖς* or *ῥύς*. Patronyms from nouns in -eus form -είδης, -είων, as *Ἀτρεΐδης* A 7, *Πηλεΐωνα* A 197. (H. 37 D; G. 846.)

§ 25. *Synizesis*. a. Vowels which do not form a true diphthong may be blended in pronunciation into one long sound: Ἀτρεΐδew — υ υ —, θεοειδέα Γ 27, δὴ αὐτε Α 340, πόλιος Β 811, Ἰστίαυαν Β 537, in which last two examples ι must have had very nearly the pronunciation of its cognate y-sound. The genitives in -ew, -eww are always pronounced with synizesis. (H. 42 D; G. 47.)

b. Synizesis often served the purpose of the later contraction. *ῆμῶν* did not differ in metrical quantity from *ῆμῶν*.

§ 26. *Crisis* is not frequent. Note *τούνεκα* A 291, *ωῖτός* E 396, *χῆμῆς* B 238 (*καὶ ῆμῆς*). (H. 76; G. 42 ff.)

§ 27. *Hiatus* (H. 75 D; G. 34) is allowed.

a. After the vowels *ι* and *υ*, as *ἔγχεῖ δ' ἐνόνει* E 50.

b. When the two vowels between which it occurs are separated by a caesura (*καθῆστο ἐπιγνάμψασα* A 569) or by a diaeresis (§ 58 h): seldom after the first foot (*αἰτᾶρ δ' ἔγνω* A 333), more frequently after the fourth foot (*ἔγχεα δ' ἐνόνει* E 568). Hiatus between the short syllables of the third foot is allowed nearly as frequently as in all other places together, more than 200 times. This freedom of hiatus emphasizes the prominence of this caesura, § 58 d.

c. When the final vowel of the first word is long and stands in the accented part of the foot (§ 57 a), as *τῷ σε κακῇ αἴσῃ* A 418. See § 59 k e.

d. When a long vowel or diphthong loses part of its quantity before the following vowel (§ 59 k), as *τὴν δ' ἐγὼ οὐ λύσω* A 29, *μή νύ τοι οὐ χραίσμῃ* A 28. Here the final and initial vowels may be said to be blended. This is called *weak* or *improper* hiatus; it is essentially the same as the following.

e. When the last vowel of the first word is already elided, as *μυρ'* 'Αχαιοῖς ἀλγε' ἔθηκεν A 2.

f. Hiatus before words which formerly began with a consonant (§ 32) is only apparent.

g. The poet did not avoid two or more concurrent vowels in the same word, § 24.

§ 28. *Elision*. (H. 79; G. 48.) a. *ᾶ* (in inflectional endings and in *ᾶρα* and *ῥά*), *ε*, *ι*, *ο* may be elided. *αι* is sometimes elided in the verb endings. *α* is elided seven times in *μοί*, three times in *τοί*, once in *σοί* A 170 (unless *οὐδέ σοι αἶω* or *οὐ σοι αἶω* should be read there for *οὐδέ σ' αἶω*).

b. *ρά*, *πρά*, *ἀντί*, *περί*, *τί*, and the conjunction *ὄτι* do not suffer elision; *ὄτ'* is for *ὄτε* (either the temporal conjunction or the relative *ὅ* with *τέ* affixed, § 42 m), *τ'* for *τέ* or *τοί*.

c. *ι* is seldom elided in the dative singular, where it seems originally to have been long.

d. Oxytone prepositions and conjunctions lose their accent in elision; other oxytones throw the acute accent upon the preceding syllable, as *τὰ κάκ'* [*κακά*] A 107. Elision is not left to the reader as in Latin poetry.

§ 29. *Apocope*. (H. 84 D; G. 53.) a. Before a consonant, the short final vowel of *ᾶρα* and of the prepositions *ἀνά*, *κατά*, *παρά*, may be cut off

(ἀποκοπή, ἀποκόπτω). The accent is then thrown back upon the preceding syllable (although it might be more rational to consider it lost as it is in elision).

b. After apocope, the *ν* of ἀνά and *τ* of κατά follow the usual rules for consonant changes: ἀμπεταλῶν Γ 355, κάββαλεν Ε 343 (κατέβαλεν), καὶ δέ (κατὰ δέ) frequently, κάκτανε Ζ 164 (κατέκτανε), καππεσέτην Ε 560, καρρέζονσα Ε 424.

c. ἀνέρυσαν Α 459 is explained as derived by apocope, assimilation, and vocalization of *ρ*, from ἀνά and *φέρνω*.

d. Apocope was no mere metrical license; it was common in the conversational idiom of some dialects. More striking examples of apocope and assimilation than any in Homer are found in prose inscriptions.

§ 30. CONSONANT AND CONSONANT CHANGES. a. Where collateral forms appear, one with single and the other with doubled consonants, the form with two consonants is generally the older or justified etymologically, as ποσσί, ποσί (from ποδ-σι); νείκεσσε, νείκεσε (νείκος, νεικεσ-), ὄππως (ὄκφως, cf. Latin *quis* etc.), ὅττι, κτλ.

b. Single initial consonants, especially λ, μ, ν, ρ, σ, are often doubled (as ρ is in Attic) when by inflexion or composition a short vowel is brought before them (see § 59 h), as ἐλλίσσετο Ζ 45.

c. But sometimes ρ is not doubled where it would be in Attic, as ὠκυρόω Ε 598, κατέρεξεν Α 361.

d. Palatal and lingual mutes often remain unchanged before μ, as ἴδμεν, κεκορυθμένος.

e. Lingual mutes are commonly assimilated to a following σ, as ποσσί (ποδ-σι). σ is sometimes assimilated to μ or ν: ἔμμεναι (εἶναι) for ἔσμεναι, ἀργεννός white for ἀργεσ-νος, as ἀργεννάων Γ 198, ἐννυμ for ρεσ-νυμ (§ 32 a), ἐρεβεννή Ε 659 dark, cf. Ἐρεβος.

f. σ is frequently retained before σ, as ἔσσομαι, ἐτέλεσσε.

g. Between μ and λ or ρ, β is sometimes developed, as ἀμβροτος from stem μρο or μορ (Latin *mors, morior*), while in βροτός mortal, the μ of the stem is lost; μέμβλωκε from μλο or μολ (cf. ἔμολον).

h. κάμβαλε is found occasionally, in the Mss. as a variant reading, a softer pronunciation for κάββαλε (§ 29 b).

i. A parasitic τ appears in πτόλις, πτόλεμος for πόλις, πόλεμος. Cf. διχθά, τριχθά with Attic δίχα, τρίχα. The proper names *Neoptolemus* (Νεοπτόλεμος) and *Ptolemy* (Πτολεμαῖος) preserved this τ to a late period.

j. The rough breathing (h) has no power to prevent elision or weaken hiatus. The smooth breathing is found with several words which have the rough breathing in Attic, as ἄμμε (ἡμᾶς), ἡμαρ (ἡμέρα), ἄλτο (from ἄλλομαι), ἡέλιος (ἥλιος), Ἄϊδης (Ἄϊδης), ἡώς (ἔως).

k. The *ν* movable was written by some ancient critics after the ending -ει of the pluperfect, as *βεβλήκειν* E 661, *ἠνώγειν* Z 170; cf. *ῆσκειν* Γ 388 (*ῆσκειν*). It is freely used before consonants to make a syllable long by position (§ 59 f).

l. The final *σ* of adverbs is omitted more often than in prose. Not merely *ἐξ* and *ἐκ*, *οὕτως* and *οὕτω*, but also *πώς* and *πώ*, *πολλάκις* and *πολλάκι*, *ἀμφίς* and *ἀμφί* (adverbial), are found as collateral forms.

§ 31. *Metathesis* of *a* and *ρ* is frequent (H. 64; G. 64): *καρδίη* B 452, *καρδίη α* 353; *κάρτιστοι* A 266, *κράτος* A 509. Cf. *τραπείομεν* Γ 441 from *τέρπω*, *τερπικέρανος* from *τρέπω*.

For the shifting of quantity from -*αο* to -*εω*, see § 23 c.

§ 32. *The Digamma.* (H. 72 D.) a. The following words seem to have been pronounced by the Homeric poet more or less consistently with initial digamma (*νau*, *ϝ*, pronounced as English *w*):—

*ἄγνυμι break*, *ἄλις enough*, *ἄλωναί am captured*, *ἄναξ king*, *ἀνδάνω please*, *ἀραιός thin*, *ἄρνός lamb*, *ἄστυ city*, *ἔ, οὐ, οἱ him, etc.* with a possessive pronoun *ὅς, ἧ, ὅν* (έός κτλ.), *ἔαρ Spring*, *ἔθνος tribe*, *εἴκοσι twenty*, *εἴκω yield*, *εἶρω say*, (future *έρέω*), *έκας far*, *έκαστος each*, *έκυρος father-in-law*, *έκών willing*, *έλίσσω wind*, *έλπομαι hope*, *έννυμι (φεσ-νυμι) clothe*, *έσθής, εἵματα clothes*, *έπος word*, *έργον, έρδω work*, *έρύω, draw*, *έτος year*, *έξ six*, *έτης companion*, *ήδύς sweet*, (*ἀνδάνω please*), *ήθος haunt*, *ιάχω cry aloud*, *ιδείν see*, (and *οἶδα, είδος*), *ίκελος, έουκα am like*, *ίς, ίφι strength*, *σινεω, ίσος equal*, *ίτρυς felly*, *οἶκος house*, *οἶνος wine*.

b. Probably *ἦρα* (ἐπὶ *ἦρα φέρων* A 572), *Ἥλιος*, and *Ἥρις*, and several other words, also were pronounced with initial *ϝ*.

c. *ἀνδάνω*, *έ, έκυρος*, *έξ*, and others seem to have begun originally with two consonants, *σϝ*.

d. The verse alone affords no sufficient test for the former existence of *ϝ* in any word; it only indicates the loss of some consonant. This is not conclusive evidence for *ϝ*, since *σ* and *յ* (*γ*) were also lost. Which consonant originally was present has to be learned in each case from inscriptions of other Greek dialects, from a few notes of ancient grammarians, and from other cognate languages (cf. *έργον work*, *οἶνος wine*).

e. The sound of *ϝ* evidently was going out of use in the Homeric period. It is not infrequently neglected in our texts, and sometimes this neglect seems to be due to the poet himself, but *ϝ* can be restored in many passages by minor changes. For *νῖον έκηβόλον* A 21 it is possible to read *νῖα ϝεκηβόλον*, for *πάντεσσι δ' ἀνάσσειν* A 288 it is easy to read *πᾶσιν δέ ϝανάσσειν*, and *χερσὶ ϝεκηβόλου* for *χερσὶν έκηβόλου* A 14. Perhaps *κτείναι μέν ϝ' ἀλέειν* Z 167 may have been *κτείναι μέν ϝε κτλ*.



f. That the sound of *f* was still alive in the Homeric age is shown by the accuracy of the poet in its use where comparative philology shows that it once existed.

g. *f* sometimes leaves a trace of its existence in its cognate vowel *v*: αὔρυσαν A 459 for ἀφέρυσαν (§ 29 c), ταλαύρινον E 289 for ταλάφρινον. So doubtless ἀπούρας A 356 for ἀποφράς.

h. Some irregularities of quantity may be explained by this vocalization of *f*. Thus ἀποειπών T 35 may have been ἀποφειπών pronounced nearly as ἀπουειπών. αἰύαχοι finds its analogy in γένετῳ ἰαχῇ Δ 456 (γένετουιαχῇ).

i. A neighboring vowel is sometimes lengthened to compensate for the loss of *f* (§ 59 c).

j. An *ε* was sometimes prefixed to a digammated word and remained after the *f* was lost, as ἐέλδωρ, ἐέικοσι, ἐέργει, ἐέ.

k. Sometimes the rough breathing represents the last remnant of a lost consonant (especially in the words which once began with *σf*, as ἀνδάνω κτλ., cf. c above), as ἐκών, ἔσπερος. Often the same root varies in breathing, as ἀνδάνω and ἡδύς, but ἡδος, — ἐννυμι, but ἐσθής.

l. For the augment and reduplication of digammated verbs, see § 43 d.

m. For δρεῖδω, δρην, see § 59 h.

§ 33. DECLENSION. *Special Case Endings.* (H. 217; G. 292 ff.) a. The suffix -φι(*v*), a remnant of an old instrumental case, added to the stem forms a genitive and dative in both singular and plural.

b. The suffix -θι is added to the stem to denote *place where*.

c. The suffix -θεν is added to the stem to denote *place whence*: Ἰδῆθεν from *Ida*, οὐρανόθεν from *heaven*. It forms a genitive with the pronominal stems, as ἔθεν εἵνεκα Γ 128, πρὸ ἔθεν E 96.

d. The enclitic -δε is added to the accusative to denote more distinctly the limit of motion: οἰκόνδε *homeward* (also οἰκαδε, especially of the return of the Achaeans to their homes) ὄνδε δόμονδε *to his own house*, ἀλαδε *seaward*, κλισίηδε *to the tent*.

§ 34. *First Declension.* (H. 134 ff.; G. 168 ff.) a. *η* is found for final *α* of the stem with the exceptions mentioned in § 23.

b. The nominative singular of some masculines ends in -*ρᾱ* for -*της*: μῆγιστα *counsellor*. Cf. the Latin *poetā, nautā. εἰρύσπα far-sounding* is used also as accusative, e.g. A 498.

All of these words are adjectival (*titular*) except Θυέστα B 107.

c. The genitive singular of masculines ends in -*ᾱο* or (by transfer of quantity, § 23 c), -*εω*. After a vowel this ending may be contracted to -*ω*, as Αἰεῖω E 534, Βορέω Ψ 692. The ending -*εω* is always pronounced as one syllable by synizesis (§ 25).

d. The genitive plural ends in *-ων* or *-ων*: *θεάων, βουλέων*. *-ων* is regularly pronounced as one syllable.

e. The dative plural ends in *-ησι(ν)* or rarely in *-ης*.

§ 35. *Second Declension*. (H. 151 ff.; G. 189 ff.) a. The genitive singular has preserved the old ending *-ιο*, which affixed to the stem vowel makes *-ιο*.

b. The termination *-οο* is indicated by the metre in certain places where all the Mss. give a corrupt form, as *ὀψιπέλεστον ὅο κλέος οὗ ποτ' δλείται* B 325. It is to be recognized also in *Πετρώο* B 552 for *Πετρώο*, from *Πετρώς* for *Πετρώος*.

For the loss of *ι* in the change from *-οιο* to *οο*, see § 23 f.

The *-οο* was afterwards contracted to *ου*.

c. The genitive and dative dual end in *-οιν*: *τοῖν, ὧμοιν*.

d. The dative plural ends in *-οισι(ν)* or *-οις*. As in the first declension, the long ending is the rule; the short ending is very rare before a consonant.

§ 36. *Third Declension*. (H. 163 ff.; G. 205 ff.) a. The ending *ι* of the dative singular is sometimes long, and sometimes short. It is seldom elided. It is often long before a single consonant: *Διὶ μῆτιν ἀτάλantos*, cf. *ἵπερμενέϊ φίλον* B 116.

b. The dative plural has the Aeolic ending *-εσσι(ν)* as well as the Attic *-σι(ν)*: *πόδεςσι, ποσσί* (§ 30 e), *ποσί*, — *ἄνδρεςσι, ἀνδράσι*, — *κύνεσσι, κυσί*.

c. Nouns in *-ις* and *-υς* usually retain *ι* or *υ* throughout, but in its stead may insert *ε* which is sometimes lengthened.

d. Nouns in *-εϋς* generally lengthen *ε* to *η* in compensation (§ 59 c) for the *υ* which between two vowels becomes *ϕ* and is lost, as *βασιλεύς, βασιλῆος*.

§ 37. *Anomalous forms*. a. As verbs appear in the present system with a variety of collateral forms derived from the same root (cf. *ἴκω, ἰκάνω, ἰκνέομαι*, — *πύθωμαι, πυθάνομαι*, — *μένω, μίνω, μυνάζω*), so nouns of different declensions are sometimes formed from the same root and are used without appreciable difference of meaning.

b. Some nouns have both vowel and consonant stems: *ἀλκή* Γ 45, but *ἀλκί* E 299; *ἐρίηρος ἐταῖρος* Δ 266, but *ἐρίηρες ἐταῖροι* Γ 378; cf. *πολήγας* B 806 with *πολίται*.

c. Of *νίος*, three stems are found: (1) *νίός, νιόν, νιέ*. The other forms of this declension are very rare. (2) *νιέος, νιέτ, νιέα* as if from *νιύς*. (3) *νίος, νί, νία*, as from a nominative *νίς*.

In this word the first syllable is sometimes short (§ 23 f), as it often is in Attic and in other dialects.

d. Certain names of cities are found in both singular and plural: Μυκῆνη Δ 52, Μυκῆνας B 569; Θήβης Δ 378, Θήβας E 804. Instead of the later plural Θεσπιαί, Πλαταιαί, Homer uses only the singular: Θέσπεια B 498, Πλάτεια B 504.

§ 38. ADJECTIVES. a. Some adjectives of three terminations are used as if of two terminations, i.e. the masculine form is used also for the feminine: ἰφθίμους ψυχάς A 3, κλυτὸς Ἰπποδάμεια B 742, ἥερα πουλύν E 776, Πύλοιο ἡμαθόεντος B 77.

b. The feminine of adjectives in -us, ends in -εῖα (gen. -εως), -εᾶ (§ 23 f), or -εη: βαθεῖα, βαθείης, — ὠκεία, — βαθείης, βαθέην.

c. πολὺς (πουλὺς) has in the masculine and neuter both stems πολυ- (πουλυ-) and πολλο- (for πολυο-, § 37 a), with a nearly complete set of forms for each: πολλός and πολλόν, πολέος, πολέες, πολέων, πολέεσσι, κτλ.

§ 39. PATRONYMICS. (H. 559; G. 846 f.) a. Suffixes which originally expressed connection or possession were used to form patronymic adjectives. The original force of these suffixes is occasionally preserved: (θεοὶ) Οὐρανῖνες A 570 is a mere adjective of connection like (θεοῖσιν) ἐπουρανῖοι Z 129; Homer does not recognize Οὐρανός as the ancestor of the gods. Ὀλυμπίδες μούσαι B 491 is equivalent to μούσαι Ὀλύμπια δώματ' ἔχουσαι B 484.

b. Patronymics are frequently used as proper names, cf. Ἀτρεΐδης A 7, Μενoitιάδης A 307, before the names *Agamemnon*, *Patroclus* had been mentioned.

A. c. The patronymic is formed from stems of the 1st declension by adding -δα-: Αἰγυιάδης B 624, or more frequently by adding -ιαδα-: Λαερτιάδης Γ 200.

d. This analogy, giving an ending in -ιάδης, is followed by stems in -ω of the 2d declension: Μενoitιάδης. So also by stems of the 3d declension: Πηλεΐδης A 1 (as well as Πηλεΐδης Σ 316, Πηλεΐωνα A 197). See j below.

e. The suffix -ιαδα- is added to stems in α, and the ο is lost as in d above: Κρονιδής, — also to stems in ευ, which lose their υ between two vowels (cf. 23 f): Ἀτρεΐδης A 7, — also to consonantal stems, as Ἀγαμεμνονιδής a 30. Ἀνθεμίδης Δ 488 is formed as from Ἀνθεμος rather than from Ἀνθεμίων (Ἀνθεμίωνος νίον Δ 473).

f. Patronymics from stems in -ευ, after the loss of the υ, do not in Homer suffer contraction of the ε of the stem with the ι of the suffix. The poet says Ἀτρεΐδης, Ἀτρεΐων, as tetrasyllables not trisyllables. The verse ictus never falls on the ει.

g. Female patronymics are formed by the suffix -ιδ which loses δ before the nominative sign: Χρυσήδα (acc. of Χρυσής) A 182, Βρισηίδα A 184. Ἀχαιίδης B 235 corresponds to κοῦροι Ἀχαιῶν A 473.

B. h. Patronymics are formed also by the suffix *-ιον*: *Κρονίων* A 528 (with genitive *Κρονίωνος* or *Κρονίονος*), *Ἀτρείων*, *Πηλείων*. In these last forms from nouns in *-εως* the *ι* is always short.

i. The corresponding female patronymic is found in *Ἀδρηστίη* E 412.

j. *Ταλαϊόνιδας* B 566 is irregular; it seems to be formed by a cumulation of suffixes from *Τάλαος*. So *Λαομεδοντιάδης* (*Λαομεδοντιάδης* Γ 250) is formed from *Λαομεδόντιος* which itself appears as a patronymic (in the form *Λαομεδόντιος*) in a Boeotian inscription.

k. Some adjectives in *-ιος* are used as patronymics, as *Τελαμώνιος Αἴας* B 528.

l. The patronymics in *-δης* are far more numerous than those in *-ιον*.

m. The patronymic is sometimes derived from the grandfather's name: Achilles is called *Αἰακίδης* B 860; Priam, *Δαρδανίδης* Γ 303; the two grandsons of Actor, *Ἀκτορίωνες* B 621. Thus in later poetry, Heracles is called *Alcides* (*Ἀλκείδης*) from Amphitryo's father *Ἀλκαῖος* or *Ἀλκεύς*.

§ 40. COMPARISON OF ADJECTIVES. a. Comparatives and superlatives end in *-ίων*, *-ιστος* more frequently than in Attic. (H. 253; G. 72.)

b. *ἀγαθός* has comparatives *ἀρείων* (cf. *ἀριστος*), *βέλτερον*, *κρείσσω*, *λῶνιον*, *φέρτερος*.

§ 41. NUMERALS. (H. 288; G. 372 f.) a. *ένί* has a collateral form *ἰῶ* Z 422; cf. the feminine form *ἰᾶ* Δ 437.

b. *δύω*, *δύο* is indeclinable. It has the collateral forms *δουῶ*, *δοιοί*, *κτλ.*

§ 42. PRONOUNS. (H. 261 ff.; G. 389 ff.) a. The oblique cases of the 3d personal pronoun when enclitic are 'anaphoric,' like *αὐτοῦ κτλ.* in Attic; when accented they have their original reflexive use, like Attic *ἐαυτοῦ*, *ἐμαντοῦ*, *σεαυτοῦ*, *κτλ.*, which compounds are post-Homeric.

b. *μίν*, *σφωέ*, *σφωίν*, *σφί*, *σφάς*, and *σφέ* are always enclitic.

c. For the relation of the form *ἐμείο* to *ἐμέο*, of *σείο* to *σέο*, *κτλ.*, see § 23 f.

d. *αὐτός* regularly retains its intensive force in the oblique cases, even when not connected with a noun expressed, often marking a contrast which it is difficult to render smoothly in the English idiom. Cf. § 11 j *fin*.

The presumption is always strongly in favor of the original meaning; but all shades of meaning are found from the strict intensive to the simple anaphoric use of the Attic dialect.

e. For *αὐτως* in the sense of *ὥσαυτως*, see g below. In this use it has a large variety of meanings, as (*ἄφρονά τ'*) *αὐτως* Γ 220 *a mere (simpleton)*; *without cause* A 520, *without a prize* A 133, *absolutely* B 138, *vainly* B 342, *without chariot* E 255. Most of these meanings are derived from *in the*

same way as before, the connection determining the special sense of each passage.

f. The Attic article  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$ , generally retains its demonstrative force in Homer, but like the intensive pronoun in the oblique cases, appears occasionally in its Attic signification.

In their demonstrative use,  $\delta$ ,  $\eta$ ,  $\alpha\acute{\iota}$ ,  $\alpha\acute{\iota}$ , are best written  $\delta$ ,  $\eta$ ,  $\alpha\acute{\iota}$ ,  $\alpha\acute{\iota}$ . —  $\tau\acute{o}\iota$ ,  $\tau\acute{\alpha}\iota$ ,  $\tau\acute{\omega}\varsigma$  are used besides  $\alpha\acute{\iota}$ ,  $\alpha\acute{\iota}$ ,  $\omega\varsigma$ .

g. Thus the absence of the article does not mark a noun as indefinite; cf.  $\mu\eta\eta\nu$   $\acute{\alpha}\epsilon\iota\delta\epsilon$   $\theta\epsilon\acute{\alpha}$  A 1 with *arma virumque cano*. Frequently  $\alpha\acute{\upsilon}\tau\omega\varsigma$  is equivalent to Attic  $\omega\sigma\alpha\acute{\upsilon}\tau\omega\varsigma$  ( $\omega\varsigma$  being the adverb of the article, see f above and § 56 c) while  $\omega\varsigma$   $\delta$   $\alpha\acute{\upsilon}\tau\omega\varsigma$   $\Gamma$  339 is equivalent to Attic  $\alpha\acute{\upsilon}\tau\omega$   $\delta$   $\omega\sigma\alpha\acute{\upsilon}\tau\omega\varsigma$ .

h. The demonstrative article is often followed by a noun in apposition with it, as  $\alpha\acute{\iota}$   $\delta$   $\acute{\epsilon}\chi\acute{\alpha}\rho\eta\sigma\alpha\nu$   $\Lambda\chi\alpha\omega\acute{\iota}$   $\tau\epsilon$   $\tau\acute{\rho}\omega\acute{\epsilon}\varsigma$   $\tau\epsilon$   $\Gamma$  111, but these rejoiced, both Achaeans and Trojans,  $\alpha\acute{\upsilon}\tau\alpha\rho$   $\delta$   $\beta\omicron\upsilon\nu$   $\acute{\iota}\epsilon\rho\epsilon\nu\sigma\epsilon\nu$   $\acute{\alpha}\nu\alpha\chi$   $\acute{\alpha}\nu\delta\rho\omega\acute{\nu}$   $\Lambda\gamma\alpha\mu\acute{\epsilon}\mu\nu\omega\nu$  B 402 but he, Agamemnon, king of men, sacrificed an ox.

i. The forms with initial  $\tau$  often have a relative force, but refer only to a definite antecedent. This is a relic of paratactic construction (§ 21), as is particularly clear in  $\acute{\alpha}\lambda\lambda\grave{\alpha}$   $\tau\grave{\alpha}$   $\mu\acute{\epsilon}\nu$   $\pi\omicron\lambda\acute{\iota}\omega\nu$   $\acute{\epsilon}\xi\epsilon\rho\acute{\alpha}\theta\omicron\mu\epsilon\nu$   $\tau\grave{\alpha}$   $\delta\acute{\epsilon}\delta\alpha\sigma\tau\alpha\iota$  A 125 but what we took as spoils from the cities, these have been divided.

j.  $\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$  is often found for  $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ .

k. Besides the Attic forms of the relative,  $\delta$  is used for  $\delta\varsigma$ ,  $\delta\omicron\nu$  (better  $\delta\omicron$ , § 35 b) for  $\alpha\acute{\upsilon}$ .

l. The forms  $\delta\varsigma$  and  $\delta$  have also a demonstrative use, especially  $\delta\varsigma$  with  $\alpha\acute{\upsilon}\delta\acute{\epsilon}$ ,  $\mu\eta\delta\acute{\epsilon}$ ,  $\kappa\alpha\acute{\iota}$ , and  $\gamma\acute{\alpha}\rho$ .

For the relative use of the article, see i above.

m. The neuter  $\delta$  is frequently used as a conjunction, like *quod*. So also  $\delta\tau\iota$  and  $\delta$   $\tau\epsilon$ .

n. The indefinite and interrogative pronouns have genitive singular  $\tau\acute{\epsilon}\omicron$ ,  $\tau\acute{\epsilon}\upsilon$ .

o. In  $\delta$   $\tau\iota\varsigma$  for  $\delta\varsigma$   $\tau\iota\varsigma$  (cf.  $\delta$  for  $\delta\varsigma$ , k above), the first stem often remains uninflected.

§ 43. CONJUGATION. *Augment and Reduplication.* (H. 354 ff.; G. 510 ff.) a. The augment was for a time considered unessential: whether temporal or syllabic, it may be omitted in the Homeric poems; the accent is then thrown back as far as possible, as  $\tau\epsilon\upsilon\chi\epsilon$  A 4,  $\acute{\alpha}\phi\acute{\iota}\epsilon\iota$  A 25.

b. When the augment is omitted, monosyllabic forms with long vowel take the circumflex accent, as  $\beta\grave{\eta}$  for  $\acute{\epsilon}\beta\eta$ .

c. Sometimes initial  $\rho$  is not doubled after the augment, as  $\acute{\epsilon}\rho\epsilon\zeta\epsilon$  B 400; sometimes initial  $\lambda$ ,  $\mu$ , or  $\sigma$  is doubled after the augment.

d. Stems which originally began with a consonant may take the syllabic augment or reduplication, as *ἔειπον, ἔηκε, — ἔοικα, ἔοργα*.

e. The second aorist active and middle, of verbs whose stem begins with a consonant, is often found with a reduplicated stem, as *ἐκέκλετο, ἀμπεπαλὼν, ἔτετμε, τετύκοντο*.

f. The so-called *Attic reduplication* is more common in Homer than in Attic, and its use extends to the second aorist where the augment also may be used (*cf.* Attic *ἤγαγον*), as *ἤραρε*, and the peculiar form *ἠνίπαπε* B 245 from *ἐνίπτω* in which the final consonant of the theme is reduplicated with *a* as a connective.

g. *δειδοικα* and *δεῖδια* have irregular reduplication; probably these are to be explained as for *δεδφοικα, δεδφια*.

h. *ἔμμορα* (from *μείρομαι*) and *ἔσσυμαι* (from *σεύω*) double the initial consonant and prefix *ε* as if they began with two consonants.

§ 44. *Endings.* (H. 375 ff.; G. 551 ff., 777 ff.) a. The singular endings, *-μ, -σθα, -σι*, occur more frequently than in Attic; especially *-μ* and *-σι* in the subjunctive, as *ἴδωμ, ἀγάγωμ, ἐθέλῃσι, βάλῃσι*. These endings are rare in the subjunctive of the contracted *μ*-forms, as *δῶσι* A 129.

b. In the pluperfect, the older endings *-εα κτλ.* are preserved. The third person singular ends in *-εε(ν)* or *-ειν*, as *βεβήκειν* A 221, *ἦδεε* B 409.

c. The second and third persons singular of the first aorist optative end in *-εας, -ει(ν)*, as *μείνειας, καλέσειεν*. The second person in *-αις* occurs very rarely. The third person in *-αι* is more common, as *γῆθήσαι* A 255. The third person plural ends in *-ειαν*, as *τίσειαν* A 42, *ἀκούσειαν* B 282.

d. The third person plural optative active of *μ*-verbs ends in *-ιεν*, as *εἶεν, δαμείεν, δοίεν*.

e. The third person plural imperative ends in *-των, -σθων* (never *-τωσαν, -σθωσαν*).

f. a. Active infinitives (except in the first aorist) frequently end in *-μεναι*, which is sometimes shortened after a short vowel to *-μεν*, as *ἔμμεναι, ἔμμεν, ἐλθέμεν(αι), τεθνάμεν(αι)*.

β. The shortening of *-μεναι* to *-μεν* occurs generally before a vowel, where it may be called elision.

γ. The ending *-ναι* is found only after a long vowel, as *δοῦναι*.

g. Aorist passive infinitives end in *-μεναι* or *-ναι*.

h. The second person singular of the middle generally remains uncontracted (§ 24), as *ὀδύρεαι, ἴδῃαι* Γ 130, *βάλλεο* A 297. Contracted forms are used occasionally, as *μετατρέπη* A 160, *γνώσῃ* B 365, *κεκλήσῃ* Γ 138.

i. In the perfect middle, *-σαι* regularly loses its *σ*.

j. *-σο* retains its *σ* only in the imperative, as *ἔσσο, ἴτασο*.

κ. The first person plural middle often ends in *-μεσθα*.

l. The third person plural of the perfect and pluperfect indicative middle often, and of the optative middle always, ends in *-αται, -ατο* for *-νται, -ντο*. Before these endings smooth labial and palatal mutes are aspirated, as *ἐπιτετράφαται* (perfect passive of *ἐπιτρέπω*).

m. The third person plural indicative of the aorist passive generally ends in *-εν* instead of *-ησαν*, as *ἤγερθεν* A 57, *φάνθεν* A 200, *τράφεν* A 251 *διέτμαγεν* A 531. Cf. the active *ἔλυ-σα-ν, ἔλυν-ν*.

n. Similarly, *ν* is used for the later *-σαν* in the imperfect and second aorist of *μ*-verbs, as *ξύνεν* A 273, *ἔσταν, στάν, ἔβαν*.

o. For the optative ending of *μ*-verbs, in *-ιεν* not *-ιησαν*, see *d* above.

§ 45. *Subjunctive Mode.* a. The variable vowel ('connecting vowel') of the subjunctive is generally short in the first aorist, second aorist of *μ*-forms, second aorist passive, second perfect of primitive formation, as *βήσομεν, ἀγείρομεν, ἴομεν, θείομεν, τραπέιομεν, δαμείετε, εἶδομεν, πεποίθομεν*. (H. 373 D; G. 780.)

This short vowel is found before the endings *-μεν, -τον, -τε*, and in middle forms.

b. A few forms of the first aorist have a long vowel following the analogy of the present, as *δηλήσῃται* Γ 107.

c. There are no certain examples of the short mode-vowel in the present of verbs in *-ω*. (For *βούλεται ἀντιάσας* A 67, *βούλην' ἀντιάσας* may be substituted, etc.)

N.B. The forms of the first aorist subjunctive are easily confused with those of the future, with which they are identical in appearance.

§ 46. *Optative Mode.* For the optative endings, see 44 c, d.

§ 47. *Contract Verbs.* (H. 409 D; G. 784 ff.) a. Verbs in *-αω* exhibit unchanged, assimilated, and contracted forms; the poet's choice between contracted and uncontracted forms seems to have been determined largely by the rhythm. The vowels are regularly contracted when the second is in a short syllable.

b. Uncontracted forms without assimilation occur rarely, as *πεινῶν* Γ 25. (*οὔτα*, Δ 525 and often, is a second aorist, see § 53.)

c. The vowels of the uncontracted forms are generally assimilated, a prevailing over a following *ε* or *η* but being assimilated to *α, ω, or ου*. These forms are intermediate between the original and the contracted stage.

d. One of the vowels is usually lengthened in the text of the Mss. Sometimes this appears to be a conformation to Attic usage (§ 22 f).

e. Verbs in *-εω* generally remain uncontracted; except *εε*, which is generally contracted in the Mss., but often the uncontracted forms are

metrically possible. *eo* is very rarely contracted except in the participle ending *-υμενος* (where contraction occurs to prevent a too frequent recurrence of short syllables, § 59 *e*). *ew* is never contracted but is often pronounced as one syllable by synizesis (§ 25).

f. Sometimes the variable vowel *ε* is contracted with *ε* of the stem instead of with the termination. One of these vowels is sometimes dropped, as *ἀποαίρεο* A 275.

g. The older form of these verbs, in *-ειω*, is sometimes preserved, as *ἐτελείετο* A 5, *νεικέησι* A 579. See § 23 *e*.

h. *φορέω* forms *φορέειν* Δ 144, *φορήναι* B 107.

i. Verbs in *-ow* are generally contracted. Sometimes they have forms with the double *o* sound, like verbs in *-aw*, as *ἐστρατώνοντο* Γ 187 (which might be written *ἐστρατόοντο*).

§ 48. TENSES. *Future and First Aorist, Active and Middle.* (H. 420 ff.; G. 777.) a. Pure verbs which do not lengthen the stem-vowel in the formation of the tenses, often have double *σ* in the future and first aorist, active and middle.

b. In the future the *σ* of the before-mentioned verbs often disappears, as *καλέουσα* Γ 383, *δλείται* B 325.

c. Stems in *δ* often show double *σ* in the aorist.

d. Most of these forms with *σσ* may be explained as original or assimilated, as *νέικεσσε* from the theme *νέικεσ* (*cf.* *νέικος*), *κομίσσατο* for *κομιδσατο* (*cf.* *κομιδή*). Thus the stem-vowel of these verbs was not final originally, and hence is not lengthened in the future and aorist.

e. Some stems in *λ* and *ρ* retain the *σ* of the future and aorist (as some do in Attic), as *ἔλσαι* A 409, *κύρσας* Γ 23, *ῥρσε* A 10.

f. The so-called Doric future with tense-sign *σε*, is found in *ἔσσεϊται* B 393.

g. Some verbs have a future without tense-sign, as *εἶμι*, *κακχείοντες* to lie down, *ἔδομαι*, *πίομαι*, *ἐρύω*. Most of these verbs are old presents which acquired a future signification. *εἶμι* is not always future in Homer, *cf.* B. 87.

h. Some verbs form the first aorist active and middle without *σ*, as *ἔχεν* Z 419 (from *ἔχεα* for *ἔχεα*), *ἔσσενα* E 208, *ἔκηα* A 40 from *καίω*.

i. The first aorist often has the variable vowel of the second aorist *ο/ε*, as *ἔξον*, *δύσεται*. So in the imperative, as *βήσθε* E 109, *ῥρσθε* Γ 250, *ἄξετε* Γ 105, *ἄσσετε* Γ 103; infinitive, *οἰσόμεναι* Γ 120; participle, *ἐπιβησόμενον* E 46.

j. Verbs in *-ζω* often have themes in *γ*, and thus futures and first aorists in *-ξω* and *-ξα*, as *ἐξαλαπάξει* A 129, *πτολεμίζομεν* B 328.

§ 49. Perfect. (H. 446 ff., 490; G. 682 ff.) a. The so-called first perfect in *-κα* is formed only from 20 vowel-stems. It is almost as rare as



the first aorist in *-κα* (ἔδωκα, ἔηκα, ἔθηκα). Forms without *κ* are derived even from vowel-stems, especially participial forms, as *κέκμηκας* Z 262, but *κεκμηῶτι* Z 261.

b. The final mute of the stem is not aspirated.

c. The endings are affixed immediately to the reduplicated verb-stem in *βεβᾶσι*, *γεγαῶτας*, *δειδιθι*, *έικτην*, *ἴδμεν*, *κεκμηώς*, *ἐπέπιθμεν*, *τέτλαθι*.

d. *ἐρρίγησι* Γ 353 and *ὀλώλη* Δ 164 have the force of present subjunctives.

e. *ἀκαχήμενος* and *ἐσσύμενος* are accented irregularly as presents.

f. The second perfect often has a long vowel in the stem where the second aorist has a short vowel, as *ὄρωρεν* B 797, *ᾠρορε* B 146.

g. In the feminine participle the short form of the stem appears, as *ἀραυῖα*, but *ἀραυῖα*; hence *ἐκνῖα* not *εἰκνῖα* Γ 386 *etc.*

§ 50. VOICES. *Middle.* a. The active and middle forms *ὄρᾶν* (about 40 times) and *ὄρᾶσθαι* (about 20 times), *ιδεῖν* (more than 200 times) and *ιδέσθαι* (90 times), are used often without appreciable difference of meaning. Cf. *ἔφατο* B 807, *ἔφη* A 584.

b. The first aorist middle is sometimes used without difference of meaning from the second aorist active, as *βήσето*, Γ 262, *ἔβη* A 311; *ἐδύσετο* Γ 328, *ἔδν* Γ 36.

c. The future middle is sometimes used as passive, as *τελέεσθαι* B 36. Cf. 51 e.

d. The aorist middle is often used as passive. Cf. *χολωσαμένη* Γ 413 with *χολωθείς* A 98, *χάρη* Γ 76 with *κεχαροῖατο* A 256, *ἀγέροντο* B 94 with *ἤγερθεν* A 57, *ἀμφέχυντο* B 41, *κταμένοιο* Γ 375. Cf. *ἐλελίχθησαν* E 497 *they rallied*, *θωρηχθῆναι* A 226 *arm himself*.

The passive formation in Greek is comparatively late.

§ 51. *Passive.* a. For the ending of the aorist passive infinitive, see § 44 g.

b. For the ending of the third person plural indicative, see § 44 m.

c. The second aorist subjunctive passive usually remains uncontracted, and follows the rule of *μ*-verbs (§ 52 c).

d. In the second aorist subjunctive, the passive suffix is often long (and the mode vowel short in the dual and in the first or second person plural, § 45 a), as *δαμήης* Γ 436 (*δάμνημι*), *τραπείομεν* Γ 441 (*τέρπω*, § 31), but *μυγέωσιν* B 475 (*μίσγω*).

e. Homer has only two futures from passive stems.

f. Some verbs have both first and second aorists passive, as *ἐμίχθη* E 134, *ἐμίγην* Γ 445.

§ 52. *Verbs in -MI.* (H. 476 ff.; G. 787 ff.) a. Some verbs in *-μ* have forms in the present and imperfect indicative which follow the analogy of contract verbs: *τιθεῖ*, *διδοῖ*, *διδούσι*, *ἰεῖσι*.

b. For the ending -ν for -σαν, see § 44 n.

c. The second aorist subjunctive active generally remains uncontracted. The stem vowel often appears in its long form with short mode vowel in the dual and in the first and second persons plural (*cf.* §§ 45 a, 51 d), as δάσιν A 324, θείομεν A 143 (better θήομεν, Attic θῶμεν), γνώωσι A 302, ερείομεν A 62 (better ἐρήομεν, as from an ἔρημι).

§ 53. *Second Aorists without Variable Vowel.* (H. 489; G. 125, 3.) Many second aorists, active and middle, are found without variable vowel, following the analogy of verbs in -μ, as ἄλτο A 532 (ἄλλομαι), ἔγνω A 199, δέκτο B 420 (δέχομαι), βλήτο Δ 518 (βάλλω), κλῖθε A 37, κλῦτε B 56 (κλύω), οὔτα Z 64, ἔσσυτο B 809 (σεύω).

§ 54. *Iterative Forms.* (H. 493; G. 778.) a. Iterative forms of the imperfect and aorist indicate the repetition of a state or action. The augment is generally omitted. These forms are characterized by the suffix -σκ, and have the inflection of the imperfect of verbs in -ω. They are confined to the Ionic dialect. The iterative idea is frequently waning and occasionally is lost.

b. Verbs in -ω add the endings -σκον or -σκομην to the ε-form of the stem of the present or second aorist, as ἔσκε, εἵπεσκε, ἴδεσκε.

§ 55. *PREPOSITIONS.* a. Prepositions often retain their original adverbial force (as ἐν δέ *but therein*, παρὰ δέ *and beside him*). They may be placed after the verbs or nouns with which they are connected. See § 19 b. (H. 785; G. 1222 ff.)

b. The preposition is often separated from the verb which it modifies, as παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί | ἔστασαν Δ 330 f., where πάρ modifies ἔστασαν.

c. *Anastrophe.* (H. 109; G. 116.) a. Disyllabic prepositions, when they immediately follow the word with which they are construed, take the accent upon the penult, except ἀμφί, ἀντί, ἀνά, διά. ἀνα Z 331 stands for ἀνάστηθι. ἐνι is used for ἐνεσι or ἐνεστι, ἐπι for ἐπεστι, μέτα for μέεστι.

β. Elided prepositions suffer anastrophe only when they as adverbs modify a verb to be supplied, as ἐπ' Γ 45 for ἐπεστι, — or by way of exception, in order to avoid ambiguity, as ἐφ' A 350, to show that the preposition is to be connected with the preceding word.

δ. α. ἐν has the parallel forms εἰν, ἐνί. εἰν stands only in the part of the foot which receives the ictus, and its use is nearly confined to certain phrases, as εἰν ἀγορῇ, εἰν Ἀἰῶος δόμοισιν.

β. The poet uses both ἐς and εἰς, πρὸς, προτί, and ποτί, ὑπό and ὑπαί.

f. ἀμφί, ἀνά, and μετά are used also with the dative.

§ 56. ADVERBS. (H. 257 ff.; G. 365 ff.) *a.* A predicate adjective is often used where the English idiom has an adverb or an adverbial phrase, as *χθιζὸς* *ἔβη* A 424 *went yesterday*, *ἡερίη* A 497 *early in the morning*, *πανημέριον* A 472 *all day long*, *πρηνής* E 58 (*pronus*) *on his face*.

*β.* *πρόφρων* *willing* is used only predicatively, where the English idiom uses *willingly*.

*b.* Adverbs ending in *-α* are common: *σάφα*, *τάχα*, *ᾠκα*. These seem to have been originally neuter cognate accusatives, and many are such still; *cf.* *πόλλ'* *ἐπέτελλε*, *πολλὰ* *ἡράτο*, *μέγα* *νήπιε*, *μεγάλ'* *εὔχετο*, *κτλ.*

*c.* Adverbs in *-ως* are not common; they are most frequent from *o*-stems: *οὕτως* (*οὗτος*), *ὥς* (*ὅς*), *αὕτως* (*αὐτός*), *κακῶς* (*κακός*). *ἴσως* and *ὁμοίως* are not found, *καλῶς* only *β* 63, *φίλως* only *Δ* 347.

§ 57. HOMERIC VERSE. *The Heroic Hexameter.* (H. 1064 ff., 1100; G. 1668 f.) *a.* The poems are to be read with careful attention to the metrical quantity of each syllable, as well as to the sense of the passage. There are six feet (bars or measures) in each verse; hence the name *hexameter*. Emphasis or stress of voice is laid on the first syllable of each foot. The part of the foot which has no ictus (the *arsis*) should receive as much time though not so much stress as the ictus-syllable (the *thesis*). The rhythm would be called  $\frac{3}{4}$  time in modern music. The English hexameter (found *e.g.* in Longfellow's *Evangeline*) is generally read as of  $\frac{3}{4}$  time.

*b.* The written word-accent is to be disregarded in reading Homeric verse. Occasionally the verse-ictus and word-accent may coincide, but the word-accent seems to have had no influence on the formation of the verse.

*c.* The dactyl (♩ or — ∪ ∪), with the ictus on the first syllable, is the fundamental and prevailing foot of Homeric verse. It is often replaced by a spondee<sup>1</sup> or heavy dactyl (♩♩ or — —).

Dactyls are about three times as frequent as spondees in the Homeric poems.

*d.* Verses in which each of the first five feet is a dactyl are far more common in Homer than in Vergil: there are 160 in the first book of the *Iliad* alone. Many frequently recurring verses have this rhythm; as *τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς, — αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο*. Many other verses have but one spondee (generally in the first foot) among the first five feet; as *ἦμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν*.

<sup>1</sup> This name was derived from the use of this slow, solemn measure in the hymns which accompanied the libation (*σπονδή*) to the gods.

e. Spondees are most common in the first two feet; they are more and more avoided in each foot toward the close of the verse.

f. The first foot allows more freedom than any other. A short vowel there more frequently retains its natural quantity before a mute and a liquid, and yet is more frequently lengthened in the unaccented part of the foot before that combination. At the close of the first foot, hiatus is allowed (§ 27 b).

g. The Bucolic diaeresis (§ 58 h) is seldom immediately preceded by a word of three long syllables. Before this diaeresis, a dactyl is strongly preferred.

h. Verses which have a spondee in the fifth foot are called spondaic verses (ἐπη σπονδειακά). They are more common in Homer than in the Latin poets, — about 4 *per cent* of the verses of the *Iliad* being spondaic.

i. These spondaic verses seem especially frequent at the close of emphatic sentences or of divisions of the narrative (*cf.* A 21, 157, 291, 600) and in descriptions of suffering and toil, but often no rhythmic effect is sought; the convenience of the verse determined the measure.

j. The last foot in each verse is a spondee, but the final syllable may be short; the deficiency in time is then made up by the slight pause which follows at the end of the verse (§ 59 a, l). A heavy or consonantal ending is preferred; hence the *v*-movable is often used.

k. The student need not concern himself about elision as in Latin poetry; that is already done in the text; but he must be watchful for synizesis (§ 25).

§ 58. CAESURAL PAUSES. (H. 1081; G. 1642.) a. Each verse has one or more caesural pauses (*caesura* = τομή *cutting*), — pauses within a foot.

b. The principal caesura of the verse is always a pause in the sense, and is often emphasized by punctuation, but occasionally commas are found where no pause is necessary.

Of course no pause can be made immediately before an enclitic, since this is closely connected with the foregoing word.

c. A caesura is almost always found in the third foot; only 185 verses of the *Iliad* and 71 of the *Odyssey* have no pause there. It occurs either after the ictus-syllable (as μῆνιν ἄειδε θεά Ἀθηγάδεω Ἀχιλλῆος A 1 — ∪ ∪ | — ∪ ∪ | — ∧ — | — ∪ ∪ | — ∪ ∪ | — — |), or between the two short syllables (as ἄνδρα μοι ἔννεπε Μοῦσα Ἀπολύτροπον δὲ μάλα πολλά a 1, — ∪ ∪ | — ∪ ∪ | — ∪ ∧ ∪ | — ∪ ∪ | — ∪ ∪ | — — |). These two caesuras are about equally frequent; but the second slightly predominates and seems to have been preferred.

d. The importance of the caesura in the third foot is marked not only by the freedom with which hiatus is allowed there (§ 27 b), and by

the evident avoidance of elision at that point, but also by the large number of tags of verses which are suited to follow it; as πατήρ ἀνδρῶν τε θεῶν τε, βοῶπις πότνια Ἥρη, θεὰ λευκώλενος Ἥρη, θεὰ γλαυκῶπις Ἀθήνη, φιλομμειδὴς Ἀφροδίτη, Διὸς θυγάτηρ Ἀφροδίτη, ἐκκνήμιδες Ἀχαιοί, Ἀχαιῶν χαλκοχιτώνων, κάρη κομόωντες Ἀχαιοί, ἀριφίλος Μενέλαος, ἀναξ ἀνδρῶν Ἀγαμέμνων, βοῆν ἀγαθὸς Διομήδης, Γερήνιος ἱππότης Νέστωρ κτλ. — all of which must be preceded by the feminine caesura (see *f*) of the third foot; while Ἀγαμέμνωνος Ἀτρεΐδαι, εὐρὺν κρείων Ἀγαμέμνων, ἡγήτορες ἧδ' ἐμείδοντες, ἀπαμείβετο φώνησέν τε κτλ. must be preceded by the masculine caesura of the third foot. See § 22 *b*, *c*.

*e*. The pause after the first syllable of the third foot is called the *penthemimeral caesura* (πέντε, ἡμι-, μέρος) because it comes after the fifth half-foot; it divides the verse into  $2\frac{1}{2} + 3\frac{1}{2}$  feet. The pause between the two short syllables of the third foot divides the verse into  $2\frac{1}{2} + 3\frac{1}{2}$  feet.

*f*. The pause after an ictus-syllable is called a *masculine caesura* because of the vigorous movement which it gives to the verse. The pause between two unaccented syllables is called a *feminine caesura*.

*g*. Sometimes the principal pause of the verse is the masculine caesura of the fourth foot. This is called the *hepthemimeral caesura* (ἑπτά, ἡμι-, μέρος). It is frequent after a feminine caesura of the third foot. It gives an energetic movement after a penthemimeral caesura, when the verse is divided into  $2\frac{1}{2} + 1 + 2\frac{1}{2}$  feet.

*h*. Sometimes the pause of the verse is at the close of the fourth foot; this is called the *Bucolic diaeresis* (a diaeresis being a pause at the end of a word *between* two feet) or caesura, since it is most evidently aimed at in the bucolic or pastoral poetry of Theocritus. Occasionally there is a transition at this point to another part of the story, as A 318, 348, 430. This Bucolic diaeresis with the penthemimeral caesura divides the verse into  $2\frac{1}{2} + 1\frac{1}{2} + 2$  feet.

*i*. The importance of the Bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as διὸς Ὀδυσσεύς, ἔρκος Ἀχαιῶν, ἱππότης Νέστωρ, ὄβριμος Ἄρης, φαίδιμος Ἐκτωρ, Φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη, δια θεῶν, μητίετα Ζεὺς, ἰσθθεὸς φῶς. See § 22 *c*. Hiatus is allowed here occasionally. See § 27 *b*.

*j*. A slight pause occurs about as often, after the first short syllable of the fifth foot. The poet prefers to close the verse with the rhythm — ∪, ∪ — — (where the comma represents the end of a word) rather than — ∪ ∪, — —; hence οὔτε τέλεισσας A 108, not οὔτ' ἐτέλεισσας, and ἀλλ' ἔθηκεν A 2, not ἀλλ' ἔγαθ' ἔθηκεν.

*k*. The principal pause of the verse is seldom found at the close of the third foot. This would divide the verse into two equal parts and

cause monotony. A word ends there not infrequently, but is accompanied by a more prominent caesura in the third or fourth foot; as *ἐνθα ἴδον πλείστον Φρύγας ἀνέρας* Γ 185, where the last two words are so closely connected that no caesura is felt between them.

l. Even a slight pause is rare between the two short syllables of the fourth-foot. In *καὶ ἐπειθετο μυθῷ* A 33, the objectionable pause might be avoided by omitting the augment, but the conjunction is connected with the verb so closely that no caesura is felt.

m. No sentence ends with the second foot.

n. The pause in the third foot gives to the rest of the verse an anapaestic movement, from which it is often recalled by the Bucolic diaeresis.

o. The varied position of the main caesura, and the minor pauses in different parts of the verse, give perfect freedom from monotony without detracting from the grace and dignity of the measure.

§ 59. QUANTITY.<sup>1</sup> (H. 92 ff.; G. 98 ff., 1622.) a. Metrical convenience or necessity often determined the poet's choice among synonymous words (§ 22 a-c). The poet in general preferred the light dactyls to the heavy dactyls or spondees, and retained in the Epic dialect a large number of dactylic forms which were afterwards contracted. An *amphimacer* (— ∪ —, *ἀμφί, μακρόν*) was avoided often by means of apocope, synizesis, or elision.

Most exceptions to the rules of quantity are only apparent. The poet, for example, did not lengthen a short syllable by placing the ictus upon it. If an apparently short final syllable stands where a long syllable is expected, it is probable either

(1) that the final syllable was originally long, and later lost part of its quantity; or

<sup>1</sup> The beginner will find it convenient to remember concerning α, ι, υ, the vowels whose quantity is not clear at the first glance, that

(1) they are short in the final syllable of any word when the antepenult has the acute or if the penult has the circumflex accent;

(2) they are regularly short in inflectional endings, as *μάχῃσι, ἥρωα, τρέπονσι, τέθνηκα*, — in the final syllables of neuter nouns, as *δῶμα, ἡμαρ, μέλι, δάκρυ*, — in suffixes, except where ν has been lost before σ, as *φύσις, δολίης, Φοίνισσα*, — in particles, especially in prepositions, as *ἀνά, περί, ὑπό, ἀρα, ἐτι*, — and generally in the second aorist stem of verbs;

(3) they are long in the final syllable when the penult is long by nature and has the acute accent;

(4) they are long when they are the result of contraction, as *ἐτίμα* from *ἐτίμαε*, *ἰπόν*, from *ἰπέον*, and as the final vowel of the stem of nouns of the first declension.

(2) that the following word has lost an initial consonant which would have made the preceding syllable long by position (see *j* below); or

(3) that the pause (musical *rest*) of a caesura or diaeresis, fills out the time occupied by the foot, allowing the same freedom as at the end of the verse (§ 57 *j*).

b. A considerable number of anomalies, however, remain unexplained. Prominent among the unexplained anomalies of quantity is the *ī* of certain abstract nouns, which form such a definite class that it may be assumed that there was some explanation, perhaps physiological, for them all.

c. Many apparently irregular variations of natural quantity, as well as apparent freedom in allowing hiatus, and variations of quantity made by position (see *j* below), are to be explained by the loss of a consonant, e.g. <sup>2</sup>Αἶδος Γ 322 but <sup>2</sup>Αἶδι Α 3, from α-φιδ (§ 32), μέμᾱσαν Β 863 but μεμᾱότες Β 818 (μεμαφότες).

d. α. A syllable which contains a long vowel or a diphthong is long by nature. Final αι and α are metrically long, although short as regards accentuation.

β. The quantity of some vowels is not fixed, as <sup>2</sup>Απόλλωνος Α 14, <sup>2</sup>Απόλλων, Α 380; Ἄρες, Ἄρες Ε 31 (if the text is right).

γ. Most of these vowels with variable quantity were originally long and were becoming short, as the Homeric ἴσος, κᾱλός, and φᾱρος, became ἴσος, κᾱλός, and φάρος in Attic poetry. *φειαρινό* (cf. ὥρη *είαρινῃ* Β 471), Attic *εἰαρινός*, is found on a Boeotian inscription. Evidently every vowel which at first was long and afterwards became short must have had at some time a metrical quantity which could be treated either as long or short, i.e. its quantity was variable.

δ. For the length of final ι in the dative singular of the third declension, see § 36 α. *πρίν* in *πρίν αὐτ'* Ζ 81 retains its original length, as a contracted comparative.

ε. With this variation of natural quantity may be compared the double forms employed in Homer, — one with a single consonant, another with two consonants, as Ἀχιλλεύς Α 54, Ἀχιλεὺς Α 199; Ὀδυσσεύς Α 430, Ὀδυσσεὺς Δ 494; Τρίκην Β 729, Τρίκης Δ 202; ὅπως Α 344, ὅπως Α 136; μέσσον Γ 266, μέσον Α 481, κτλ., many of which doubled consonants are known to be justified etymologically.

ε. Sometimes a naturally short vowel was lengthened (not by the poet, but in the speech of the people) in order to avoid the too frequent recurrence of short syllables. This is illustrated by the rule for the use of ο or ω in the comparison of adjectives (σοφώτερος but *κουφότερος*), and by the words which have a vowel similarly lengthened in the Attic

dialect (as *ἀθάνατος, προσήγορος, ὑπηρέτης*). We find *ἀνήρ* but *ἄνῆρες*, *Πρίαμος* but *Πριαμίδης*, *θύγάτηρ* but *θυγάτερα*.

f. α. In Homeric verse a syllable which contains a short vowel is long by *position* when the vowel is followed by a double consonant (ζ, ξ, ψ) or by two or more consonants, whether these are in the same or in the following word or are divided between the two words.

β. This rule holds good also in case of a mute followed by a liquid. This combination rarely fails to make position within a word, and generally makes position when it stands at the beginning of a word, especially when this word is closely connected with the preceding.

γ. α. Sometimes a vowel remains short before a mute followed by λ or ρ, as *Ἀφροδίτη* Γ 380, *ἀμφίβροτης* B 389, *ἀμφίδρυφής* B 700, *πρῶτρα-πέσθαι* Z 336, *νεῦσε Κρονίων* A 528, *βάλῃ Πριαμίδαο* Γ 356, *γάρ ῥᾶ Κλυταμνήστρης* A 113. These words and phrases could not have been brought into the verse if the mute and liquid must make length by position, and the history of the language shows that this combination of mute and liquid was gradually losing its weight.

β. That a mute and liquid do not always make length by position is explained by the ease with which the combination can be pronounced at the beginning of a syllable, leaving the preceding vowel short.

γ. Before four words, two of which begin with the double consonant ζ and two with the two consonants σκ (not a mute and a liquid), the preceding vowel remains short: *οἷ τε Ζάκυνθον* B 634, *οἷ δὲ Ζέλειαν* B 824, *προχέοντο Σκαμάνδριον* B 465, *ἔπειτ᾽ σκέπαρνον* ε 237.

η. α. A single λ, μ, ν, ρ, σ, at the beginning of certain words, may make position (cf. § 30 δ): *ἔπεα νηάδεσσι* Γ 222 (cf. *ἀγά-νιφον* A 420 and English *snow*).

β. So also δ makes position in the stem *δρι-* (*δεῖσθαι* *fear*), and always in *δήν* *long*, as *ἔδωκεν δ' ὁ γέρων* A 33, *οὗ τι μάλ᾽ ἰδὲν* A 416.

ι. α. Cognate languages and collateral dialectic forms show that most words which in the Attic dialect began with ρ, once began with σρ or φρ. This explains the doubling of the ρ after the augment and in composition, as well as its power to make position in Homeric verse.

β. Of the instances of lengthening before μ, most are only physiologically explained, — the μ-sound being easily continued until it is virtually a double consonant. But this lengthening occurs only before certain stems, not before *μάχεσθαι, μένειν, μῶνος* κτλ.

ι. One of the consonants which made position has often been lost, as *γρηῖ δέ μιν φεικνῖα* Γ 386, *βέλος ἔχεπευκές* A 51, *θεὸς ὥς* Γ 230 (for *θεὸς φώς*), cf. *κακὸν ὥς* B 190, *ὄρνιθες ὥς* Γ 2, *πέλεκυς ὥς* Γ 60, *οἱ δ' ἄρ' ἴσαν ὥς* εἰ τε B 780.



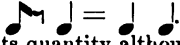
k. *a*. A long final vowel or diphthong in the arsis of the foot is regularly shortened before a following vowel: Ἀτρεΐδαι τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί A 17, τὴν δ' ἐγὼ οὐ λύσω A 29. The shortening of a long vowel is essentially the elision of half the vowel (§ 27 d).

β. Final *αι*, *οι*, *ει* are most frequently shortened before an initial vowel. Final *οι* is shortened eight times as often as final *η*.

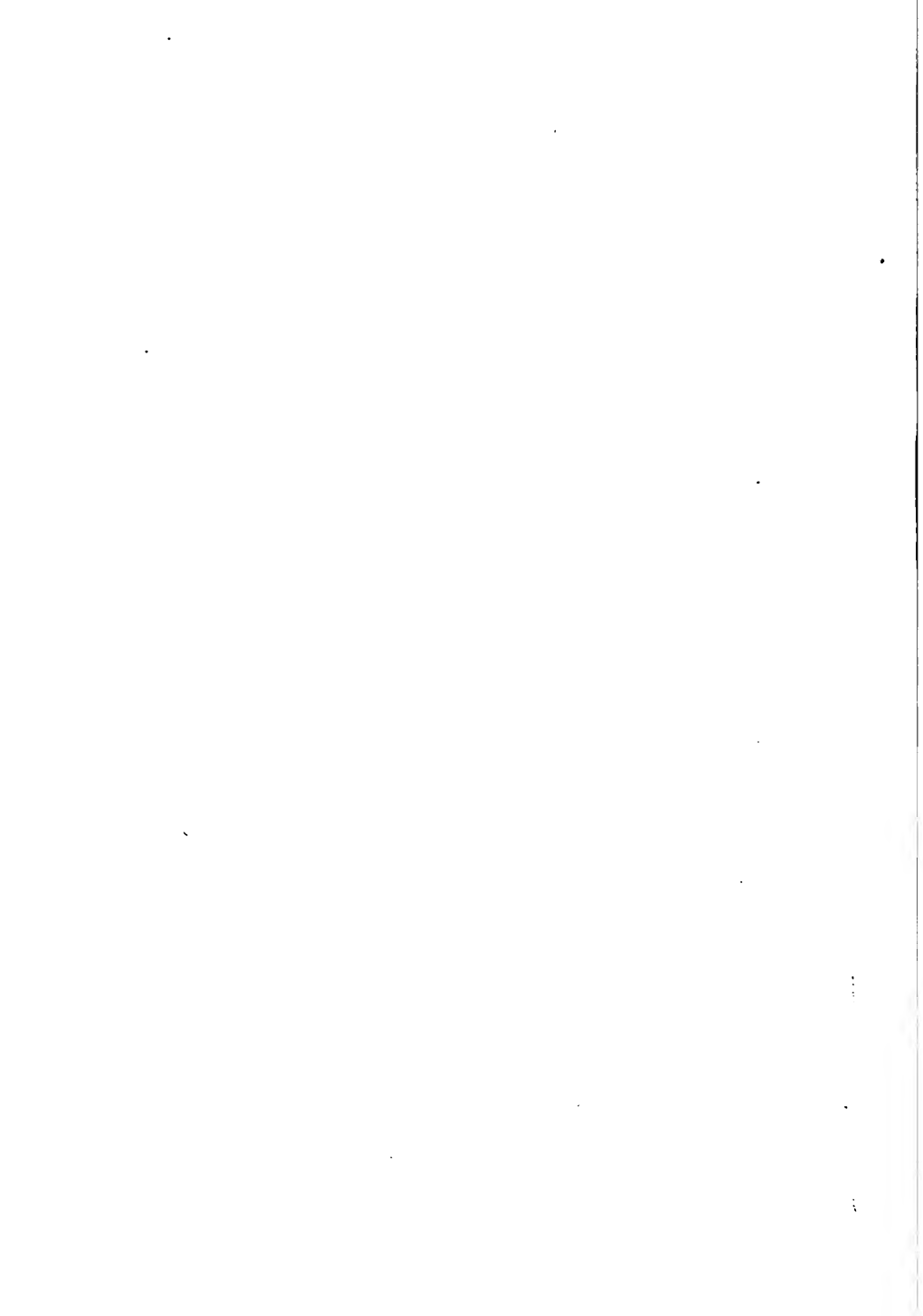
γ. The diphthongs with *υ* seem to have been more firm in retaining their quantity than those with *ι*.

δ. This shortening of diphthongs seems to indicate a tendency of the final *ι* or *υ* of the diphthong to go into its cognate *y* (*j*) or *w* (*f*) sound and disappear (cf. § 23 f). In Pindar, also, a final diphthong is shortened five times as often as a long final vowel. Of course there was no hiatus as long as the *j* or *f* was spoken.

ε. Final *φ* and *η* are shortened before an initial vowel more rarely than other diphthongs. *φ* is seldom shortened except before an *ε* or (less frequently) an *α*.

1. Before a pause (as before the close of the verse, see § 57 j), a short vowel may be used in place of a long vowel: ἐκπέρσαι Πριάμοιο πόλιν A 19 — — | — ◡ ◡ | — ◡ ◡ | ◡ Λ. Not infrequently thus the short final vowel of a vocative takes the place of a long syllable, even ὦ νιὲ Περεῶν Δ 338; in such cases the nominative form frequently could be used. The pause in the rhythm occupies the remainder of the time which would be spent in pronouncing a long syllable, . Before a pause, also, a long final vowel may preserve its quantity although the following word begins with a vowel.

m. A few verses seem to begin with a short syllable, as ὄς ἦδη τά τ' εἴοντα A 70 (for ὄς φειδῆ, § 32).



## BIBLIOGRAPHICAL NOTE.

THE Homeric Mss. are better and more ancient than those of any other secular Greek author. In all, more than one hundred are known and described. The most valuable for the Homeric text, and far the most valuable for the old Greek Commentary (Σχόλια), is known as *Venetus A*, in the library of San Marco at Venice. It contains the entire *Iliad*, with Introduction and Scholia, on 325 leaves of parchment in large folio, 15x11 inches. It was written not later than the eleventh century of our era.

The earliest printed edition of Homer was that of Demetrius Chalcondylas, in two large and handsome volumes, Florence, 1488.

The most important critical editions of the *Iliad*, are those of Bekker (1858), La Roche (1873), Nauck (1877), Christ (1884).

Convenient text editions are those of Dindorf-Hentze (Leipzig, 1884) and Cauer (Leipzig, 1890).

The most scholarly English edition of the entire *Iliad*, is as yet that of Leaf, in two volumes, London, 1886, 1888.

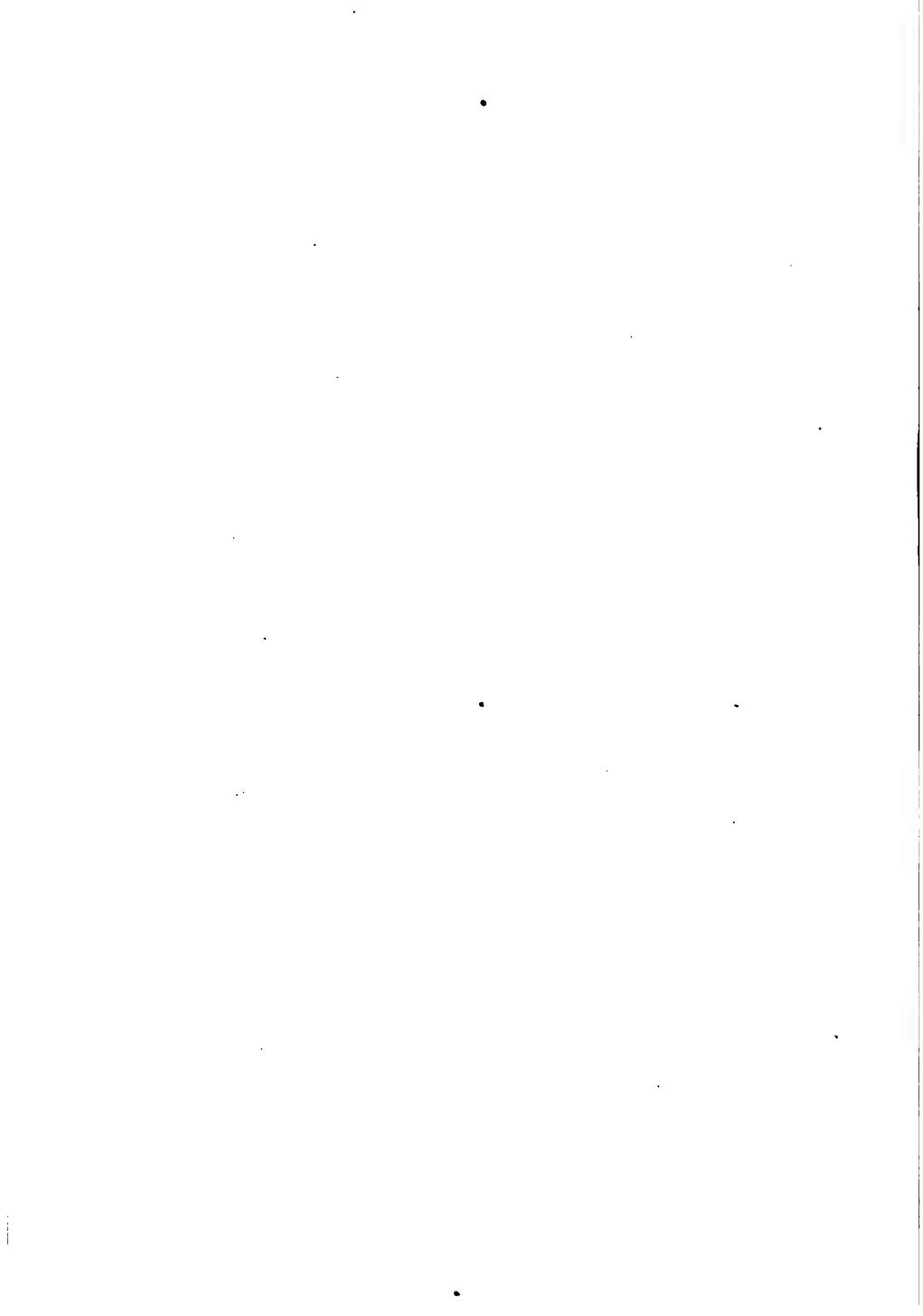
The most convenient small work treating of (a) the general literary characteristics of the poems, (b) the Homeric world, (c) Homer in antiquity, (d) the Homeric question, is *Homer; An Introduction to the Iliad and the Odyssey* by Professor Jebb, Boston, 1887.

*Homer*, a 'literature primer,' by Gladstone, New York, 1878, will be suggestive and helpful to many, although it is not to be compared with Professor Jebb's work.

The 'Homeric question' is clearly stated in *The Origin of the Homeric Poems*, by Bonitz, translated by Professor Packard, New York, 1880.

Matthew Arnold's Essay *On translating Homer*, in *Essays in Criticism*, makes distinct the most prominent characteristics of Homeric style.

*Monro's Grammar of the Homeric Dialect*, Oxford, 1891, is by far the best work on the subject in the English language.



## ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Α.

Ἄλφα λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.  
*Alpha preces Chrysaë, pestis mala, iurgia regum.*

‘Alpha the prayer of Chryses sings :  
The army’s plague : the strife of kings.’

λοιμός. μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος  
οὐλομένην, ἣ μυρί’ Ἀχαιοῖς ἄλγ’ ἔθηκεν,  
πολλὰς δ’ ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν  
5 οἰωνοῖσί τε δαῖτα, Διὸς δ’ ἐτελείετο βουλή,  
ἔξ οὔ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.  
τίς τ’ ἄρ’ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;  
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς  
10 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,  
οὐνεκα τὸν Χρῦσῃν ἠτίμασεν ἄρητῆρα  
Ἀτρεΐδης. ὁ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν  
λυσόμενός τε θύγατρα φέρων τ’ ἀπereiσί’ ἄποινα,  
στέμματα ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
15 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,  
Ἀτρεΐδα δὲ μάλιστα δῦω, κοσμήτορε λαῶν·  
“ Ἀτρεΐδαι τε καὶ ἄλλοι ἐνκνήμιδες Ἀχαιοί,  
ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ’ ἔχοντες

ἐκπέρσαι Πριάμοιο πόλιν, εὐ δ' οἴκαδ' ἰκέσθαι ·  
 20 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τὰ τ' ἄποινα δέχεσθαι,  
 ἀζόμενοι Διὸς υἱόν, ἐκηβόλον Ἀπόλλωνα.”

ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
 αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα ·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 25 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν ·  
 “ μή σε, γέρον, κοίλῃσω ἐγὼ παρὰ νηυσὶ κιχέω  
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,  
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.  
 τὴν δ' ἐγὼ οὐ λύσω · πρὶν μιν καὶ γῆρας ἔπεισιν  
 30 ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἄργεϊ, τηλόθι πάτρης,  
 ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώσσαν.  
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.”

ὥς ἔφατ', ἔδεισεν δ' ὁ γέρον καὶ ἐπέθετο μῦθῳ.  
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,  
 35 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἥρᾱθ' ὁ γεραίος  
 Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητῶ ·  
 “ κλυθὶ μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,  
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,  
 40 ἢ εἰ δὴ ποτέ τοι κατὰ πτόνα μηρί' ἔκηα  
 ταύρων ἢδ' αἰγῶν, τόδε μοι κρήνον ἐέλδωρ ·  
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 βῆ δὲ κατ' Οὐλύμπιοιο καρήνων χωόμενος κῆρ,  
 45 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην ·  
 ἐκλαγξαν δ' ἄρ' οἰστοὶ ἐπ' ὤμων χωομένοιο,  
 αὐτοῦ κινηθέντος · ὁ δ' ἦε νυκτὶ ἐοικώς.  
 ἔξερ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν ·  
 δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

50 οὐρήας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,  
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις  
βάλλ'. αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

ἐννήμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῷ,  
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς.  
55 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά, λευκώλενος Ἥρη.  
κῆδeto γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.  
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τε γέοντο,  
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς.  
"Ἀτρεΐδῃ, νῦν ἄμμε πάλω πλαγχθέντας οἶω

60 ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,  
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιούς.  
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα  
ἢ καὶ ὄνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν,  
ὃς κ' εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,  
65 εἴ τ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται εἴ θ' ἐκατόμβης,

αἷ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων  
βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι."

ἢ τοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,  
70 ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,  
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω  
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.  
ὁ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν.  
"ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι

75 μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος.  
τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο, καί μοι ὁμοσσον  
ἢ μὲν μοι πρόφρων ἔπεςιν καὶ χερσὶν ἀρήξειν.  
ἢ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων  
Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.  
80 κρείσσω γὰρ βασιλεῦς, ὅτε χώσεται ἀνδρὶ χέρηι.

εἷ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέφη,  
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,  
 ἐν στήθεσσι νύ τοι εἴσι. σὺ δὲ φράσαι εἷ με σαώσεις.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 85 “ θαρσύνεις μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα·

οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,  
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
 οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο  
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει

90 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἵπης,  
 ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

καὶ τότε δὴ θάρσῃσε καὶ ἦν δα μάντις ἀμύμων·

“ οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,  
 ἀλλ' ἔνεκ' ἀρηγῆρος, ὃν ἡτίμησ' Ἀγαμέμνων

95 οὐδ' ἀπέλυσε θυγάτρα καὶ οὐκ ἀπεδέξατ' ἄποινα,  
 τούνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἡδ' ἔτι δώσει.  
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,  
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην  
 ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην

100 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπύθοιμεν.”

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη  
 ἦρως Ἀτρεΐδης, εὐρὺν κρείων Ἀγαμέμνων  
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναί  
 πίμπλαντ', ὅσσοι δέ οἱ πυρὶ λαμπετόωντι εἴκηται.

105 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν·

“ μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγνουν εἶπας·  
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,  
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.  
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,

110 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,  
 οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλαὰ ἄποινα



- οὐκ ἔθελον δέξασθαι, — ἐπεὶ πολὺν βούλομαι αὐτὴν  
οἶκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,  
κουριδίδης ἀλόχου, ἐπεὶ οὐ ἐθέν ἐστι χερεῖων,  
115 οὐ δέμας οὐδὲ φνὴν, οὐτ' ἄρ' φρένας οὔτε τι ἔργα.  
ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·  
βούλομ' ἐγὼ λαὸν σῶον ἔμμεναι ἢ ἀπολέσθαι.  
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος  
Ἀργείων ἀγέραςτος ἦω, ἐπεὶ οὐδὲ ἔοικεν·  
120 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.”  
τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·  
“Ἄτρεΐδῃ κύντιστε, φιλοκτεανώτατε πάντων,  
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;  
οὐδέ τί που ἴδμεν ξυνήια κείμενα πολλὰ,  
125 ἀλλὰ τὰ μὲν πολίῳν ἐξεπράθομεν, τὰ δέδασται,  
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.  
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες, αὐτὰρ Ἀχαιοὶ  
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς  
δῶσι πόλιν Τροίην ἐντείχεον ἐξαλαπάξαι.”  
130 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
“μὴ δὴ οὕτως, ἀγαθὸς περ ἑών, θεοεῖκελ' Ἀχιλλεῦ,  
κλέπτε νόω, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.  
ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτῶς  
ῆσθαι δενόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;  
135 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,  
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·  
εἰ δέ κε μὴ δώωσω, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος  
ἄξω ἐλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.  
140 ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις,  
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,  
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην

- θείομεν, ἂν δ' αὐτὴν Χρυσσηίδα καλλιπάρηον  
 βήσομεν. εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω  
 145 ἧ Αἴας ἧ Ἴδομενεὺς ἧ δῖος Ὀδυσσεὺς  
 ἧ ἐσὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,  
 ὄφρ' ἡμῶν ἐκάεργον ἰλάσσαι ἱερὰ ρέξας."  
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 "ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,  
 150 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν  
 ἧ ὁδὸν ἐλθέμεναι ἧ ἀνδράσιν ἱφι μάχεσθαι;  
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητάων  
 155 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν·  
 οὐ γάρ πώ ποτ' ἐμὰς βούς ἤλασαν, οὐδὲ μὲν ἵππους,  
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ  
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἧ μάλα πολλὰ μεταξύ,  
 οὔρεά τε σκιόεντα θάλασσά τε ἠχήεσσαν·  
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης.  
 160 πρὸς Τρώων. τῶν οὐ τι μετατρέπη, οὐδ' ἀλεγίζεις·  
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
 165 ᾧ ἐπὶ πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.  
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ  
 Τρώων ἐκπέρσωσ' ἐν ναιόμενον πτολίεθρον·  
 170 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο  
 χεῖρες ἐμαὶ διέπουσ', ἀτὰρ ἦν ποτε δασμὸς ἱκηται,  
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
 νῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἧ πολὺ φέρτερόν ἐστιν  
 οἴκαδ' ἵμεν σὺν νηυσὶ κορυψίω, οὐδέ σ' οἶω  
 ἐνθάδ' αἵματος ἐὼν ἀφενος καὶ πλοῦτον ἀφύζειν."  
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 "φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ' ἐγὼ γε

λίσσομαι εἵνεκ' ἐμεῖο μένειν· παρ' ἐμοί γε καὶ ἄλλοι,  
 175 οἱ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. <sup>α γ ε</sup>  
 ἔχθιστος δέ μοι ἔσσι διωτρεφέντων βασιλῆων· <sup>ο δ λ</sup>  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.  
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν  
 180 Μυρμιδόνεσσιν ἀνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω  
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε.  
 ὥς ἔμ' ἀφαιρεῖται Χρῦσηΐδα Φοῖβος Ἀπόλλων,  
 τὴν μὲν ἐγὼ σὺν νηί τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 πέμπω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον  
 185 αὐτὸς ἰὼν κλισίῃνδε, τὸ σὺν γέρας, ὄφρ' ἐν εἰδῆς,  
 ὅσσον φέρτερός εἰμι σέθεν, στυγῆν δέ καὶ ἄλλος  
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην."

ὣς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ  
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,  
 190 ἦ ὃ γε φάσγανον ὀξὺ ἐρυσάμενος παρὰ μηροῦ  
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,  
 ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.  
 εἶος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη <sup>η λ</sup>  
 195 οὐρανόθεν· πρὸ γὰρ ἦκε θεά, λευκώλενος Ἥρη,  
 ἄμφω (ὁμῶς) θυμῷ φιλέουσά τε κηδομένη τε.  
 στή δ' ὀπίθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,  
 οἷω φαινομένη, τῶν δ' ἄλλων οὐ τις ὄρατο.  
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω  
 200 Παλλὰδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν.  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 "τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;  
 ἦ ἢ αὖ ὕβριν (ὦδῃ) Ἀγαμέμνονος Ἀτρεΐδαο;  
 ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τελέεσθαι οἶω·

205 ἥς ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσση.”

τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·

“ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι, 207  
οὐρανόθεν· πρὸ δέ μ' ἦκε θεά, λευκώλενος Ἥρη,  
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

210 ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·

ἀλλ' ἦ τοι ἔπесιν μὲν ὀνειδίσον, ὥς ἔσεται περ.

ὦδε γὰρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·

καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα

ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῶν·”

215 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“χρῆ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσσεσθαι,

καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον·

ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.”

ἦ καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρέϊαν,

220 αἶψ' δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθῃσεν

μύθῳ Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκειν

δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν

Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ λῆγε χόλοιο·

225 “οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,

οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι

οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν

τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.

ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν

230 δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπῃ·

δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·

ἦ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.

ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.

ναὶ μὰ τὸδε σκῆπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους

235 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,

οὐδ' ἀναθλήσει· περὶ γάρ ρά ἐ χαλκὸς ἔλεψεν  
 φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν νῖες Ἀχαιῶν  
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας  
 πρὸς Διὸς εἰρύεται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·

240 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῖας Ἀχαιῶν  
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ  
 χραιομεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνου  
 θήσκοντες πίπτωσι· σὺ δ' ἐνδοθὶ θυμὸν ἀμύξεις  
 ἡρώμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

245 ὥς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ  
 χρυσεῖοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός.  
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ  
 ἡδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,  
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.

250 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων  
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδὲ γέγοντο  
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσαν.  
 ὁ σφῖν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

"ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·

255 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,

260 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,  
 εἰ σφῶιν τάδε πάντα πυθοῖατο μαρναμένωιν,  
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.  
 ἀλλὰ πίθεσθ'· ἅμῃω δὲ νεωτέρω ἔστων ἐμείο.

260 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέ περ ὑμῖν  
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.

οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,  
 οἷον Πειρίβοόν τε Δρύαντά τε, ποιμένα λαῶν,  
 Καιέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον

265 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν].

κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·

- κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,  
 φηρσὶν ὀρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσσαν.  
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,  
 270 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·  
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τις  
 τῶν, οἳ νῦν βροτοὶ εἰσὼ ἐπιχθόνιοι, μαχέοιτο.  
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ.  
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.  
 275 μῆτε σὺν τόνδ', ἀγαθὸς περ ἑὼν, ἀποαίρεο κούρην,  
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·  
 μῆτε σύ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῆϊ  
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς  
 σκηπτουῆχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.  
 280 εἰ δὲ σὺν καρτερός ἐσσι, θεὰ δέ σε γείνατο μῆτηρ,  
 ἀλλ' ὅδε φέρτερός ἐστω, ἐπεὶ πλεόνεσσω ἀνάσσει.  
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἐγώ γε  
 λίσσομ' Ἀχιλλεῖ μεθέμεν χόλον, ὃς μέγα πᾶσιν  
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."  
 285 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
 ἀλλ' ὃδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,  
 πᾶσι δὲ σημαίνειν, ἃ τῷ οὐ πείσεσθαι οἶω.  
 290 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἑόντες,  
 τούνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι·"  
 τὸν δ' ἄρ' ὑποβλήδην ἡμίβετο διὸς Ἀχιλλεύς·  
 "ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,  
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·  
 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοί γε  
 [σήμαιν'. οὐ γὰρ ἐγώ γ' ἔτι σοὶ πείσεσθαι οἶω.]  
 ἄλλο δέ τοι ἑρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.

χερσὶ μὲν οὖ τοι ἐγὼ γε μαχήσομαι εὔεκα κούρης  
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·  
 300 τῶν δ' ἄλλων ἃ μοι ἔστι θοῇ παρὰ νῆϊ μελαίνῃ,  
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.  
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·  
 αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί."

ὥς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν  
 305 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.

Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ῥέϊσας  
 310 ἦε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,  
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,  
 ἐς δ' ἐρέτας ἔκρυνεν ἐείκοσιν, ἐς δ' ἐκατόμβην  
 βῆσε θεῶ, ἀνὰ δὲ Χρυσσηίδα καλλιπάρηρον  
 εἶσαν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,  
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.  
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,  
 315 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας  
 ταύρων ἢ δ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·  
 κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.  
 ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων  
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆι,  
 320 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,  
 τὼ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·

"ἔρχεσθον κλισίῃν Πηληιάδew Ἀχιλλῆος·  
 χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηρον.  
 εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,  
 325 ἔλθῶν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται."//  
 ὥς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελεν.  
 τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,  
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.

- τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ  
 330 ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς.  
 τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῇᾳ  
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·  
 αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·  
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν.  
 335 ἄσπον ἴτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,  
 ὁ σφῶι προΐει Βρισηΐδος εἵνεκα κούρης.  
 ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην  
 καὶ σφῶιν δὸς ἄγειν. τὼ δ' αὐτῷ μάρτυροι ἔστων  
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων  
 340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε  
 χρεῖῳ ἐμῷ γένηται ἀεικέα λοιγὸν ἀμύναι  
 τοῖς ἄλλοις. ἥ γὰρ ὁ γ' ὀλοιῇσι φρεσὶ θύει,  
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
 ὅπως οἱ παρὰ νηυσὶ σοοὶ μαχεοῖατ' Ἀχαιοί.”  
 345 ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἐταίρῳ,  
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρῃον,  
 δῶκε δ' ἄγειν. τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν,  
 ἥ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεύς  
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεὶς  
 350 θῖν' ἔφ' ἀλὸς πολιῆς, ὀρόων ἐπ' ἀπείρονα πόντον·  
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·  
 “μητέρα, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,  
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίσσαι,  
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.  
 355 ἥ γάρ μ' Ἀτρεΐδης, εὐρὺν κρείων Ἀγαμέμνων,  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”  
 ὣς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ,  
 ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.  
 καρπαλίμως δ' ἀνέδνυ πολιῆς ἀλὸς ἡύτ' ὀμίχλῃ,



- 360 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος,  
χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
“ τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;  
ἔξαῦδα, μὴ κεῖθε νόψ, ἵνα εἰδόμεν ἄμφω.”  
τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
365 “ οἶσθα· τί ἦ τοι ταῦτα ἰδυίη πάντ' ἀγορεύω ;  
ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.  
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱὲς Ἀχαιῶν,  
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσσηίδα καλλιπάρηον.  
370 Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβόλου Ἀπόλλωνος  
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτῶνων  
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
χρυσέῃ ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,  
375 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.  
ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·  
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
ἀλλὰ κακῶς ἀφίει, κράτερόν δ' ἐπὶ μῦθον ἔτελλεν.  
380 χυόμενος δ' ὁ γέρων πάλιν ὥχετο· τοῖο δ' Ἀπόλλων  
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,  
ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ  
θνήσκον ἐπασσύτεροι, τὰ δ' ἐπ' ὥχετο κῆλα θεοῖο  
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις  
385 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο.  
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·  
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς  
ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.  
τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοὶ  
390 ἐς Χρυσήν πεμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·

- τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες  
 κούρην Βρισηῆος, τὴν μοι δόσαν νῆες Ἀχαιῶν.  
 ἀλλὰ σὺ, εἰ δύνασαι γε, περισχέο παιδὸς ἔηος·  
 ἔλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι  
 395 ἦ ἔπει ὦνησας κραδίην Διὸς ἡὲ καὶ ἔργῳ.  
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα  
 εὐχομένης, ὅτ' ἔφησθα κελαυφεῖ Κρονίωνι  
 οἷα ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,  
 ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
 400 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.  
 ἀλλὰ σὺ τὸν γ' ἔλθοῦσα, θεά, ὑπελύσας δεσμῶν,  
 ὦχ' ἐκατόγχειρον καλέσας· ἐς μακρὸν Ὀλυμπον,  
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίῳ· ὁ γὰρ αὐτὲ βίη οὐ πατὴρ ἀμείνων·  
 405 ὃς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίῳ.  
 τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδὲ τ' ἔδησαν.  
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,  
 αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἅλα ἔλσαι Ἀχαιοὺς  
 410 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,  
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων  
 ἦν· ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."  
 τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·  
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἶνὰ τεκοῦσα;  
 415 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων  
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δῆν.  
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων  
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.  
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ  
 420 εἰμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθῃται.  
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν

μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν ·  
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο ·

425 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε,  
 καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,  
 καί μιν γοννάσομαι, καί μιν πείσεσθαι οἶω.”

ὥς ἄρα φωνήσας' ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ  
 χωόμενον κατὰ θυμὸν ἐνζώνοιο γυναικός,

430 τὴν ῥα βίῃ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς  
 ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἐκατόμβην.

οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐγγὺς ἴκοντο,  
 ἰστία μὲν ἀτείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,  
 ἰστὸν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες

435 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἔρετμοῖς.  
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι ἔδῃσαν ·  
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,  
 ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι ·  
 ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

440 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς  
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν ·  
 “ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην  
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,

445 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.”

ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δὲ δέξατο χαίρων  
 παῖδα φίλην. τοὶ δ' ὦκα θεῷ ἱερὴν ἐκατόμβην  
 ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν,  
 χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

450 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών ·  
 “κλυθί μεν, ἀργυρότοξ", ὃς Χρῦσην ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις ·

- ἤμην δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,  
 τῆμησας μὲν ἐμέ, μέγα δ' ἦψαο λαὸν Ἀχαιῶν·  
 455 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἔελδωρ·  
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμνον.
- ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 αὐτὰρ ἐπεὶ ῥ' εὐξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 460 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 αὐτὰρ ἐπεὶ κατὰ μῆρα κᾶη καὶ σπλάγχχνα πάσαντο,  
 465 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 470 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο,  
 νώμησαν δ' ἄρα πᾶσιν ἐπάρξάμενοι δεπάεσσιν,  
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,  
 καλὸν αἰδίδοντες παιήονα, κούροι Ἀχαιῶν,  
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.  
 475 ἦμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,  
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·  
 τοῖσιν δ' ἵκμενον οὔρον ἱεὶ ἐκάεργος Ἀπόλλων.  
 480 οἱ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστίᾳ λευκὰ πέτασσαν·  
 ἐν δ' ἄνεμος πρήσεν μέσον ἱστίον, ἄμφι δὲ κύμα  
 στεῖρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·  
 ἦ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.

οὐρος  
 τῆς  
 νηὸς

αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 485 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν  
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,  
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μῆνιε νηυσὶ παρήμενος ὠκυπόροισιν,  
 διογενὴς Πηλῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς.  
 490 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν  
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ  
 αἰδομένοιο, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,  
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες  
 495 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφέτμεων  
 παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσето κύμα θαλάσσης,  
 ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.  
 εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο,  
 500 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων  
 σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα  
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα  
 ἦ ἔπει ἦ ἔργω, τόδε μοι κρήνην ἐέλδωρ·  
 505 τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων  
 ἔπλετ'· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ,  
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ  
 510 υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἐ τιμῇ.”

ὣς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,  
 ἀλλ' ἀκῶν δὴν ἦστο. Θέτις δ' ὥς ἤψατο γούνων,  
 ὥς ἔχετ' ἐμπεφυῖα, καὶ εἵρετο δεύτερον αὐτῆς·  
 “νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,

- 515 ἡ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' ἐν εἰδῶ,  
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι.”  
 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
 “ἡ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπήσῃς ἐφήσεις  
 Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσῃς ὄνειδείους ἐπέεσσιν.  
 520 ἡ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν  
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.  
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ  
 Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.  
 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποιθήσῃς  
 525 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον  
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν  
 οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω.”  
 ἡ καὶ κυανέῃσιν ἐπ' ὄφρυσιν νεύσε Κρονίων·  
 ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
 530 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλύμπου.  
 τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα  
 εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,  
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν  
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη  
 535 μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.  
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρῃ  
 ἡγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσαστο βουλὰς  
 ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλκίονος γέροντος.  
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·  
 540 “τίς δὴ αὖ τοι, δολομήτα, θεῶν συμφράσσαστο βουλὰς;  
 αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἔοντα,  
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι  
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς.”  
 τὴν δ' ἡμείβετ' ἔπειτα πατήρ ἀνδρῶν τε θεῶν τε·  
 545 “Ἥρῃ, μὴ δὴ πάντας ἐμούς ἐπιέλπεο μύθους

- εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ ἐούσῃ·  
 ἄλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὐ τις ἔπειτα  
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·  
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
 550 μὴ τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα."  
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.  
 καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,  
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεις, ἄσσοι ἐθέλησθα·  
 555 νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα, μὴ σε παρείπῃ  
 ἀργυρόπεζα Θέτις, θυγάτηρ αἰλίου γέροντος·  
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.  
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα  
 τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."  
 560 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 "δαιμονίη, αἰεὶ μὲν οἶεαι οὐδέ σε λήθω,  
 πρῆξαι δ' ἔμψης οὐ τι δυνήσσαι, ἀλλ' ἀπὸ θυμοῦ  
 μᾶλλον ἐμοὶ ἔσσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.  
 εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.  
 565 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθῳ,  
 μὴ νύ τοι οὐ χραισμῶσιν ὅσοι θεοὶ εἰς ἔν' Ὀλύμπῳ  
 ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω." εφ  
 ὥς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,  
 καὶ ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·  
 570 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖνες·  
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,  
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·  
 "ἦ δὴ λοίγια ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,  
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,  
 575 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς  
 ἐσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,  
πατρὶ φίλῳ ἐπὶ ἧρα φέρειν Δίί, ὄφρα μὴ αὐτε  
νεκείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραῖξῃ.

580 εἰ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς  
ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺν φέρτατος ἐστίν.  
ἀλλὰ σὺν τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·  
αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῶν."

ὥς ἄρ' ἔφη, καὶ ἀναίξας δέπας ἀμφικύπελλον  
585 μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·  
" τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,  
μή σε φίλῃν περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι  
θεινομένην· τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ  
χραιομῆν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

590 ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα  
ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίῳ.  
πᾶν δ' ἡμᾶρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι  
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·  
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."

595 ὥς φάτο, μείδησεν δὲ θεά, λευκώλενος Ἥρη,  
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.  
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
οἶνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσων.  
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσιν,

600 ὥς ἴδον Ἥφαιστον διὰ δώματα πομπύοντα.)

ὥς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα  
δαίνυντ' οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἰσης,  
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,  
Μουσάων θ', αἱ αἶιδον ἀμειβόμεναι ὀπὶ καλῇ.

605 αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίου,  
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
ἥχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυῖης



Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεςσιν.

Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητής,  
810 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι·  
ἔνθα καθεῖδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

## ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Β.

Βῆτα δ' ὄνειρον ἔχει, ἀγορὴν, καὶ νῆας ἀριθμεῖ.  
*Somnia Beta refert, coetum populiq̄ue ratesque.*

‘Beta the dream and synod cites;  
 And catalogues the naval knights.’

ὄνειρος. διάπειρα. Βοιώτεια ἡ κατάλογος νεῶν.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ  
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,  
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα  
 τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.  
 5 ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,  
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον·  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “βᾶσκ' ἴθι, οὐλε ὄνειρε, θεὰς ἐπὶ νῆας Ἀχαιῶν·  
 ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο  
 10 πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω.  
 θωρήξαι ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς  
 πανσυδίη· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγχιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπὶ γὰρ ἅπαντας  
 15 Ἥρην λισσομένην, Τρώεσσι δὲ κῆδ' ἐφήπται.”  
 ὥς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἀκουσεν·  
 καρπαλίμως δ' ἴκανε θεὰς ἐπὶ νῆας Ἀχαιῶν.  
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δὲ κίχανεν  
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.

- 20 στή δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῆϊ ἑοικῶς  
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων.  
 τῷ μιν ἑισάμενος προσεφώνεε θεῖος ὄνειρος·  
 “εὐδεις, Ἀτρείος υἱὲ δαΐφρονος ἵπποδάμοιο·  
 οὐ χρή παννύχιον εὐδεῖν βουληφόρον ἄνδρα,  
 25 ὦ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.  
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σευ ἄνευθεν ἔων μέγα κήδεται ἥδ' ἐλαίρει.  
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς  
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν  
 30 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται  
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθῃ  
 αἰρείτω, εὔτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.”  
 35 ὥς ἄρα φωνήσας ἀπεβήσето, τὸν δὲ λίπ' αὐτοῦ  
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον.  
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,  
 νήπιος, οὐδὲ τὰ ἥδη, ἃ ῥα Ζεὺς μῆδετο ἔργα·  
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε  
 40 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμίνας.  
 ἔγρετο δ' ἐξ ὕπνου, θεΐῃ δέ μιν ἀμφέχυντ' ὄμφῃ.  
 ἔζετο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυνε χιτῶνα,  
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 45 ἀμφὶ δ' ἄρ' ὦμοισιν βάλετο ξίφος ἀργυρόηλον·  
 εἵλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.  
 Ἥως μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,  
 Ζηνὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγοισι κέλευσεν

κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.  
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.

βουλὴν δὲ πρῶτον μεγαθύμων ἔζε γερόντων  
Νεστορέη παρὰ νηὶ Πυλοιγενέος βασιλῆος.

55 τοὺς ὃ γε συγκαλέσας πυκινὴν ἤρτύνετο βουλὴν·

“ κλῦτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος  
ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δῖω  
εἰδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἑώκειν.  
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·

60 ‘ εὐδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο·

οὐ χρὴ παννύχιον εὐδειν βουληφόρον ἄνδρα,  
ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.  
νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,  
ὃς σευ ἀνευθεν ἔων μέγα κήδεται ἦδ' ἐλεαίρει.

65 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιούς  
πανσυδῆ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν  
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται

70 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν· ὥς ὃ μὲν εἰπὼν  
ῥ' ἔχετ' ἀποπτάμενος, ἐμέ δὲ γλυκὺς ὕπνος ἀνῆκεν.  
ἀλλ' ἄγετ', αἱ κέν πως θωρήξομεν υἱας Ἀχαιῶν.  
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,  
καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελεύσω·

75 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.”

ἣ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·  
ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

“ ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,  
ψευδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·

νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι,  
ἀλλ' ἄγερ', αἱ κέν πως θωρήξομεν υἱας Ἀχαιῶν."

ὥς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,

85 οἱ δ' ἐπανεστήσαν πείθοντό τε ποιμένι λαῶν,  
σκηπτοῦχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.

ἥύτε ἔθνεα εἰσι μελισσάων ἀδινάων,

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων ·

βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν ·

90 αἱ μὲν τ' ἔνθα ἄλις πεποτήταται, αἱ δέ τε ἔνθα ·

ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο

ἱλαδὸν εἰς ἀγορὴν · μετὰ δέ σφισιν ὅσσα δεδήην

ὀτρύνουσι· ἰέναι, Διὸς ἄγγελος · οἱ δ' ἀγέροντο.

95 τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα

λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δὲ σφεας

κῆρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς

σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῶν.

σπουδῇ δ' ἔζητο λαός, ἐρήτυθεν δὲ καθ' ἑδρας

100 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων

ἔσθη σκῆπτρον ἔχων · τὸ μὲν Ἥφαιστος κάμε τεύχων

Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι,

αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ ·

Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ,

105 αὐτὰρ ὁ αὖτε Πέλοψ δῶκε Ἀτρεί, ποιμένι λαῶν ·

Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρι Θυέστῃ,

αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,

πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.

τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηῦδα ·

110 "ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἀρης,

Ζεὺς με μέγα Κρονίδης αἴτῃ ἐνέδησε βαρεῖν,

σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν

- Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι,  
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει  
 115 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.  
 [οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,  
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα  
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]  
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι.  
 120 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν  
 ἀπρηκτον πόλεμον πολεμίζεω ἥδὲ μάχεσθαι  
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται  
 εἰ περ γάρ κ' ἐθίλοιμεν Ἀχαιοὶ τε Τρῶές τε,  
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,  
 125 Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσοι ἔασιν,  
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,  
 Τρώων δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἶνοχοεῖν,  
 πολλαὶ κεν δεκάδες δευοῖατο οἶνοχόοιο.  
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν  
 130 Τρώων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπίκουροι  
 πολλέων ἐκ πολίων ἐγχείσπαλοι ἄνδρες ἔνεισιν,  
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα  
 Ἴλιον ἐκπέρσαι, ἐν ναιόμενον πτολίεθρον.  
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,  
 135 καὶ δὴ δοῦρα σέσηπε νέων καὶ σπάρτα λέλυνται·  
 αἱ δὲ που ἡμέτεραι τ' ἄλοχοι καὶ νήπια τέκνα  
 εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον  
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθόμεθα πάντες.  
 140 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·  
 οὐ γὰρ ἔτι Τροίην αἵρήσομεν εὐρυάγυιαν."  
 ὣς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι νῶεν  
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.

- κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,  
 145 πόντου Ἰκαρίοιο· τὰ μὲν τ' Εὐρώς τε Νότος τε  
 ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν.  
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθὼν,  
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχέουσιν,  
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη, τοὶ δ' ἀλαλητῶ  
 150 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κοινὴ  
 ἴστατ' αἰερομένη. τοὶ δ' ἀλλήλοισι κέλευον  
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα δῖαν,  
 οὐρούς τ' ἐξεκάθειρον· αὐτὴ δ' οὐρανὸν ἔκεν  
 οἴκαδε ἰεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.  
 155 ἔνθα κεν Ἀργεῖοισιν ὑπέρμορα νόστος ἐτύχθη,  
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·  
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,  
 οὐτῶ δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,  
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;  
 160 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν  
 Ἀργεῖν Ἑλένην, ἥς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,  
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
 165 μῆδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.”  
 ὥς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη,  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,  
 καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.  
 εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον,  
 170 ἐστεῶτ'· οὐδ' ὃ γε νηὸς ἐνστέλμοιο μελαίνης  
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἔκανε.  
 ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·  
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὐτῶ δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,

- 175 φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες ;  
 καδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε  
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλονται, φίλης ἀπὸ πατρίδος αἴης.  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,  
 180 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
 μηδέ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."  
 ὧς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,  
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ κόμισσεν  
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.  
 185 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν  
 δέξατό οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.  
 ὃν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,  
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·  
 190 "δαιμόνι, οὐ σε ἔοικε κακὸν ὧς δειδίσσεσθαι,  
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἰδρυε λαούς.  
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·  
 νῦν μὲν πειράται, τάχα δ' ὑψεται νῆας Ἀχαιῶν.  
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἷον ἔειπεν.  
 195 μὴ τι χολωσάμενος ρέξῃ κακὸν νῆας Ἀχαιῶν.  
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,  
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μῆτιέτα Ζεύς."  
 ὃν δ' αὖ δῆμον ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,  
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·  
 200 "δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,  
 οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.  
 οὐ μὲν πως πάντες βασιλεύσομεν ἐνθαδ' Ἀχαιοί.  
 οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,  
 205 εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω



[σκήπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."

- ὡς ὃ γε κοιρανέων διέπε στρατόν· οἱ δ' ἀγορήνδε  
αὐτὶς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων  
ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης  
210 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγῇ δέ τε πόντος.  
ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·  
Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,  
ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,  
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσῃ.  
215 ἀλλ' ὅτι οἱ εἴσαιτο γελοῖον Ἀργείοισιν  
ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·  
φορκὸς ἦν, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμῳ  
κυρτώ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεν  
φοξὸς ἦν κεφαλὴν, ψεδιγὴ δ' ἐπειρήνοθε λάχνη.  
220 ἔχθιστος δ' Ἀχιλῇ μάλιστ' ἦν ἡδ' Ὀδυσῆι·  
τῷ γὰρ νεικεῖσκε. τότε αὐτ' Ἀγαμέμνονι δῖω  
ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ  
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.  
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·  
225 "Ἄτρεΐδη, τέο δὴ αὐτ' ἐπιμέμφεαι ἡδὲ χατίζεις;  
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες  
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ  
πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.  
ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει  
230 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα,  
ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν·  
ἢ ἔτι γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,  
ἦν τ' αὐτὸς ἀπονόσφι κατίσχεαι. οὐ μὲν ἔοικεν  
ἀρχὸν ἔοντα κακῶν ἐπιβασκέμεν υἱας Ἀχαιῶν.  
235 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί,  
οἴκαδὲ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῷμεν

- αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,  
 ἥ ῥά τί οἱ χῆμείς προσαμύνομεν ἧε καὶ οὐκί·  
 ὃς καὶ νῦν Ἀχιλλῆα, ἔο μέγ' ἀμείνονα φῶτα,  
 240 ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 ἀλλὰ μάλ' οὐκ Ἀχιλλῇ χόλος φρεσίν, ἀλλὰ μεθήμων  
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.”  
 ὧς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,  
 Θερσίτης. τῷ δ' ὦκα παρίστατο διὸς Ὀδυσσεύς,  
 245 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἡνίπαπε μύθῳ·  
 “Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,  
 ἴσχεο, μῆδ' ἔθελ' οἷος ἐριζέμεναι βασιλεύσῃ.  
 οὐ γὰρ ἐγὼ σέο φημί χερεϊότερον βροτὸν ἄλλον  
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.  
 250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,  
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.  
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,  
 ἦ εὖ ἧε κακῶς νοστήσομεν νῆες Ἀχαιῶν.  
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
 255 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν  
 ἥρωες Δαναοί. σὺ δὲ κερτομέων ἀγορεύεις.]  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,  
 μηκέτ' ἔπειτ' Ὀδυσῇ κάρη ὤμοισω ἐπέιη,  
 260 μῆδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην,  
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,  
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,  
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
 πεπληγῶς ἀγορήθην ἀεικέσσι πλεγγῆσιν.”  
 265 ὧς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ  
 πλήξεν· ὁ δ' ἰδνῶθῃ, θαλερὸν δέ οἱ ἔκπεσε δάκρυ,  
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη

- σκήπτρου ὑπο χρυσεύου. ὁ δ' ἄρ' ἔζητο τάρβησέν τε,  
 ἀλγήςσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.  
 270 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺν γέλασσαν·  
 ὧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·  
 “ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν  
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·  
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,  
 275 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.  
 οὗ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ  
 νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν.”  
 ὥς φάσαν ἡ πληθὺς, ἀνὰ δ' ὁ πολίπορθος Ὀδυσσεὺς  
 ἔστη σκῆπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη  
 280 εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγειν,  
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν  
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίετο βουλήν.  
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·  
 “Ἀτρεΐδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ  
 285 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,  
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν  
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποβότοιο,  
 Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι·  
 ὥς τε γὰρ ἦ παῖδες νεαροὶ χῆραί τε γυναῖκες  
 290 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.  
 ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.  
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ τῆς ἀλόχοιο  
 ἀσχαλάᾳ σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι  
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·  
 295 ἡμῶν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς  
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς  
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμψης  
 αἰσχροὺς τοι δηρόν τε μένειν κενεὸν τε νέεσθαι.

- τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,  
 300 ἢ ἔτεον Κάλχας μαντεύεται ἥε καὶ οὐκί.  
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἔστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτιο φέρουσαι·  
 χθιζά τε καὶ πρωίῳ, ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
 ἡγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·  
 305 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς  
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,  
 ἔνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφεινός,  
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,  
 310 βωμοῦ ὑπαΐξας πρὸς ῥα πλατάνιστον ὄρουσεν.  
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,  
 ὅζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπηῶτες,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.  
 ἔνθ' ὁ γε τοὺς ἔλεενα κατήσθιε τετριγῶτας.  
 315 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·  
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὃς περ ἔφηνεν·  
 λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·  
 320 ἡμεῖς δ' ἑσταότες θαυμάζομεν οἷον ἐτύχθη.  
 ὥς οὖν δευὰ πέλωρα θεῶν εἰσὴλθ' ἑκατόμβας,  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·  
 'τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;  
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,  
 325 ὕψιμον ὀπιτέλεστον, οὐο κλέος οὐ ποτ' ὀλεῖται.  
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα,  
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,  
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.'

- 330 κείνος τῶς ἀγόρευε · τὰ δὴ νῦν πάντα τελεῖται.  
 ἀλλ' ἄγε μίμνετε πάντες, ἐυκνήμιδες Ἀχαιοί,  
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.”  
 ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν,  
 335 μῦθον ἐπαινήσαντες Ὀδυσσῆος θεῖοιο.  
 τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ ·  
 “ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε  
 νηπιάχοις, οἷς οὔ τι μέλει πολεμήια ἔργα.  
 πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν ;  
 340 ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν  
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν ·  
 αὐτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδὲ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.  
 Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν  
 345 ἄρχεν' Ἀργεῖοισι κατὰ κρατερὰς ὕσμινας,  
 τούτδ' εἰς ἄβυστον φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν  
 νόσφιν βουλευώσ', ἄνυσσις δ' οὐκ ἔσσεται αὐτῶν,  
 πρὶν Ἀργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο  
 γνῶμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.  
 350 φῆμι γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα  
 ἡματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαιων  
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,  
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.  
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθα.,  
 355 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,  
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.  
 · εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,  
 ἀπτέσθω ἧς νηός, ἐυσσέλμοιο μελαίνης,  
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.  
 360 ἀλλὰ, ἄναξ, αὐτός τ' ἐν μήδεο πείθεό τ' ἄλλῳ ·

- οὗ τοι ἀπόβλητον ἔπος ἔσσεται, ὅτι κεν εἶπω·  
 κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,  
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.  
 εἰ δέ κεν ὡς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,  
 365 γνῶσθ' ἔπειθ' ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν,  
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·  
 γνῶσαι δ' ἦ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,  
 ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”  
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 370 “ ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱὰς Ἀχαιῶν.  
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·  
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,  
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.  
 375 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,  
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.  
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης  
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·  
 εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα  
 380 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν.  
 νῦν δ' ἔρχεσθ' ἐπὶ δείπνον, ἵνα ξυνάγωμεν Ἄρρη.  
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,  
 εὖ δέ τις ἵπποισιν δείπνον δότω ὠκυπόδεσσιν,  
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,  
 385 ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρρη.  
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,  
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.  
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι  
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·  
 390 ἰδρώσει δέ τευ ἵππος ἐύζοον ἄρμα τιταίνων.  
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω

μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα  
ἄρκιον ἐσσεῖται φυγέειν κύνας ἡδ' οἰωνούς."

- ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἱαχον, ὥς ὅτε κύμα  
395 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,  
προβλήτι σκοπέλῳ· τὸν δ' οὐ ποτε κύματα λείπει  
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.  
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,  
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.  
400 ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενεταίων,  
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.  
αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
πίονα πενταέτηρον, ὑπερμενεί Κρονίωνι,  
κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,  
405 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα,  
αὐτὰρ ἔπειτ' Αἴαντε δύῳ καὶ Τυδέος υἱόν,  
ἔκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.  
αὐτόματος δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος·  
ἦδ' ἔειπε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονέιτο.  
410 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.  
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·  
"Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,  
μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,  
πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον  
415 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα,  
Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαῖξαι  
χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι  
πρηγέες ἐν κονίῃσιν ὁδᾶξ λαζοίατο γαῖαν."

- ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,  
420 ἀλλ' ὁ γε δέκτο μὲν ἰρά, πόνον δ' ἀλίσστον ὄφελλεν.  
αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοnton,  
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

- μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν,  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
- 425 καὶ τὰ μὲν ἄρ' σχίζῃσιν ἀφύλλοισιν κατέκαιον,  
 σπλάγχχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἥφαιστοιο.  
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀή καὶ σπλάγχχνα πάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
- 430 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·  
 " Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,
- 435 μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μηδέ τι δηρὸν  
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.  
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,  
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
- 440 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα."  
 // ὥς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν  
 κηρύσσειν πολεμόνδε κάρη κομόωντας Ἀχαιοὺς.  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὧκα.
- 445 οἱ δ' ἀμφ' Ἀτρεΐδων διατρεφέες βασιλῆες  
θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,  
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήρῃον ἀθανάτην τε· *ῥήγας ἰδὲ φη*  
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,  
 πάντες ἐνπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος·
- 450 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν  
 ὀτρύνουσα ἰέναι· ἐν δὲ σθένος ὥρσεν ἑκάστω *μῆρ' ἔστιν*  
 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι. *ληγῶνται*  
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι



ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

455 ἥντε πῦρ αἰδήλον ἐπιφλέγει ἄσπετον ὕλην  
οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή,  
ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο  
αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκει,  
τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,

460 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,  
'Ασίων ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,  
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσω,  
465 κλαγγῆδόν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν,  
ὥς τῶν ἔθνεα πολλά νεῶν ἄπο καὶ κλισιάων

465 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν  
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
μυριοί, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.  
ἥντε μυιάων ἀδινάων ἔθνεα πολλά,

470 αἷ τε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν  
ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,  
τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ  
ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
475 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῷ μυχέωσιν,  
ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
ὑσμίνηνδ' ἵεναι, μετὰ δὲ κρείων Ἀγαμέμνων,  
ὄμματα καὶ κεφαλὴν ἱκελος Δὺ τερπικεραυνῷ,  
'Αρεὶ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

480 ἥντε βοὺς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων  
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομέησιν·  
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,  
ἐκπρέπε' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

## CATALOGUE OF THE SHIPS.

ἔσπετε νῦν μοι, μούσαι, 'Ολύμπια δώματ' ἔχουσαι,  
 485 ὑμεῖς γὰρ θεαὶ ἔστε, πάρεστέ τε ἴστε τε πάντα,  
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν,  
 οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.  
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,  
 490 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,  
 εἰ μὴ 'Ολυμπιάδες μούσαι, Διὸς αἰγιόχοιο  
 θυγατέρες, μνησαίαιθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.  
 ἀρχοὺς αὖ νηῶν ἐρέω νηάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον  
 495 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,  
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλῖδα πετρήεσσαν  
 Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,  
 Θέσπειαν Γραῖάν τε καὶ εὐρύχορον Μυκαλησσόν,  
 οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,  
 500 οἳ τ' Ἐλεῶν' εἶχον ἡδ' Ὑλην καὶ Πετεῶνα,  
 Ὀκαλέην Μεδεῶνά τ', ἐνκτίμενον πτολίεθρον,  
 Κώπας Εὐτρησὶν τε πολυτρήρωνά τε Θίσβην,  
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίартον,  
 οἳ τε Πλάταιαν ἔχον ἡδ' οἳ Γλίσαντα νέμοντο,  
 505 οἳ θ' Ὑποθήβας εἶχον, ἐνκτίμενον πτολίεθρον,  
 Ὀγγηστόν θ' ἱερόν, Ποσιδῆϊον ἀγλαὸν ἄλσος,  
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν  
 Νῆσάν τε Ζαθέην Ἀνθηδόνα τ' ἐσχατώσαν.  
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη  
 510 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.  
 οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,  
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρρος,

- οὐς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζειῖδαο,  
παρθένος αἰδοίῃ, ὑπερώιον εἰσαναβάσα,  
515 Ἄρην κρατερῶ· ὃ δέ οἱ παρελέξατο λάθρῃ.  
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.  
αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,  
υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,  
οἱ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν  
520 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,  
οἳ τ' Ἀνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,  
οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,  
οἳ τε Λίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·  
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.  
525 οἳ μὲν Φωκῆων στίχας ἵστασαν ἀμφιέποντες,  
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.  
Λοκρῶν δ' ἠγεμόνευεν Οὐλῆος ταχὺς Αἴας,  
μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,  
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,  
530 ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·  
οἳ Κῦνόν τ' ἐνέμοντ' Ὀπόεντά τε Καλλιάρόν τε  
Βῆσσάν τε Σκάρφην τε καὶ Αὔγειας ἐρατεινάς  
Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα.  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο  
535 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Ἐυβοίης.  
οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,  
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν  
Κήρυθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,  
οἳ τε Κάρυστον ἔχον ἥδ' οἳ Στύρα ναιετάασκον,  
540 τῶν αὖθ' ἠγεμόνευ' Ἐλεφήνωρ, ὅζος Ἄρῃος,  
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.  
τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,  
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν

θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσιν.

545 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐκτίμενον πτολίεθρον.

δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη  
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα,  
καὶ δ' ἐν Ἀθήνῃς εἷσεν, ἐφ' ἐν πίωνι νηφ'.

550 ἔνθα δέ μιν ταύροισι καὶ ἀρνείοις ἱλάονται

κοῦροι Ἀθηναίων περιτελλομένων ἐναιυτῶν.

τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετewο Μενεσθεύς.

τῷ δ' οὐ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ  
κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

555 Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν.

τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἶας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.

[στήσῃ δ' ἄγων ἰν' Ἀθηναίων ἵσταντο φάλαγγες.]

οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,

560 Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,

Τροϊζήν' Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,

οἱ τ' ἔχον Αἴγιαν Μάσητά τε κοῦροι Ἀχαιῶν.

τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης

καὶ Σθένελος, Καπανήος ἀγακλειτοῦ φίλος υἱός.

565 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς,

Μηκιστῆος υἱὸς Ταλαϊονίδαο ἄνακτος.

σὺμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης.

τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

οἱ δὲ Μυκῆνας εἶχον, ἐκτίμενον πτολίεθρον,

570 ἀφνειὸν τε Κόρινθον ἐκτιμέναν τε Κλεωνάς,

Ὀρνεϊάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἔρατεινὴν

καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,

οἱ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν

Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο  
 575 Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν,  
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων  
 Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι  
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν  
 κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,  
 580 οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς.  
 οἳ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,  
 Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,  
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειαὶ ἐρατεινάς,  
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ', ἔφαλον πτολίεθρον,  
 585 οἳ τε Λάαν εἶχον ἥδ' Οἰτυλον ἀμφενέμοντο,  
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,  
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.  
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίησι πεποιθώς,  
 ὀτρύνων πολεμόνδε· μάλιστα δὲ ἵετο θυμῷ  
 590 τίσασθαι Ἑλένης ὀρμήματά τε στοναχὰς τε.  
 οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν  
 καὶ Θρόνον, Ἀλφειοῖο πόρον, καὶ ἑύκτιτον Αἰπύ,  
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,  
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε μοῦσαι  
 595 ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν αἰοιδῆς,  
 Οἰχαλήθην ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·  
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ  
 μοῦσαι αἰεῖδοιεν, κοῦραι Διὸς αἰγιόχοιο·  
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ αἰοιδῆν  
 600 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστῖν.  
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,  
 τῷ δ' ἐνεηκόοντα γλαφυραὶ νέες ἐστιχόωντο.  
 οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,  
 Αἰπύτιον παρὰ τύμβον, ὃν ἄνδρες ἀγχιμαχηταί,

- 605 οἱ Φερεὸν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον  
 ῥίπην τε Στρατίνην τε καὶ ἡνεμόεσσαν Ἐνίσπην,  
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινὴν,  
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,  
 τῶν ἥρχ' Ἀγκαίοιο πάϊς, κρείων Ἀγαπήνωρ,  
 310 ἐξήκοντα νεῶν · πολέες δ' ἐν νηὶ ἐκάστη  
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.  
 αὐτὸς γάρ σφιν ἐδῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 νῆας ἐυσσέλμους περάαν ἐπὶ οἴνοπα πόντον,  
 Ἀτρεΐδης, ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλειν.  
 615 οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον,  
 ὄσσον ἐφ' Ἑρμῖν καὶ Μύρσινος ἐσχατόωσα  
 πέτρῃ τ' Ὀλενίῃ καὶ Ἀλείσιον ἐντὸς ἑέργει,  
 τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ  
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.  
 620 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,  
 νῆες ὁ μὲν Κτεάτου ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε ·  
 τῶν δ' Ἀμαρυγκείδης ἥρχε, κρατερὸς Διώρης ·  
 τῶν δὲ τετάρτων ἥρχε Πολύξεινος θεοειδής,  
 υἱὸς Ἀγασθέneos Αὐγηιάδαο ἀνακτος.  
 625 οἱ δ' ἐκ Δουλιχίου Ἑχινάων θ' ἱεράων  
 νήσων, αἱ ναίουσι πέρην Ἀλός, Ἥλιδος ἄντα,  
 τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἄρηι,  
 Φυλεΐδης, ὃν τίκτε διίφιλος ἵπποτα Φυλεύς,  
 ὃς ποτε Δουλιχίονδ' ἀπενάσσατο πατρὶ χολωθεΐς.  
 630 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
 αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,  
 οἱ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,  
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,  
 οἳ τε Ζάκυνθον ἔχον ἥδ' οἳ Σάμον ἀμφενέμοντο,  
 635 οἱ τ' ἡπειρον ἔχον ἥδ' ἀντιπέραια νέμοντο.

τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος,  
τῷ δ' ἄμα νῆες ἔποντο δυώδεκα μυλοπάρηοι.

Αἰτωλῶν δ' ἡγείτο Θόας, Ἀνδραίμονος υἱός,  
οἱ Πλευρῶν ἐνέμοντο καὶ Ὀλεον ἡδὲ Πυλὴν νην  
640 Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσαν.  
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νιέες ἦσαν,  
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος  
τῷ δ' ἐπὶ πάντ' ἐτέαλλτο ἀνασσέμεν Αἰτωλοῖσιν.  
τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

645 Κρητῶν δ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν,  
οἱ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσσαν,  
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον  
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐν ναιοτοώσας,  
ἄλλοι θ' οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.

650 τῶν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν  
Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεΐφοντῃ.  
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἥγυς τε μέγας τε,  
ἐκ Ῥόδου ἐννέα νῆας ἄγει Ῥοδίων ἀγερώχων,

655 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,  
Λίνδον Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.  
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,  
ὃν τέκεν Ἀστυόχεια βίη Ἡρακληεΐη,  
τὴν ἄγει ἔξ Ἐφύρης, ποταμοῦ ἀπὸ Σελλήεντος,

660 πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν.

Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ ἐνπῆκτῳ,  
αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα,  
ἦδη γηράσκοντα, Δικύμινδιν, ὅζον Ἄρης.

αἴψα δὲ νῆας ἔπηξε, πολλὴν δ' ὅ γε λαὸν ἀγείρας

665 βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι

υἱέες υἰωνοί τε βίης Ἡρακληείης.

αὐτὰρ ὁ γ' ἐς Ῥόδον ἵξεν ἀλώμενος ἄλγεα πάσχων·

τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν  
ἐκ Διός, ὃς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,

670 καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἵσας,

Νιρεὺς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,

Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν

τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.

675 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός.

οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε

καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,

τῶν αὖ Φεΐδιππός τε καὶ Ἀντιφός ἡγησάσθην,

Θεσσαλοῦ υἱὲ δύω Ἡρακλείδαο ἀνακτος.

680 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον·

οἱ τ' Ἄλωνα οἱ τ' Ἀλόπην οἱ τε Τρηχῖνα νέμοντο,

οἱ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,

Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,

685 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.

ἀλλ' οἱ γ' οὐ πολέμοιο δυσηχέος ἐμνῶντο·

οὐ γὰρ ἔην ὃς τίς σφιν ἐπὶ στίχας ἡγήσαιτο.

κεῖτο γὰρ ἐν νήεσσι ποδάρκης διὸς Ἀχιλλεύς,

κούρης χωόμενος Βρισηΐδος ἠυκόμοιο,

690 τὴν ἐκ Λυρνησοῦ ἐξείλετο πολλὰ μογήσας,

Λυρνησσοῦν διαπορθήσας καὶ τείχεα Θήβης,

κὰδ' δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους.

υἱέας Εὐηνοῖο Σεληπιάδαο ἀνάκτος·

τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσασθαι ἔμελλεν.

695 οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμῶντα,



- Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,  
 ἀγχιάλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποίην,  
 τῶν αὖ Πρωτεσίλαος ἀρήιος ἡγεμόνευεν  
 ζωὸς ἑὸν· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.  
 700 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο  
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ  
 νηὸς ἀποθρώσκοντα πολὺν πρῶτιστον Ἀχαιῶν.  
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·  
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,  
 705 Ἴφίκλου υἱὸς πολυμήλου Φυλακίδαο,  
 αὐτοκασίγνητος μεγαθύμου Πρωτεσίλαου,  
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,  
 ἦρως Πρωτεσίλαος ἀρήιος· οὐδέ τι λαοὶ  
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἑόντα.  
 710 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
 οἱ δὲ Φεράς ἐνέμοντο παραὶ Βοιβηΐδα λίμνην,  
 Βοίβην καὶ Γλαφύρας καὶ ἔνκτιμένην Ἰαωλκόν,  
 τῶν ἦρχ' Ἀδμήτῳ φίλος πάις, ἔνδεκα νηῶν,  
 Εὐμήλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,  
 715 Ἀλκηστis, Πελῖας θυγατρῶν εἶδος ἀρίστη.  
 οἱ δ' ἄρα Μηθώνην καὶ Θανμακίην ἐνέμοντο  
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχέϊαν,  
 τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων ἐν εἰδῶς,  
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα  
 720 ἐμβέβασαν, τόξων ἐν εἰδότες ἴφι μάχεσθαι.  
 ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,  
 Δήμῳ ἐν ἡγαθῇ, ὅθι μιν λίπον νῆες Ἀχαιῶν  
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.  
 ἐνθ' ὁ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον  
 725 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος.  
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν

ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,  
τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇ πτολιπόρθῳ.

οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,  
730 οἱ τ' ἔχον Οἰχαλίην, πόλῳ Εὐρύτου Οἰχαλιῆος,  
τῶν αὖθ' ἠγείσθην Ἀσκληπιοῦ δύο παῖδε,  
ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἥδὲ Μαχάων.  
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

οἱ δ' ἔχον Ὀρμένιον, οἱ τε κρήνην Ὑπέρειαν,  
735 οἱ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα,  
τῶν ἥρχ' Εὐρύπυλος, Ἐυαίμονος ἀγλαὸς υἱός,  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

οἱ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,  
Ὀρθην Ἠλώνην τε πόλῳ τ' Ὀλοοσσόνα λευκὴν,  
740 τῶν αὖθ' ἠγεμόνευε μενεπτόλεμος Πολυποίτης,  
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς,  
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια  
ἦματι τῷ ὅτε φῆρας ἐτίσατο λαχνηέντας,  
τοὺς δ' ἐκ Πηλίου ὤσε καὶ Αἰθίκεσσι πέλασσαν.

745 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρῃος,  
υἱὸς ὑπερθύμοιο Κορώνου Καιεΐδαο.  
ταῖς δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·  
τῷ δ' Ἐνιῆγες ἔποντο μενεπτόλεμοί τε Περαιβοί,  
750 οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,  
οἱ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργα νύμοντο,  
ὃς ῥ' ἐς Πηνειὸν προῖεῖ καλλίρροον ὕδωρ·  
οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνη,  
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡγύτ' ἔλαιον.

755 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.

Μαγνήτων δ' ἥρχε Πρόθοος, Τενθρηδόνας υἱός,  
οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον

ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν,  
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

760 οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.  
τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,  
αὐτῶν ἡδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,  
τὰς Ἐύμηλος ἔλαννε ποδώκεας ὄρνιθας ὥς,

765 ὄτριχας οἰέτεας, σταφύλη ἐπὶ νῶτον εἴσας·  
τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,  
ἄμφω θηλείας, φόβον Ἄρηος φορεύσας.  
ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,  
ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺν φέρτατος ἦεν,

770 ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα.  
ἄλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν  
κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,  
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης  
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἰέντες

775 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος,  
λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,  
ἕστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων  
ἐν κλισίῃς. οἳ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες  
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

780 οἳ δ' ἄρ' ἴσαν, ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο·  
γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραύνῳ  
χωμένῳ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἰμάσση  
εἰν Ἀρίμοις, ὅθι φασὶ Τυφώεος ἔμμεναι εὐνάς.  
ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα

785 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

Τρωσὶν δ' ἄγγελος ἦλθε ποδὴννεμος ὠκέα Ἴρις  
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·

- οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν  
πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες. .
- 790 ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις·  
εἶσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτῃ,  
ὃς Τρώων σκοπὸς ἔζε, ποδωκείῃσι πεποιθώς,  
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,  
δέγμενος ὁππότε ναῦφω ἀφορμηθεῖεν Ἀχαιοί.
- 795 τῷ μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις·  
“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοι εἰσὶν,  
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.  
ἥ μὲν δὴ μάλα πολλὰ μάχας εἰσήμενον ἀνδρῶν,  
ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὅπωπα·
- 800 λῆν γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν  
ἔρχονται πεδίοιο μαχισόμενοι προτὶ ἄστυ.  
Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδε γε ῥέξαι.  
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,  
ἄλλῃ δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
- 805 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,  
τῶν δ' ἐξηγεῖσθω, κοσμησάμενος πολιήτας.”  
ὥς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,  
αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἔσσεύοντο.  
πᾶσαι δ' ὠγύννυτο πύλαι, ἐκ δ' ἔσσυτο λαός,
- 810 πεζοὶ θ' ἱππῆές τε· πολλὺς δ' ὀρυμαγδὸς ὀρώρειν.  
ἔστι δὲ τις προπάροιθε πόλιος αἰπεία κολώνη,  
ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,  
τὴν ἢ τοι ἄνδρες Βατίειαν κυκλήσκουσιν,  
ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·
- 815 ἔνθα τότε Τρώες τε διέκριθεν ἡδ' ἐπίκουροι.

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἐκτωρ,  
Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι

- λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.  
 Δαρδανίων αὐτ' ἦρχεν εὖς πάϊς Ἀγχίσαο,  
 820 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δ' Ἀφροδίτῃ,  
 Ἴδης ἐν κινήμοισι θεὰ βροτῶ εὐνηθεῖσα,  
 οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱέ,  
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης.  
 οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,  
 825 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,  
 Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,  
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.  
 οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,  
 καὶ Πιτυίαν ἔχον καὶ Τηρείης ὄρος αἰπύ,  
 830 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινωθώρηξ,  
 υἱέ δύω Μέροπος Περκωσίου, ὃς περὶ πάντων  
 ᾗδε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν  
 στείχειν ἐς πόλεμον φθισήνορα. τῷ δέ οἱ οὐ τι  
 πειθέσθην · κῆρες γὰρ ἄγον μέλανος θανάτοιο.  
 835 οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο  
 καὶ Σηστόν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,  
 τῶν αὖθ' Ἑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,  
 Ἄσιος Ἑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι,  
 αἰθωνες μεγάλοι, ποταμοῦ ἅπο Σελλήντος.  
 840 Ἴππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων,  
 τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον ·  
 τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἄρης,  
 υἱέ δύω Λήθιοι Πελασγοῦ Τευταμίδαο.  
 αὐτὰρ Θρήικας ἦγ' Ἀκάμας καὶ Πείροος ἥρως,  
 845 ὅσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἔεργει.  
 Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,  
 υἱὸς Τροϊζήνοιο διοτρεφέος Κεάδαο.  
 αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους

τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,  
850 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν.

Παφλαγόνων δ' ἡγεῖτο Πυλαιμέneos λάσιον κῆρ  
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,  
οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο  
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,  
855 Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.

αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον  
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.  
Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής.  
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν,

860 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
ἐν ποταμῷ, ὅθι περ Τρῶας κεραίζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής  
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μῆρσιν αὖ Μέσθλης τε καὶ Ἀντιφός ἡγησάσθην.  
865 νῆε Ταλαιμέneos, τῷ Γυγαίῃ τέκε λίμνη,  
οἳ καὶ Μήονας ἦγον ὑπὸ Τμῳλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,  
οἳ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον  
Μαιάνδρον τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα.

870 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην,  
Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,  
ὃς καὶ χρυσὸν ἔχων πολεμόνδ' ἔεν ἡύτε κούρη,  
νῆπιος, οὐδέ τί οἱ τό γ' ἐπῆρκεσε λυγρὸν ὄλεθρον,  
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

875 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.  
Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων  
τηλόθεν ἐκ Λυκίας, Ξάνθου ἄπο διωγέεντος.

## ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Γ.

Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷον μόθος ἐστὶν ἀκοίταιν.

Gamma — suo pugnat pro coniuge uterque maritus.

'Gamma the single fight doth sing  
'Twixt Paris and the Spartan king.'

ὄρκοι. τειχοσκοπία. Πάριδος καὶ Μενελάου μονομαχία.

- αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι, π. ν. εἰλω  
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,  
 ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό, ἐρ. ις  
 αἱ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον, π. σ. ιη'  
 5 κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῦ ρόαων, δ. κ.  
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·  
 ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·  
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί, ψ. ε. α. ν.  
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.  
 10 εὖτε ὄρεος κορυφῇσι Νότος κατέχευεν ὁμίχλην,  
 ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·  
 τόσσον τίς τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησω·  
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὤρνυτ' ἀελλῆς  
 ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο.  
 15 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἴοντες,  
 Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,  
 παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα  
 καὶ ξίφος, αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ  
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους

- 20 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτῆτι.  
 τὸν δ' ὥς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος  
 ἐρχόμενον προπάρουθεν ὁμίλου μακρὰ βιβάντα,  
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,  
 εὐρὼν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα,
- 25 πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν  
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζήροι·  
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα  
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσασθαι ἀλείπτην.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
- 30 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς  
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,  
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλειύνων.  
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνωρσος ἀπέστη  
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυνῖα,
- 35 ἅψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς,  
 ὥς αὖτις καθ' ὁμίλον ἔδυ Τρώων ἀγερώχων  
 δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδῆς.  
 τὸν δ' Ἔκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·  
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,
- 40 αἶθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι,  
 καί κε τὸ βουλοίμην, καί κεν πολὺν κέρδιον ἦεν,  
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.  
 ἦ που καγχαλώωσι κάρη κομόωντες Ἀχαιοί,  
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
- 45 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.  
 ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν  
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,  
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνήγες  
 ἐξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,
- 50 πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ,



- δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;  
 οὐκ ἂν δὴ μείνειας ἀρηίφιλον Μενέλαον ;  
 γνοίης χ', οἶον φωτὸς ἔχεις θαλερὴν παράκοιτιν.  
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης.  
 55 ἦ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης.  
 ἀλλὰ μάλα Τρῶες δειδῆμονες· ἦ τέ κεν ἤδη  
 λαίνοιν ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας.  
 \* τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
 "Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνέικεσας οὐδ' ὑπὲρ αἴσαν,  
 60 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής,  
 ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ρά τε τέχνη  
 νήϊον ἐκτάμνησιν, ὁφέλλει δ' ἀνδρὸς ἑρῶν·  
 ὥς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν·  
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·  
 65 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,  
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.  
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,  
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοῦς,  
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον  
 70 συμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.  
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
 κτήμαθ' ἐλὼν ἐν πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
 οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ ταμόντες  
 ναίετε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων  
 75 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."  
 ὥς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,  
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,  
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,  
 80 ἰοῖσίν τε τιτυσκόμενοι λάεσσιν ἰ' ἐβαλλον.)  
 αὐτὰρ ὁ μακρὸν αὖσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·



“ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·  
στεῦται γάρ τι ἔπος ἐρέεω κορυθαίολος Ἔκτωρ.”

ὥς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἅνω τε γέγοντο  
85 ἐσσυμένως. Ἔκτωρ δέ μετ' ἀμφοτέροισιν ἔειπεν·

“κέκλυτέ μεν, Τρῶες καὶ ἐκνήμιδες Ἀχαιοί,  
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,

90 αὐτὸν δ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον  
οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.

ὅπποτερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἐλὼν ἐν πάντα γυναικὰ τε οἴκαδ' ἀγέσθω.  
οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ τάμωμεν.”

95 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
τοῖσι δέ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

“κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει  
θυμὸν ἐμόν· φρονέω δὲ διακρινθῆναι ἤδη

Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε  
100 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς.

ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,  
τεθναίῃ· ἄλλοι δὲ διακρυνθεῖτε τάχιστα.

οἴσσετε δ' ἄρν', ἕτερον λευκὸν ἐτέρῃν δὲ μέλαιναν,  
γῇ τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς αἴσομεν ἄλλον.

105 ἀξέτε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνη  
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,

μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.

αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·

οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω·

110 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται.”

ὥς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε,  
ἐλπόμενοι παύσασθαι οἰζυροῦ πολέμοιο.

- καί ρ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ  
 τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ  
 115 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.  
 Ἐκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπεν,  
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.  
 αὐτὰρ ὁ Ταλθύβιον προῖει κρείων Ἀγαμέμνων  
 νῆας ἐπὶ γλαφυρὰς ἰέναι, ἥδ' ἄρνα κέλευεν  
 120 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίφ.  
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,  
 εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,  
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,  
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην,  
 125 τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινεν,  
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
 οὓς ἔθεν εἴνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.  
 ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις·  
 130 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.  
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα  
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,  
 οἱ δὴ νῦν ἔαται συγῇ, πόλεμος δὲ πέπνυται,  
 135 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπνυεν.  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφίλος Μενέλαος  
 μακρῆς ἐγγείησι μαχήσονται περὶ σείο·  
 τῷ δέ κε νικήσωντι φίλη κεκλήσῃ ἄκοιτις.”  
 ὥς εἰπούσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ  
 140 ἀνδρός τε προτέρου καὶ ἄστεος ἠδὲ τοκῆων.  
 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν  
 ὠρμᾶτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,  
 οὐκ οἷη, ἅμα τῇ γε καὶ ἀμφίπολοι δυ' ἔποντο,

- Αἶθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.  
 145 αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.  
 οἱ δ' ἄμφι Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην  
 Λάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὅζον Ἄρηος,  
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,  
 150 γῆραι δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ  
 ἔσθλοί, τεττίγεσσι ἐοικότες, οἳ τε καθ' ὕλην  
 δεινδρέῳ ἐφεζόμενοι ὅπα λειριόεσσιν ιεῖσιν.  
 τοιοῖο ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.  
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,  
 155 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.  
 “οὐ νέμεσις Τρῶας καὶ ἑκνήμιδας Ἀχαιοὺς  
 τοιῇδ' ἄμφι γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν  
 αἰνῶς ἀθανάτησι θεῇς εἰς ὧπα ἔοικεν.  
 ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,  
 160 μῆδ' ἡμῖν τεκέεσσὶ τ' ὀπίσσω πῆμα λίποιτο.”  
 ὧς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ.  
 “δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἵζευ ἐμέϊο,  
 ὄφρα ἴδῃ πρότερόν τε πόσῳ πηοὺς τε φίλους τε.  
 οὐ τί μοι αἰτὶν ἔσσι· θεοὶ νῦ μοι αἰτιοὶ εἰσιν,  
 165 οἳ μοι ἐφώρμησαν πόλεμον πολὺδακρυν Ἀχαιῶν.  
 ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,  
 ὅς τις ὁδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧὺς τε μέγας τε.  
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,  
 καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,  
 170 οἷδ' οὕτω γεραρόν· βασιλῇ γὰρ ἀνδρὶ ἔοικεν.”  
 τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν.  
 “αἰδοῖός τέ μοι ἔσσι, φίλε ἐκυρέ, δεινός τε·  
 ὧς ὄφελεν θάνατός μοι ἀδελῶν κακός, ὅππότε δεῦρο  
 νιέει σφ' ἐπόμεν, θάλαμον γνωτούς τε λιπούσα

- 175 παῖδά τε τηλιγέτην καὶ ὁμηλικίην ἐρατεινήν.  
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.  
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἡδὲ μεταλλᾶς.  
 οὗτός γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,  
 ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
- 180 δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε·  
 ὥς φάτο, τὸν δ' ὃ γέρων ἡγάσσατο φώνησέν τε·  
 “ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,  
 ἦ ῥά νύ τοι πολλοὶ δεδμηῆτο κούροι Ἀχαιῶν. αὐτοῖς  
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν·
- 185 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας, αἰολοπώλους,  
 λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,  
 οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην  
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
- 190 ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί.”  
 δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὃ γεραίός·  
 “εἵπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὄδ' ἐστίν,  
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,  
 εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
- 195 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·  
 ἀρνεῖσθαι μιν ἐγὼ γε εἴσκω πηγεσιμᾶλλω,  
 ὅς τ' οἶων μέγα πῶν διέρχεται ἀργεννάων.”  
 τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
- 200 “οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,  
 ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης,  
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.”  
 τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦνδα·  
 “ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
- 205 ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε διὸς Ὀδυσσεύς,

- σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ ·  
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,  
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 210 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,  
 ἄμφω δ' ἐξομένω, γεραρώτερος ἦεν Ὀδυσσεύς.  
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,  
 ἧ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,  
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος,  
 215 οὐδ' ἀφαρμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.  
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,  
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,  
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηγὲς ἐνώμα,  
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἐοικώς ·  
 220 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτῷ.  
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη  
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,  
 οὐκ ἂν ἔπειτ' Ὀδυσσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος ·  
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."  
 225 τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέεν' ὁ γεραίος ·  
 " τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε,  
 ἕξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους ;"  
 τὸν δ' Ἑλένη ταχύπεπλος ἀμείβετο, διὰ γυναικῶν ·  
 " οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.  
 230 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς  
 ἔστηκε, ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.  
 πολλάκι μιν ξείνισσεν ἀρηίφίλος Μενέλαος  
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.  
 νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,  
 235 οὓς κεν εὐ γνώϊν καὶ τ' οὐνομα μυθησαίμην ·  
δοῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,

- Κάστορά θ' ἵπποδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,  
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.  
 ἧ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,  
 240 ἧ δεῦρ' αὖ μὲν ἔποντο νέεσσ' ἐνι ποντοπόροισιν,  
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
 αἰσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοι ἔστιν."  
 ὥς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα  
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.  
 245 κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά,  
 ἄρνε δύω καὶ οἶνον ἐύφρονα, καρπὸν ἀρούρης,  
 ἄσκῳ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν  
 κήρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·  
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·  
 250 "ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
 ἐς πεδίον καταβῆναι, ὧν ὄρκια πιστὰ τάμηντε.  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος  
 μακρῆς ἐγχείρῃσι μαχήσονται ἀμφὶ γυναικί·  
 255 τῷ δέ κε νικήσαντι γυνή καὶ κτήμαθ' ἔποιτο·  
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες  
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται  
 Ἄργος ἐς ἵπποβοτον καὶ Ἀχαιίδα καλλιγύναικα."  
 ὥς φάτο, ρίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἐταίροις  
 260 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.  
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τένειν ὀπίσσω·  
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βῆσέτο δίφρον.  
 τῷ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκείας ἵππους.  
 ἀλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,  
 265 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν  
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.  
 ὠρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,

ΤΕΙΝΩ

ἐπὶ τῷ ἵππῳ

- ἄν δ' Ὀδυσσεὺς πολύμητις · ἀτὰρ κήρυκες ἀγανοὶ  
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον  
 270 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.  
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,  
 ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ᾤωτο,  
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας · αὐτὰρ ἔπειτα  
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.  
 275 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο, χεῖρας ἀνασχών  
 “ Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,  
 ἥελιός θ', ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις,  
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας  
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,  
 280 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά.  
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
 ἡμεῖς δ' ἐν νῆεσσι νεώμεθα ποντοπόροισιν ·  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
 285 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι  
 τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἣν τιν' ἔοικεν,  
 ἥ τε καὶ ἔσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες  
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,  
 290 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιωῆς  
 αὖθι μένων, εἴως κε τέλος πολέμοιο κιχίω.”  
 ἥ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεὶ χαλκῷ.  
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
 θυμοῦ δευομένους · ἀπὸ γὰρ μένος εἴλετο χαλκός  
 295 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν  
 ἔκχεον, ἡδ' εὐχοντο θεοῖς αἰειγενέτησιν.  
 ὦδε δέ τις εἶπεν Ἀχαιῶν τε Τρώων τε ·  
 “ Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,



- ὅππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,  
 300 ὦδ' ἐσφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὃδε οἶνος,  
 αὐτῶν καὶ τεκῶν, ἄλοχοι δ' ἄλλοισι δαμεῖεν.”  
 ὥς ἔφαν, οὐδ' ἄρα πῶ σφω ἐπεκράαινε Κρονίων.  
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·  
 “ κέκλυτέ μεν, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί·  
 305 ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἡνεμόεσσαν  
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι  
 μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·  
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὅπποτέρῳ θανάτιο τέλος πεπρωμένον ἐστίν.”  
 310 ἦ ῥα καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,  
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεύων ὀπίσσω·  
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρον.  
 τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·  
 Ἔκτωρ δὲ Πριάμοιο πάις καὶ δῖος Ὀδυσσεύς  
 315 χώρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα  
 κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,  
 ὅππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
 λαοὶ δ' ἡρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον·  
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·  
 320 “ Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,  
 ὅππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,  
 τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀἴδος εἴσω,  
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”  
 ὥς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ  
 325 ἄψ ὁρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.  
 οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἥχι ἐκάστου  
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·  
 αὐτὰρ ὁ γ' ἀμφ' ὥμοισιν ἐδύσето τεύχεα καλὰ  
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡνκόμοιο.

- 330 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν,  
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν  
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.  
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
- 335 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.  
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυχτον ἔθηκεν,  
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
εἶλετο δ' αἰλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρειν.  
ὥς δ' αὐτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.
- 340 οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν,  
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώοντο  
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας  
Τρῳάς θ' ἵπποδάμοις καὶ ἐκνήμιδας Ἀχαιοὺς.  
καὶ ῥ' ἐγγὺς στῆτην διαμετρητῷ ἐνὶ χώρῳ
- 345 σείοντ' ἐγγείας, ἀλλήλοισιν κοτέοντε.  
πρόσθε δ' Ἀλέξανδρος προῖε δολιχόσκιον ἔγχος,  
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσῃν·  
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ  
ἀσπίδι ἐν κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
- 350 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·  
“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,  
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δαμῆναι,  
ὅφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων  
ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.”
- 355 ἦ ῥα καὶ ἀμπεπαλὼν προῖε δολιχόσκιον ἔγχος,  
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσῃν.  
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο·  
ἀντικρὺς δὲ παραὶ λαπάρην διάμησε χιτῶνα
- 360 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον  
 πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ  
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.

Ἀτρεΐδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

385 “Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος·

ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·  
 νῦν δέ μοι ἐν χείρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος  
ἦιχθη παλάμηφιν ἐτώσιον, οὐδὲ δάμασσα.”

ἦ καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασειῆς,

370 ἔλκε δ' ἐπιστρέψας μετ' ἐυκνήμιδας Ἀχαιοὺς·

ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρῆν,  
 ὃς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

καὶ νύ κεν εἵρυσσεν τε καὶ ἄσπετον ἤρατο κύδος,  
 εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,

375 ἦ οἱ ῥῆξεν ἱμάντα βοδὸς ἱφι καταμένοιο·

κευὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.

τὴν μὲν ἔπειθ' ἦρως μετ' ἐυκνήμιδας Ἀχαιοὺς

ῥῦψ' ἐπιδωήσας, κόμισαν δ' ἐρίηρες ἑταῖροι·

αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίων

380 ἔγχει χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη

ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἥερι πολλῇ,

καδ δ' εἶσ' ἐν θαλάμῳ ἐνώδεϊ κηῶντι.

αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἔε. τὴν δὲ κίχανεν

πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.

385 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,

γρηὶ δέ μιν εἰκυῖα παλαιγενεὶ προσέειπεν,

εἰροκόμῳ, ἦ οἱ Λακεδαῖμονι ναιετοώσῃ

ἦσκειν εἷρια καλά, μάλιστα δέ μιν φιλέεσκειν·

τῇ μιν ἐεισαμένη προσεφώνεε δι' Ἀφροδίτη·

390 “δεῦρ' ἴθ', Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.

κεῖνος ὁ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

κάλλει τε στῖλβων καὶ εἵμασιν · οὐδέ κε φαίης  
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε  
 ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν."

395 ὥς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν ·  
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν  
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,  
 θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν ·  
 "δαιμονίη, τί με ταῦτα λιλαίειαι ἡπεροπεύειν ;

400 ἦ πῇ με προτέρω πολίων ἐν ναιομενάων  
 ἄξεις ἢ Φρυγίης ἢ Μηρονίης ἐρατεινῆς,  
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων,  
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μεινέλαος  
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἶκαδ' ἄγεσθαι ·

405 τούνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστῃς.)  
 ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπείκε κελεύθου,  
 μῆδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,  
 ἀλλ' αἰεὶ περὶ κείνον οἷζυε καὶ ἐφύλασσε,  
 εἰς ὃ κέ σ' ἡ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.

410 κείσε δ' ἐγὼν οὐκ εἴμι, νεμεσσητὸν δέ κεν εἶη,  
 κείνου πορσυνέουσα λέχος · Τρῳαὶ δέ μ' ὀπίσσω  
 πᾶσαι μωμήσονται, ἔχω δ' ἄχε' ἄκριτα θυμῷ."

τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτῃ ·  
 "μή μ' ἔρεβε, σχετλίη, μὴ χωσαμένη σε μεθείω,

415 τῶς δέ σ' ἀπεχθήρω ὥς νῦν ἑκπαγλα φίλησα,  
 μέσσω δ' ἀμφοτέρων μητίσσομαι ἔχθεα λυγρά, <sup>μαίαι</sup>  
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι."

ὥς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,

βῆ δὲ κατασχομένη ἑανῷ ἀργῇτι φαεινῷ,

420 σιγῇ, πάσας δὲ Τρῳὰς λάθην · ἦρχε δὲ δαίμων.  
 αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,  
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,

- ἡ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.  
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη  
 425 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα.  
 ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,  
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ.  
 "ἦλυθες ἐκ πολέμου· ὥς ὄφελες αὐτόθ' ὀλέσθαι,  
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν  
 430 ἡ μὲν δὴ πρὶν γ' (εὐχέ' ἄρηιφίλου Μενελάου  
 (σ)τε βίη καὶ χερσὶ καὶ ἔγχει φέρτερος εἶναι·  
 ἀλλ' ἴθι νῦν προκάλεσσαι ἄρηιφίλον Μενέλαον  
 ἐξ' αὐτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε  
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ  
 435 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι  
 ἀφραδέως, μὴ πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης."  
 τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·  
 "μὴ με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.  
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,  
 440 κεύων δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.  
 ἀλλ' ἄγε δὴ φιλότῃτι τραπείομεν εὐνηθέντε·  
 οὐ γὰρ πώ ποτέ μ' ὦδέ γ' ἔρος φρένας ἀμφεκάλυψεν.  
 οὐδ' ὅτε σε πρῶτον Λακεδαιμόνιος ἐξ ἑρατειῆς  
 ἔπλεον ἀρπάξας ἐν ποντοπόροιςιν νέεσσιν,  
 445 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ,  
 ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἡμερος αἰρεῖ."  
 ἡ ῥα καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.  
 τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχεέσσιν,  
 Ἀτρεΐδης δ' ἂν ὄμιλον ἐφοῖτα θηρὶ ἐοικώς,  
 450 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.  
 ἀλλ' οὐ τις δύνάτο Τρώων κλειτῶν τ' ἐπικούρων  
 δεῖξαι Ἀλέξανδρον τότε ἄρηιφίλῳ Μενελάῳ.  
 οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·

ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαΐῃ.  
 455 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 “ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ’ ἐπίκουροι.  
 νίκη μὲν δὴ φαίνεται Ἀρηίφίλου Μενελάου·  
 ὑμεῖς δ’ Ἀργεῖην Ἑλένην καὶ κτήμαθ’ ἅμ’ αὐτῇ  
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣν τιν’ ἔοικεν,  
 460 ἣ τε καὶ ἐσσομένοισι μετ’ ἀνθρώποισι πέληται.”  
 ὥς ἔφατ’ Ἀτρεΐδης, ἐπὶ δ’ ἦνεον ἄλλοι Ἀχαιοί.

αὐτοῖς

## COMMENTARY.

### FIRST BOOK OF THE ILIAD.

**1-7.** Prooemium: *The wrath of Achilles, from its very beginning, and the destructive consequences which followed in accordance with the will of Zeus.* This is the principal theme of the *Iliad*. The First Book serves as an introduction to the whole poem. It narrates the story of the strife between Achilles and Agamemnon, and the decree of Zeus, which is made on the intercession of Thetis. — The events narrated in A occupy 21 days. See § 7 a.

1. *μῆνιν*: *wrath, lasting anger*, the *memorem iram* of Verg. *Aen.* i. 4. Cf. 81, 247, 488. This receives prominence as being most important for the subject of the poem. — The definite article is not needed in early Greek. The connection decides, as it does in Latin, whether it should be used in translation. See § 42 g. — *Θεά*: i.e. the Muse. Homer does not assign special names and offices to different muses. See on B 484. Cf. *ἄνδρα μοι ἔννεπε μούσα* a 1. — For the following caesural pause, see § 58 a, f. — *Πηληϊάδεω* [*Πηληϊάδου* or *Πηλεΐδου*]: for the genitive-ending, see § 34 c. This adjective is called a 'patronymic,' and is often used as a proper name. See § 39. — *Ἀχιλλῆος* [*Ἀχιλλέως*]: for the ending, see § 23 c. Homer often drops one of two doubled consonants. See § 59 d ζ.

2. *ὀλομένην*: *destructive, deadly*, cf. Milton *Par. Lost* i. 2, 'forbidden fruit . . . whose mortal taste | Brought death into the world.' This is put in a kind of apposition with *μῆνιν*, as if it were an afterthought. The idea is amplified in the following relative clause, cf. 10, B 227; see § 12 e. — *μυρία*: *countless*; not a numeral in Homer. — For the 'elision' of a, see § 28 a. — For the 'hiatus,' allowed when the final vowel has been elided, see § 27 e. — *Ἀχαιοίς*: often used for all the Greeks, see § 5 a. — *ἄλγεα* [*ἄλγῃ*]: i.e. the defeats caused by the absence of Achilles from the conflict. — For the uncontracted form, see § 24. — *ἔθηκεν*: *caused* (as Γ 321, see § 17), nearly equiv. to *τεύχε* below, or to the Attic *ἐποίησεν*.

3. *πολλάς*: the second clause of the relative sentence is closely connected with the first, since *πολλάς* repeats the idea of *μυρία*, while the third clause is added in the form of a contrast, *αὐτοῖς δὲ κτλ.* — *ἰφθίμους* [Attic *κρατερὰς*]: the feminine form *ἰφθίμας* is used by Homer only of persons. See § 38 a. — *Ἄϊδ. προΐαψεν*: *sent off to Hades*, a vigorous expres-

sion for a violent death, as E 190, Z 487. Cf. multos Danaum demittimus Orco Verg. *Aen.* ii. 398. For the use of *πρό*, cf. *πρό ἦκε* 195. — *Ἄϊδι* [*Ἄϊδη*]: a ‘metaplastic’ form of *Ἄϊδης*, which in Homer is always the name of a person, the ruler of the nether world.

4. *ἥρώων*: *brave warriors*. The word had not acquired the meaning of *heroes* in the English sense (§ 17). — *αὐτούς*: *themselves*, i.e. their bodies as contrasted with their souls. They would have cared less about the rites of burial, if they had not considered the body to be the man himself. — *ἐλάρια* [Attic *ἀρπαγὴν*]: *booty*, cf. *canibus data praeda Latinis* | *alitisque* Verg. *Aen.* ix. 485 f. For the preceding hiatus, see § 27 b. — *τεῦχε κύνεσσιν*: since the bodies often had to lie unburied, cf. B 393. Dogs are the scavengers of the East. Cf. ‘Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat’ 1 *Kings* xxi. 24, ‘And the Philistine said to David, “Come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field”’ 1 *Sam.* xvii. 44. To be left unburied was a dreaded fate; so Hector at the point of death besought Achilles not to allow the dogs to devour him, X 339. — *τεῦχε* [*ἔτευχε*]: for the omission of the augment, see § 43 a. — *κύνεσσιν* [*κυσίν*]: for the ending, see § 36 b.

5. *οἰωνοῖσι* [*οἰωνοῖς*]: the long form of the dative is more frequent in Homer than the dative in *-οις*. See § 35 d. — *δαῖτα* [Attic *ἐορτήν*]: here of the food of brutes; cf. B 383. — *Διὸς . . . βουλῇ*: instead of *Διὸς μεγάλου διὰ βουλὰς*. This is joined parenthetically (§ 21) to the preceding relative clause. The will of Zeus was accomplished in the consequences of the wrath of Achilles. Cf. ‘Such was the will of heaven,’ Milton *Par. Lost* ii. 1025. — *ἔτελεετο* [*ἔτελεῖτο*]: for the form, cf. *νικεῖων* B 243, *πνέοντες* B 536; see § 47 g. — *βουλῇ*: *will*, cf. *βούλομαι*. This corresponds to the *θέλημα* (*θέλω*) of the New Testament (*γενηθήτω τὸ θέλημά σου*) and to the *προαίρεσις* of Aristotle.

6. *ἐξ οὗ κτλ.*: *since first, since once*; the starting-point for *μῆνιν οὔλομένην*. This expression takes the place in Homer of the prose *ἐπεὶ ἅπαρ, ἐπεὶ τάχιστα*, cf. 235. *πρῶτον* and *πρῶτα* are used adv. with little difference of meaning, cf. 276, 319. — *τά*: for the short vowel lengthened before the following consonants, see § 59 f. — *διαστήτην* [*δισστήτην*] *ἑρῖσαντε*: *contending separated*, i.e. *contended and separated, parted in strife* (*ἔρις*).

7. *Ἀτρεΐδης*: of four syllables, see § 39 f. For the use of the patronymic, see § 39 b. For the genealogy of Agamemnon, son of Atreus, see p. ix. of the Vocabulary. He is described by Helen as ‘a good king and a brave warrior’ (Γ 179). — *ἄναξ ἀνδρῶν*: elsewhere precedes a proper name; only here is it found after a patronymic. It is generally applied to Agamemnon. — For the ‘apparent hiatus,’ see §§ 27 f, 32. — *δῖος*: *god-*



*like, glorious* (εὐγενής), a standing epithet of Achilles and of Odysseus. No special excellence of character is implied. Observe the metrical adaptation to the names of these two heroes, allowing the 'bucolic diaeresis,' after the fourth foot, see § 58 i; *cf.* Φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη. Δῖος Ἀχιλλεύς closes the verse in Homer more than 50 times.

8-52. *The injured Chryses. The avenging Apollo.* The scene opens in the tenth year of the war before Troy (B 295).

For the situation at the opening of the war, see § 6.

8. *τις τ' ἄρ:* *and who then?* A question from the standpoint of the hearer, suggested by 6. *Cf.* 'Who first seduced them to that foul revolt?—Th' infernal serpent,' Milton *Par. Lost* i. 33. Some god must have decreed the calamity; the Homeric theology recognized no blind chance.—*ἔριδι ξυνέηκε:* *brought together in strife.*—*ξυνέηκε* [συνήκε]: for the augment, see § 43 d.—*μάχεσθαι:* *to contend*, *sc.* ἐπέεσσιν, *cf.* 304, B 377 f. For the explanatory inf., *cf.* μαντεύεσθαι 107, ἄγειν 338, ἀνάσσειν B 108, ἐρίζεσθαι B 214. See § 13 f; H. 951; G. 1533.

9. *Δηϊτῆς:* *cf.* 36.—For the inflection, see H. 197; G. 55. Δητώ seems to be a short form of Λατονα, but the latter does not appear in Greek. Apollo was the mediate cause of the trouble, since the pestilence occasioned the quarrel.—*ὁ [οὔτος]:* for the demonstrative use of the article, see § 42 f.—*βασιλῆι:* *i.e.* Agamemnon, ἀναξ ἀνδρῶν.—For the 'dative of association,' see H. 772; G. 1177. For the form, *cf.* Ἀχιλλῆος 1.—*χολωθείς:* see on 81.

10. *νοῦσον:* Attic νόσον, § 23 d. It is called λοιμός 61.—*ἀνὰ στρατόν:* *up through the camp* (*cf.* κατὰ στρατόν 318), as the plague spread from tent to tent. *Cf.* 53.—*ἄρσι:* for the retention of σ after ρ, see § 48 e.—*κακῆν:* the adjective is explained by the following clause, the first word of which takes up the thought of the adjective. For the order of words, connecting κακῆν with what follows, see § 11 j.—*λαοί [λαῶ]:* *soldiery*, *cf.* Γ 186 and Agamemnon's epithet ποιμὴν λαῶν, B 243, *shepherd of the people.* Attic ἀπέθησκον οἱ στρατιῶται.

11. *τὸν [τούτον τὸν] Χρύσην:* *that Chryses*, well known to the hearers from stories or other songs. Nowhere else in Homer is the article used with a proper name.—*ἥττιμασεν:* *slighted.*—*ἀρηγῆρα:* receives prominence from its rhythm and position, almost equiv. to "though he was" etc. He is called ἱερεὺς (the Attic word) below.—This verse has a 'spondee' in the fifth foot, and hence is called 'spondaic.' See § 57 h.

12. *θοάς:* *cf.* νηυσὶ ὠκυπόροισιν 421. A standing epithet of the ships even when they were on shore, § 12 a.—*ἐπὶ νῆας [ναῦς]:* *i.e.* to the camp, where the ships were drawn up on land, *cf.* B 688.—For the position of the preposition between the adjective and noun, *cf.* 15, 26; see § 11 m.

13. *λυτόμενος*: to release for himself, to ransom. The active is used of him who receives the ransom, 20, 29. — *θύγατρα* [*θυγατέρα*]: for the form, see H. 188, D; Good. 276. — Homer knows her only by her patronymic *Χρυσῆς* (111, see § 39 g) daughter of *Chryses*. — *φέρειν*: bringing with him, probably on a wagon. — *ἀπτελοῖσι δόποινα*: bullion, (either of gold, silver, or copper,) or vessels of precious metal, or clothing.

14. *στέμματ' Ἀπόλλωνος*: cf. Apollinis infula, Verg. *Aen.* ii. 430. This ribbon, or chaplet, of white wool, marked the priest's official character. He came under the god's protection, but as a suppliant carried the fillet, instead of wearing it. Cf. *laurumque manu vittasque ferentem* | Chrysen, Ovid *Ars Am.* ii. 401. — *ἑκηβόλου*: he was the Archer Apollo. For similar epithets, see § 22 c. — For the loss of quantity in the final diphthong before an initial vowel, cf. 17; see § 59 k. — *Ἀπόλλωνος*: for the length of the first syllable, as 21, 36, etc., see § 59 d.

15. *χρυσέῳ* [*χρυσῶ*]: it was adorned with golden studs or nails. See on 219, B 45; cf. 246. So the soul of the seer Teiresias had a *χρύσειον σκήπτρον* in Hades. — *χρυσέῳ* is pronounced as of two syllables, (cf. 1, and see § 25), and is thus metrically like the Attic form. — *ἀνὰ σκήπτρῳ*: on a staff. Construe with *στέμματ' ἔχων*. Equiv. to Attic *ἐπὶ σκήπτρου*. For the dative, cf. § 55 f; H. 792, 1; G. 1196. — Princes, judges, priests, and heralds carried *σκήπτρα* as symbols of authority. A *σκήπτρον* was placed in the hands of him who was about to address the assembly, as a sign that he 'had the floor,' cf. 245, Γ 218, *σῆ δὲ μέσῃ ἀγορῇ · σκήπτρον δέ οἱ ἐμβαλε χεῖρι | κῆρυξ* β 37 f. The judge in an Athenian court had a *βακτηρία*. The Spartans also carried stout staffs, and Athenian gentlemen carried canes. — *πάντας*: the bard's hearers easily made for themselves the necessary limitations for such general expressions. The priest's errand was to the army and its leaders.

16. *Ἀτρέϊδα δῶω* [*δῶω*]: for *δύω* with the dual, cf. *Αἴαντε δῶω* B 406, Γ 18, *λέοντε δῶω*, E 554. This dual form is infrequent. — Menelaus, king of Sparta (B 586), as husband of Helen, is associated with his brother Agamemnon; cf. B 408. See § 6 a. — *κοσμήτορι*: *κοσμέω* is used in the sense of the later *τάσσω*, cf. B 554, Γ 1; see § 17.

17. The usual introduction to a speech (§ 12 h) is omitted. — For the use of the speaker's very words, instead of indirect discourse, see § 11 e. — *ἐκνημίδες*: a standing epithet of the Achaeans (§ 12 b). In historical times, Herodotus mentions greaves as worn by the Lycians in the army of Xerxes.

18. *θεοί*: monosyllable by 'synzesis,' see § 25. — Cf. *di tibi dent capta classem deducere Troia*, Horace *Sat.* ii. 3. 191.

19. **Πριάμοιο** [**Πριάμουν**]: for the form, see § 35 *a*. — **πόλιν**: for the length of the last syllable, see § 59 *l*. — **οἰκάδε**: *homeward*, always of the return to Greece, not like *οἰκόνδε into the house*. See § 33 *d*.

20. **παῖδα δέ**: made prominent because of his love for his daughter; instead of the *ἐμοὶ δέ* which is expected in contrast with *ὑμῖν μὲν* 18. — **λῦσαι**: corresponds to *δοῖεν*. *Cf.* 13. — “As I pray that you may be victorious and have a safe return, so may ye restore to me” *etc.* *Cf.* the prayer of Priam for Achilles, *οὐδὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις | σὺν ἐς πατρίδα γαίαν* Ω 556 *f*. *May'st thou enjoy these gifts and in safety reach thy native land*, where the return of Hector's body is the condition implied for the prayer. The infinitive is here used for the imperative, but in an optative sense (like *δεῖδε* 1), not as a command; *cf.* the infinitive and imperative in parallel clauses, 322 *f*, Γ 459. — **τά τ' ἄποινα**: the priest points to the gifts which he brought with him.

21. **αἰζόμενοι** [*Attic σεβόμενοι*] *κτλ.*: a prime motive for granting the request. The Achaeans were to honor the god in the person of his priest. — The spondee in the fifth foot (see § 57 *h*) gives an emphatic close to the sentence, *cf.* 11, 157, 291, 600.

22. **ἐπευφήμησαν**: for the usual *ἐπήνησαν*, because of the religious fear which was required by the priest. It is followed by the infinitive as being equiv. to *ἐκέλευσαν ἐπευφημοῦντες* *they bade with pious reverence*: *cf.* B 290.

23. **αἰδίσσθαι**: repeats *αἰζόμενοι*. — **ιεῖρα** [*ιέρεια*]: equivalent to *ἀρηγήρα* 11. — **ἀγλαά**: an important epithet, introducing a motive for the action. — **δέχθαι** [*Attic δέξασθαι*]: 2d aor. inf. from *δέχομαι*, see § 53.

24. **ἄλλ' οὐκ κτλ.**: a sharp contrast to *ἄλλοι μὲν*, giving prominence to the negative. *But not to the son of Atreus*. — **Ἀτρείδῃ**: receives further emphasis from its position immediately before the pause of the verse. See § 11 *h*. Thus in the preceding verse *ιεῖρα* is contrasted with *ἄποινα*, as *θύγατρα* 13, and the *λύσαι τε* 20 with *δέχεσθαι*. — **θυμῷ**: local, *in heart*. See § 12 *g*. — This verse in prose would be *ἄλλ' Ἀτρείδης οὐχ ἦσθη*.

25. **κακῶς**: *harshly*. *Cf.* the use of *κακῆν* 10. — **ἄφει**: for the form, as from a verb in *-έω*, see § 52 *a*; for the omission of the augment, see § 43 *a*. — Homer is fond of using the imperfect to describe an action as in progress (see § 19 *h*), *cf.* *τείχε* 4. — **κρατερὸν**: *strong, stern*. — **ἐπὶ μῦθον ἔτελλεν**: *laid upon him his command*. — **ἐπὶ**: construe with *ἔτελλεν*, see § 55 *a*, *b*. — **μῦθον**: had not yet received the idea of fiction which is contained in the English *myth*. It and *ἔπος* (216) are often used for the Attic *λόγος* which is found but twice in Homer.

26-32. *Agamemnon first rejects the admonition to fear the god and then refuses the request itself.*

26. *μή κτλ.*: see to it that I do not, let me not, etc. This prohibitive use of *μή* with the 1st pers. sing. is rare. — *κολλησιν* [κολλᾶς]: for the form, cf. *οἰωνοῖσι* 5; see § 34 e. — *νηυσί* [ναυσί]: for the form, see § 23 a. — *κιχέω* [κιχῶ]: 2d aorist subjunctive from *κιχάνω*, § 51 d.

27. *αὐτὺς ἰόντα*: returning, cf. *πάλιν πλαγχθέντας* 59, *δόμηναι πάλιν* 116.

28. *μή νύ τοι κτλ.*: lest perhaps etc., adds to the preceding command the result that was to be feared if the command were disregarded. — *οὐ χραισμη*: *οὐ* is used, not *μή*, since the negative and the verb form but one idea, *be useless, of no avail*; cf. 566, Γ 289. — *σκῆπτρον κτλ.*: “thy priestly dignity.”

29. *πρὶν*: sooner, adv. with *ἔπεισιν*, with strengthening *καί even*; almost much rather. — For the animated ‘adversative asyndeton,’ see § 15 c. — *μὲν* [αὐτῇν]: her. — *ἔπεισιν*: shall come upon.

30. *ἡμετέρῃ*: the familiar *our* of the household. — *ἐν Ἀργεῖ*: i.e. in Peloponnesus (which name is not found in Homer), *Ἀργος Ἀχαϊκόν*, not *Πελοποννησιακόν* *Ἀργος* (Thessaly, B 681), nor the city *Ἀργος* where Diomed ruled (B 559). — This clause is in apposition with the first clause of the line, and it is repeated again by *τηλόθι πάτρης* [μακρὰν ἀπὸ τῆς πατρίδος]. The pause is very distinct after *οἴκῃ*, although it is not marked by punctuation. See on *Ἀτρεΐδῃ* 24.

31. *ἰστών ἐπιοιχομένην*: going to and fro before the loom, plying the loom. The Greek women stood as they wove at their upright looms. Weaving was the principal occupation of the female slaves. — *λέχος*: acc. of ‘limit of motion,’ only here with *ἀντιῶω*, approach, share the couch. See on 254. — *ἀντιώσαν* [ἀντιῶσαν]: for the form, see § 47 c.

32. *ἴθι, ἐπέθιζε*: for the ‘explanatory asyndeton,’ see § 15 b. — *σαφέτερος*: more safely, sc. than if thou shouldst refuse to go. This independent use of the comparative is frequent in Homer. — *ὥς*: in order that, here follows the emphatic word (§ 11 l); so *ὅτι, ὅ, ὅφρα*, and *ἵνα* may have the second place in the clause. Cf. B 125. — For *κέ* with the subjunctive, see H. 882; Goodwin 1367. — *νέηαι* [νέη]: for the uncontracted form, see § 44 h. *νέομαι* is equivalent to *ἔρχομαι*.

33. Cf. 568, Γ 418. — *ἔδαισεν*: “fear came upon him.” For the ‘inceptive aorist,’ cf. *βῆ* 34, *ἐχώσατο* 64, *θάρασσε* 92, *παρβήσαντε* 331, *δακρύσας* 349; see H. 841; Goodwin 1260. Observe the change to the imperfect. For the quantity of the first syllable, cf. 406, 568, Γ 418; see § 59 h. — *ὁ γέρον*: ὁ γεραίως 35.

34. *βῆ* [ἐβῆ]: set out, cf. B 183. For the accent, cf. *φῆ* B 37; see § 43 b. — *ἀκείων*: sc. in terror at the harsh words.

35. *πολλά*: earnestly, cognate acc. used as adv. with *ἡρᾶτο*. See § 56 b and on 78. — *ἀπάνευθε κίων*: i.e. as he left the Achaean camp.

36. τόν [όν]: relative pronoun, see § 42 i.

37. κλῶν: for the forms of this verb, see H. 489 D 30. — μεθ [μοῦ]: for this contraction, from μέο, see H. 37 D g. — ἀργυρότερε: the use of the epithet instead of the name gives a touch of intimacy to the address. Odysseus thus addresses Athena as γλαυκῶπι, and Athena addresses Apollo as ἐκάεργε. See § 12 b. The gods' instruments are of precious metal even where the metal is not best adapted to the work, cf. E 724, 731, and see on 611. — Χρῆσσην, Κῶλλαν: Mysian cities, seats of the worship of Apollo, on the gulf of Adramyttium. They disappeared before the classical period. Chrysa was the home of the priest, who received his name from it. — ἀμφιβέβηκας: "dost guard." The figure is taken from a beast standing over (*bestriding*) its young in order to protect it, cf. E 299. Cf. Gradivumque patrem Geticis qui praesidet arvis Verg. Aen. iii. 35.

38. Τενέδοιο: cf. est in conspectu Tenedos, notissima fama | insula, dives opum, Priami dum regna manebant Verg. Aen. ii. 21 f. — The genitive probably depends on the noun ἀναξ which is contained in ἀνάσσεις. — ἔφι: for the old ending -φι, see § 33 a. — ἀνάσσεις: in its original meaning, *art protecting lord*. βασιλεύω is not used of the gods in Homer.

39. Σμινθεῦ: Σμινθεὺς is a short, familiar form for Σμινθοφθόρος, epithet of Apollo as the averter of the plague of field mice. — εἰ ποτε: *if ever*, a form of adjuration. — χαρίεντα: 'proleptic,' *to thy pleasure*, lit. *as a pleasing one*. — ἐπὶ ῥοψα: *roofed over*, i.e. *completed, built*. The early temples were of simple construction. The first temple of Apollo at Delphi was built of laurel boughs, according to the ancients. — The suppliant believes that he has made the god his debtor by his services, and he claims favors in return; cf. 503 f. The gods themselves recognized this obligation. — νηὸν [νῶν]: Homer follows the so-called Attic second declension in but a few words. Cf. λαοί 10.

40. δῆ: nearly equivalent to ἦδη. — κατὰ: construe with ἔκηα. — πτόνα: as covered with fat, cf. 460. — μηρία: these and the synonymous μῆρα are the *thigh pieces*, with more or less flesh, as cut from the μηροί (460) *thighs* of the victims, and sacrificed to the gods as burnt offerings. For the details of a sacrifice, see 458 ff., B 421 ff. — ἔκηα [ἔκασα]: § 48 h.

41. τόδε μοι κτλ.: a formula, after which 'this desire' is expressed by the opt. as here; by the inv., as 456, 505, or by ὥς with the optative.

42. τίστεϊαν: the verb is placed first, as containing the sum of his desire. — Δαναοί: used only of the Greek army in the Trojan war. But in the *Iliad* the poet uses Ἀχαιοί (the most frequently recurring designation of the Greeks), Ἀργεῖοι or Δαναοί, to suit the convenience of his

verse; see on 79, § 22 b. — **βλαιοσιν** [**βέλεισιν**]: the stem of the noun is **βελεισ**, and the ending **σιν**, so the two sigmas are justified. See § 30 f.

44. **βῆ . . . καρῆνων**: as B 167, Δ 74. — **βῆ**: set out. The motion is continued in **ὁ δ' ἦτε** 47. — **Οὐλύμπιοι**: Olympus in Homer is always the Thessalian mountain as home of the gods (not heaven itself) as is indicated by its epithets, **ἀγάνηφος** 420 *snow-capped*, **νιφόεις**, **μακρός** 402, **πολυδαιράς** 499, **πολύπτυχος**. See on 195. But see **ἀπέβη γλαυκῶπις Ἀθήνη** | **Οὐλυμπόνδ' ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ** | **ἔμμεναι**. **οὐτ' ἀνέμοισι τινάσσεται . . . οὔτε χῶν ἐπιπύναται** κτλ. ζ 41 ff. *Athena departed to Olympus, where (men say) is the ever-firm seat of the gods. It is not shaken by winds, nor does snow come nigh it.* — **καρῆνων**: construe with **κατά**. For its use for the summits of mountains, cf. B 167, 869. Cf. **κάρα** head; see H. 216 D 8; G. 291, 16. — **κῆρ**: accusative of specification, as **ἦτορ**, **θυμόν**, **φρένα**, all frequent with verbs of emotion (§ 12 g). — For this description of the plague, see Lessing as quoted in § 11 d.

45. **ἄμοισιν**: dative of place, see § 19 a, equiv. to Attic **ἐπὶ τῶν ὤμων**. — **ἀμφηρεφέα**: i.e. closed both above and below as it hung on the shoulder, see on B 389. The explanation of the lengthened ultima is uncertain. — Apollo as god of the bow always carries bow and quiver, cf. his words **σύνθεες αἰεὶ ταῦτα βαστάζειν ἐμοί** Eur. *Alc.* 40, *it is my custom ever to bear this bow*. So he is often represented in works of art.

46. **ἔκλαγξαν**: seems to represent to the ear the sound of arrows in the quiver, cf. **λίγξε βιός** Δ 125. Cf. *tela sonant humeris* Verg. *Aen.* iv. 149.

47. **αὐτοῦ κινήεντος**: **αὐτοῦ** contrasts the god with his arrows (§§ 11 j, 42 d). For the genitive absolute, see § 19 c, d. — **ἦμε**: Attic **ἦει**. — **νυκτί**: a time of dread. Cf. **ἔσθορε φαίδιμος Ἔκτωρ** | **νυκτὶ θεῇ ἀτάλαντος ὑπόπια** M 462 f., *Hector rushed in, like in countenance to swift night*. 'He on his impious foes right onward drove, | Gloomy as night,' Milton *Par. Lost* vi. 831 f. Comparisons are a notable characteristic of Homer's style. They are less frequent in this First Book of the *Iliad* than elsewhere in Homer. Cf. 359, B 87 ff., 147 ff., 337 ff., 394 ff., 455-483. See § 14. — **τοικῶς** [**εἰκῶς**]: for the inflection, see H. 492; G. 537, 2.

48. **μετά**: into the midst of the camp. — **ἰόν**: an arrow. — **ἦκεν**: Attic **ἦκεν**, from **ἦμ**. See § 43 d.

49. **δεινή**: attrib. with **κλαγγή**. Cf. *horrendum stridens sagitta* Verg. *Aen.* ix. 632. — **γένετο**: arose, was heard. — **βωτο**: from the bow, ablative genitive (§ 19 a).

50. **οὐρῆας καὶ κύνας**: mules and dogs in the baggage train of the army. — **ἐπώχετο**: attacked with his deadly missiles. — **ἀργούς**: swift, cf. **τῶν ἀρχαίων ἀργὸν τὸ ταχὺ προσαγορευόντων** Diod. iv. 41. — The Attic might be **πρῶτον μὲν τοῖς ἡμόνοις ἐπέξῃει καὶ τοῖς ταχείσι κυσίν**.

51. αὐτόρ: stronger than δέ, correlative with μὲν 50. See on αὐ B 768, § 21 f. — αὐτοῖσι: the Greeks *themselves*, contrasted with their domestic animals. More emphatic than βροτοῖσι or the Attic ἀνθρώποις. — βλῶς: for the quantity of the ultima, see 59 j. — ἔχπευκός: *biting, sharp*, cf. πικρὸν διστόν Δ 118. — ἐφίεῖς: iterative in meaning, like βάλλε following.

52. βάλλε: *shot*, with emphatic position at the close of a sentence and beginning of a verse; cf. 143 f., 241, 296, 501, 506, 523, 526. — αἰεὶ: *ἀεί*. — πυραὶ: plural since a new pyre was built each day. — νεκῶν: so-called 'genitive of material.' — This is a poetic form of the statement that multitudes perished from the pestilence. — θάμειαί: predicate adjective, where an adverb might have been used. See § 56 a.

53–100. *Assembly of the Greeks. Speeches of Achilles and Calchas.*

53. ἐννήμαρ: ἐννέα is a round number in Homer. Cf. 'Nine times the space that measures day and night | To mortal men,' Milton *Par. Lost* i. 50. — ᾤχετο: the arrows are personified, cf. ἄλτο δ' οἰστός | ὀξυβελής, καθ' ὁμίλον ἐπιπτόσθαι μενεαίνων Δ 125 f., *eager to fly into the throng*.

54. τῇ δεκάτῃ: dative of time. The article calls attention to this as the decisive day. — The adjective agrees with ἡμέρῃ or ἡῷ implied in ἐννήμαρ. Cf. the omission of χειρὶ 501, βουλῇ B 379, δорάν Γ 17, χλαῖναν Γ 126, πυλέων Γ 263; and the use of neuter adjectives as substantives (see on 539). — ἑ: may stand after the second word in the clause since the first two words are so closely connected. — ἀγορήδε: for the ending -δε, see § 33 d. The agora of the Achaeans was at the centre of their camp, a little removed from the sea, by the ships of Odysseus. The ἀγορή in Homer was not yet degraded to be a market place, see § 17; it corresponds to the meeting place of the Athenian ἐκκλησία. — καλέσσατο: *caused to be summoned*, cf. B 50. Other princes than the commander-in-chief had authority to call an assembly of the people. — This expresses picturesquely the prosaic ἐκκλησίαν ἐποίησε. — For the σσ, see § 48 a.

55. τῷ: equivalent to Attic αὐτῷ, — literally, *for him*. — ἐπὶ φρεσὶ θήκε: *put into* (lit. *upon*) *his heart*. The Homeric Greeks did not think of the head as the seat of the intellect. — λευκώλενος: frequent epithet of Hera (§ 12 b), not often of women, as Γ 121; cf. βοῶπις 551. — Ἥρη: why Hera hates Troy is not stated by the poet (except, possibly, Ω 25 ff.), but Argos, Sparta, and Mycenae were her favorite cities.

56. Δαναῶν: genitive after a 'verb of mental action,' H. 742; G. 1102. — ᾗ: *you see*, with reference to the scene depicted in 51 f. — ὄρῳτο: the active and middle forms, ὄρῳ and ὄρώμαι, εἶδον and ἰδόμεν, ἴδω and ἴδωμαι, are used in Homer without appreciable difference of meaning (§ 50 a); cf. 203, 262, 587, B 237, Γ 163.

57. ἤγεθεν κτλ.: the two verbs are thought to express the beginning and the completion of the act; but we may compare the 'assemble and meet together' of the Prayer Book. For the fullness of expression, see § 12 d. — ἤγεθεν [ἤγέρθησαν]: aorist passive from ἀγείρω. For the ending, see § 44 m.

58. τοῖσι [αὐτοῖς]: 'dative of advantage.' Cf. 68, 247, 450, 571. — εἰ: for its use in the 'apodosis,' see § 21 a; cf. 137, 194, 281, Γ 290. — ἀνιστάμενος: the members of the assembly are seated (B 99), the speaker stands in their midst holding a staff (see on 15). — πόδας ὠκὺς κτλ.: as 84, 148, 215, etc. Cf. ποδάρκης διὸς Ἀχιλλεύς 121. See § 12 b.

59. Ἀτρεΐδῃ: he addresses Agamemnon as chief in command. — νῦν: i.e. as things now are. — ἄμμε: Aeolic form for ἡμᾶς. — πάλιν πλαγχθέντας: driven back, i.e. unsuccessful, without having taken Ilios. Cf. B 132.

60. εἰ κεν φύγοιμεν: the opt. is used instead of the subjunctive, because escape is thought of only vaguely. — θάνατόν γε: contrasted with ἀπονοστήσειν. "If indeed we may expect to return, and are not rather to die here."

61. εἰ δῆ: if now, as seems likely. — δαμῆ: future, see § 48 b.

62. ἄγε: has become a mere interjection, and is used with the plural, as B 331, but ἄγετε also is used, as B 72, 83. — μάντιν: a soothsayer, augur, who foretold the future chiefly from the flight of birds. — ἔρωμεν [ἐρώμεν, Attic ἐρώμεθα]: let us ask; present subjunctive, as if from ἔρημι (§ 52 c). — ἱερεῖα: a priest of a definite divinity and sanctuary who predicted from the observation of sacrifices. Here some Trojan priest seems to be meant, since a priest could not desert the sanctuary of which he had charge, and so there were no priests in the Greek camp before Troy. The kings performed the sacrifices and offered prayers for the army. Cf. B 411 ff., Γ 275 ff.

63. ὄνειροπόλον: dream-seer. A dream-oracle is described by Vergil, *Aen.* vii. 86–91. — καὶ γὰρ κτλ.: for a dream also, as well as other signs. — γὰρ τε: closely connected, like nam que. — ὄναρ: equiv. to Attic ὄνειρος. — ἐκ Διὸς: Zeus sends to Agamemnon (B 6) a dream that calls itself Διὸς ἄγγελος. Athena also sends a dream to Penelope.

64. ὅς κ' εἴποι: potential optative in final sense, since the end aimed at is considered as a possible result of the principal action (ἐρείομεν). — ὅ τι: wherefore. — τόσσον ἐχέσατο: conceived such heavy anger. Inceptive aorist, cf. ἔδεισεν 33. — τόσσον: cognate accusative, used as an adverb. — For the doubled σ, see § 59 d ε. — Ἀπόλλων: Achilles assumes that the pestilence was sent by the god of health and disease.

65. εἰ τε . . . εἰ τε: indirect questions explaining the previous verse, cf. B 349. — ὅ γε: for the repetition of the subject, see on 97. — εὐχολῆς,



**ἑκατόμβης**: because of an unfulfilled vow or a hecatomb which has not been offered, cf. *ἱρῶν μηνίσας* E 178 angry on account of the omission of sacrifices. — For the genitive of cause, cf. 429, B 225, 689, 694, *τῆσδ' ἀπάτης κορέων* Δ 168. — Homer does not hold strictly to the original meaning of 'hecatomb,' cf. 315; a 'hecatomb' of 12 heifers is mentioned Z 93, 115, and one of rams in Δ 102.

66. αἶ κεν [ἐάν] κτλ.: *if perchance (in the hope that) he may please*. See H. 907. — *κνίσσης*: partitive genitive with *ἀντιάσας*. — For the inflection, see H. 216, 2; G. 291, 4. — *τελειών*: construe with both nouns. Only unblemished victims were well pleasing to the gods. Thus the heifers offered to Athena were 'sleek, untouched by the goad, upon whose necks the yoke had never rested,' Z 94.

67. βούλεται [βούληται]: for the short mode-vowel in the subjunctive, see § 45. — *ἀντιάσας* κτλ.: *to partake of the sacrifices and ward off from us* (lit. *for us*, see § 19 e). — *ἀπό*: construe with *ἀμύναι*.

68. For such stereotyped verses, cf. 73, 201. See § 12 h. — Cf. the prose equivalent in Xen. *Hell.* II. 3. 35, *ὁ μὲν ταῦτ' εἰπὼν ἐκαθέζετο*. *Θηραμένης* ὁ ἀναστὰς κτλ. — *ἄρα*: here refers to the participle, like *εἶτα* in prose, as B 310. — *τοῖσι*: *for them*, see on 58.

69. *οἰωνοπέλων*: *soothsayers*, in a general sense, as *οἰωός* is used for *omen*. This expression is used of Priam's son Helenus, Z 76, and Calchas is *θεοπρόπος οἰωνιστής* N 70. He was a warrior as well as a seer. See on B 832. — *ἔχα*: used only as a strengthening prefix with forms of *ἄριστος*.

70. *ὄς*: is long by position, since *ἦδη* once began with *vau*, cf. B 38. See § 59 m. — *ἦδη*: used as imperfect, from *οἶδα*. — *ἐσόμενα* [ἐσόμενα]: in this form the original *ἐσ* of the stem is retained. — *πρό τ' ἔοντα*: *and which were before (i.e. past)*. — *ἔοντα*: forms of *εἰμί* in Homer regularly retain the *ε* of the stem. — This verse describes the seer's power in its full extent, cf. *novit namque omnia vates | quae sint, quae fuerint, quae mox ventura trahantur* Verg. *Georg.* iv. 392 f. See Γ 109.

71. *νήσσοι* [ναυσί]: 'dative of interest' with the verb. — For the inflection, see § 36 b; H. 206 D; G. 270. — *ἡγήσατο*: *he led the way, guided*. Here metaphorically of the seer who interpreted the portents relating to the voyage; cf. B 322 f. So on the Argonautic expedition, the seer Mopsus gave the word for setting out. No expedition was complete without a soothsayer, even in the time of the Persian war, cf. Hdt. ix. 37. But Xenophon and Clearchus inspected the sacrifices and observed the omens, in person. — *Δίον*: here like *Τροίη*, of the kingdom of Priam, not the city itself. — *εἰσω*: only with verbs of motion; much like *εἰς*. It follows its accusative.

72. *ἦν*: possessive pronoun, where the Attic prose would use the article *τήν*. This must not be confounded with the relative pronoun. Freq. the two can be distinguished by the verse, since the possessive originally began with *φ*. See § 32 *a*. — *διά*: *by the help of*. Attic *διὰ τῆς μαντικῆς*. For the thought, see on B 832. — *Ἀπόλλων*: the sun god, the god of physical and intellectual light, — the prophet of Zeus and the patron of prophecy.

73. *σφίην*: construe with *ἀγορήσατο*. — *ἐν φρονέων*: *cf. φίλα φρονέων* Δ 219, Attic *εὖνους*. — *ἀγορήσατο*: *addressed them*. — *μετείπειν* [*μετέειπεν*]: for the form, see § 43 *d*; H. 539 D 8.

74. *κίλειά με*: Calchas as *μάντις* felt himself called to speak by the words of Achilles, 62. — *δίφιλε*: *cf. ἀρηίφιλος* Γ 21; for the length of the antepenult, see § 36 *a*. — *μυθήσασθαι*: *interpret*.

75. *έκατηβέλετο*: for the form, see §§ 22 *c*, 34 *c*; H. 148 D 1; G. 188, 3.

76. *ἔρῳ κτλ.*: *I will speak, etc.* A solemn form of introduction. *Cf.* ‘Behold now I have opened my mouth, my tongue hath spoken in my mouth,’ *Job xxxiii.* 2. — *ἔμουσον*: see § 48 *a*.

77. *ἦ μὲν [μήν]*: *surely and truly*. — *πρόφρων*: construe with *ἀρήξειν*. It is always used predicatively, where the English idiom would prefer an adverb, see § 56 *a β*. — *ἔπεισιν καὶ χερσίν*: equiv. to the prose *λόγῳ καὶ ἔργῳ* *by word and deed*. *Cf.* 395. — *ἀρήξειν*: observe the future infinitive after words of promising or hoping.

78. *ἄνδρα*: object of *χολωσέμεν* *shall enrage*. — *χολωσέμεν* [*χολώσσειν*]: for the ending, see § 44 *f*. — *μέγα*: used adverbially with *κρατεῖ*, *cf.* 103, *πολλόν* 91, *πολύ* 112, *εὐρύ* 102. It strengthens all three degrees of comparison in Homer, *cf.* B 274, 239, 480. See § 56 *b*.

79. *καὶ οἱ [αὐτῷ]*: for *καὶ ᾧ*. The relative construction is abandoned as often in later Greek. *Cf.* 162, 506. See § 11 *f*; H. 1005; G. 1040. This was especially natural after the pause in the verse. — The last half of the verse repeats the same thought in reverse order. — *Ἀχαιοί*: used here without distinction of meaning from *Ἀργείων* at the beginning of the verse, see on 42. *Cf.* Γ 226 *f*. *Ἀργεῖοι* is never used at the close of a verse, while *Ἀχαιῶν* could not begin the verse.

80. *γάρ*: introduces a further explanation of his special need (*cf. πρόφρων* 77) of protection. — *ὅτε χάσεται* [*ὅταν χάσῃται*]: *whenever his wrath is roused*. For the short mode vowel, see § 45 *a*. For the hypothetical relative sentence without *ἄν* or *κέ*, *cf.* 230, 543, 554; see H. 914 *a*; G. 1437. — *χέρη*: *a subject, man of low degree*.

81. *εἰ περ κτλ.*: *for even if*, with the subjunctive. See § 18 *d*; H. 894 *b*; G. 1396. — *χόλον*: *a burst of anger*, while *κότος* is the lasting *grudge* which plans for revenge, and the *μῆνις* of Achilles led him simply to with-

draw from the fight (see on 1). *χόλον* is emphasized in contrast with *κότον* by *γέ* and by its 'chiasitic' position (§ 16 *a*). The Attic *ὀργή* is not found in Homer. — *καταπέψη*: *digest, suppress*. Cf. *Ἀχιλεὺς . . . ἐπὶ νηυσὶ χόλον θυμάλγέα πέσσει* Δ 512 f.

82. *ἀλλά*: after *εἴπερ*, as Latin *at* after *si*, *yet*. The apodosis is really contrasted with the protasis (§ 21 *a*). — The reciprocal relation of the thoughts is marked by the *τέ . . . τέ* (§ 21 *b*), cf. 218, Γ 12, 33 f. — *ἔχει*: *holds fast, cherishes*. — *ὄφρα*: temporal, *until*. — *τελέσση* [*τελέσῃ*]: *sc. κότον, accomplishes his wrath, i.e. does what he plans in his wrath*.

83. *ἐν στήθεσιν*: not capriciously, nor for the sake of the metre, separated from *ἔχει κότον*, but added with greater emphasis than it could have at the close of the verse. — *στήθεσιν*: for the form, cf. βέλεσιν 42. — *ἰοῖσι*: possessive pronoun, cf. *suus*. The Attic might be satisfied with the article, cf. 72. — *φράσαι*: aorist middle imperative, *make clear to thyself, consider*. *φράζω* in Homer does not mean *tell*. — *εἰ*: *whether*. — *σάωσεις*: Attic *σώσεις*.

84. The first 'hemistich' (with *τήν* occasionally for *τόν*) is used in Homer more than 100 times. — *τόν*: construe with *προσέφη*. — *ἀπαμβόμενος κτλ.*: with Epic fullness and dignity instead of the prosaic *ἀπεκρίνατο*.

85. *θαρήσας*: cf. 92. — For the aorist, cf. *ἔδεισεν* 33. — *μάλα*: construe with the imperative, as 173. — *θεοπρόπιον*: equiv. to Attic *μαντεύειν*.

86. *οὐ μά*: *no, in truth*. *μά* is a particle of swearing with the accusative, which probably depends upon a verb implied. In affirmative asseverations *ναὶ μά* is used, as 234. The negative is repeated in 88 for greater earnestness. — *διόφιλον*: only here as an epithet of a divinity. — *ᾧ τε εὐχόμενος*: Calchas prayed to Apollo as his patron, the god of prophecy who revealed to him what he declared to the Greeks. — *Κάλχαν*: vocative. See H. 170 D.

87. *θεοπροπίας*: a collateral form to *θεοπρόπιον* 85, see § 37. — *ἀναφαίνας*: *art wont to reveal*.

88. *ἐμὺ ζῶντος*: *while I live*; in a threatening tone. — *ἐπὶ χθονὶ κτλ.*: a poetic expression for *ζῶντος*, cf. *vivus vidensque* in Terence. For the fullness of expression, see § 12 *d*; cf. 57, 99, 160, 177, 288 f., 553, Γ 71, 'as sure as I live and breathe.'

89. *βαρείας*: *heavy, i.e. violent*. — *χείρας ἐποίσει*: cf. *χείρας ἐφείω* 567.

90. *οὐδ' ἢν*: *not even if*, generally as here after a negative. "This promise will hold even if." — *Ἀγαμέμνονα*: Calchas had indicated him clearly in 78 f.

91. *πολλόν*: for its inflection, see § 38 *c*; for its adverbial use, cf. *μέγα* 78, 103, *πολύ* 112. — *ἄριστος*: *mightiest*, as commander-in-chief of the

army. Cf. B 82, 580; see on B 108. — The Homeric heroes were always frank of speech. Achilles calls himself *ἄριστος Ἀχαιῶν* 244, 412; Odysseus says that his fame reaches to the heavens; Hector challenges the bravest of the Achaeans to fight *Ἐκτορι δίω* H 75. Cf. *sum pius Aeneas fama super aethera notus* Verg. *Aen.* i. 378 f. But the formula *εὐχομαι εἶναι* often contains no idea of boasting, and may mean only *claim to be, affirm oneself to be*.

92. *καὶ τότε δῆ*: *and so then* (temporal). — *θάρσῃσε*: *took courage*. — *ἀμύμων*: refers generally to nobility of birth, or to beauty or strength of person, — not to moral quality.

93 = 65, with the change of *οὔτε* for *εἶτε*.

94. *ἐνὶ ἀρηγῆρος*: construe with *ἐπιμέμφεται*. The preposition is used here, perhaps, because of the remoteness of the noun from the verb, but the poet was free to use the preposition or not, just as he chose.

95. *οὐδ' ἀπώσσει κτλ.*: a more definite statement of *ἡγίμῃσε*, abandoning the relative construction, cf. 79. — In later Greek, participles would be expected, instead of the indicative. — *καὶ οὐκ*: is used, not *οὐδέ*, since the negative is construed closely with the verb. See on 28.

96. *τοῦνec' ἄρα*: *on this account then (as I said)*. This repeats emphatically 94, and adds a prediction of the results of the god's anger. — For the 'crasis,' see § 26.

97. *ὁ γὰρ*: emphatic repetition of the subject, cf. 65, 496, *πολλὰ δ' ὁ γ' ἐν πόντῳ πάθεν ἄλγεα* a 4 which Vergil copied in *multum ille et terris iactatus et alto* *Aen.* i. 3. — *Δαναοῖσιν κτλ.*: cf. 67. — *ἀπάσαι*: metaphorically, of a heavy burden.

98. *πρὶν*: is found elsewhere as here in both principal and subordinate clauses, cf. B 348, 354 f. — *ἀπὸ δόμεναι*: cf. *δόμεναι* πάλιν 116. The subject of the verb is easily supplied from *Δαναοῖσιν*. — *δόμεναι* [*δοῦναι*]: for the ending, see § 44 f. — *ἐλικώπιδα*: *quick-eyed*.

99. *ἀπριάτην ἀνάποινον*: for the 'asyndeton,' see § 15, cf. B 325. — *ἱερὴν*: standing epithet of the hecatomb, as 431, 443.

100. *ἠασσόμενοι*: for the manner of propitiation, cf. *στρεπτοὶ δέ τε καὶ θεοὶ αὐτοὶ . . . καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγαθήσιν | λουβῇ τε κνίσῃ τε παρατρωπῶσ' ἀνθρώποι | λισσόμενοι* I 497 ff. *the gods themselves may be bent, and men move their hearts by supplicating them with offerings and goodly vows and the savor of burnt sacrifices*. — *πεπιθόμεν*: for the reduplication of the 2d aorist, see § 43 e.

101–187. *Quarrel between Agamemnon and Achilles*.

101 = 68.

102. *εὐρὺ κρείων*: standing epithet of the king, as 355, 411, Γ 178. See §§ 12 b, 22 c. Cf. B 108. — For the adverbial use of *εὐρύ*, see on μέγα 78.

103. μένος: *with rage*. Gen. of fulness. — ἀμφιμέλαιnai: *darkened on all sides*. The mind is dark with passion, which is thought of as a cloud enveloping the φρένες. Cf. Γ 442, θάρσενς πλῆσσε φρένας ἀμφιμελαίνας P 573 *filled his dark heart with courage*.

104. οί: dat. with the verb, instead of a limiting gen. with ὄσσε. See § 19 e. — λαμπετόωντι [λαμπετώντι]: in contrast with ἀμφιμέλαιnai. — ἔικτην: pluperfect as imperfect. Cf. ζοικα. See § 49 c; H. 492 D 7. Cf. 200.

105. For the lack of a conjunction, see § 15. — πρῶτιστα: this is a superlative, formed regularly from πρῶτος, which is already superlative in meaning. Cf. the English *chiefest*. — κάκ' ὄσσόμενος: *looking evil*, i.e. with look that boded ill. — For the accent of κάκ' (for κακά) see § 28 d.

106. μάντι κακῶν: *prophet of ill, ill-boding seer*. Some of the ancients thought this referred to the seer's words at Aulis, where he showed that Artemis demanded the sacrifice of Agamemnon's daughter Iphigenia in return for an insolent word of the king (Soph. *El.* 566 ff.). — Cf. 'But I hate him; for he doth not prophesy good concerning me, but evil,' 1 *Kings* xxii. 8. — τὸ κρήνυν: equiv. to ἐσθλόν 108, in contrast with κακῶν. For the 'generic' use of the article, cf. τὰ κακά 107, and see on τὰ χερεῖονα 576. — εἶπας [εἶπες]: has the 'variable vowel' of the 1st aorist.

107. αἰεί: Agamemnon exaggerates in his anger. — τὰ κακά: subject of the verb of which φῖλα is predicate. — μαντεύσθαι: explanatory inf., cf. ἔνθα φιλ' ὀπταλέα κρέα ἔδμεναι κτλ. Δ 345. — "Always dost thou delight to prophesy calamity."

108. τελεσσας: *brought to pass*. — "Nothing good in word or deed comes from thee."

109. καὶ νῦν: a special instance under αἰεί 107. — ἐν: *in the presence of, before*. — θεοπροπτεῖν ἀγορεύεις: as B 322.

110. δῆ: ironical, like the later δῆθεν, scilicet; construe with τοῦδ' ἔνεκα, *evidently on this account*. — ἐκηβόλος: for the epithet used as a proper name, cf. 37. — τέχαι: see on ἔθην 2.

111. ἐγώ: Agamemnon speaks only of the rejection of the ransom, not of the slight offered to the priest; but gives prominence to the odious charge that he, their king, was the cause of the sufferings of the Danaï. — κούρης Χρυσήϊδος: gen. of price, cf. δῶκ' υἱὸς ποινῇν (*as a price for his son*) Γανυμήδεος E 266. For the 'patronymic,' see on 13. It is used here exactly like the gen. Χρυσῆος.

112. ἐπεὶ: introduces the explanation of οὐκ ἔθελον *was not inclined*. Cf. 156. — βούλομαι: contains the idea of 'choice,' 'preference' (sc. ἥ ἀποῖνα δέχεσθαι), which is here strengthened by the adv. πολὺ (acc. of extent). Cf. 117. — αὐτῇν: the maiden *herself*, contrasted with the ransom. — To his accusation of Calchas, the king adds at once his own defence.

113. οἱκοι ἔχαιν: *i.e.* to retain in my possession. — καί: *even*. Construe with Κλυταιμνήστρης. — γάρ βα: *for, you see*. — Κλυταιμνήστρης: according to the later story, she was daughter of Tyndareüs and Leda, and thus half-sister of Helen. The ancient Greek on hearing these lines remembered well that Clytaemnestra proved unfaithful to Agamemnon, and slew him on his return to his home. She was herself slain by her son Orestes. The deaths of Agamemnon and Clytaemnestra formed the theme of famous tragedies by the three greatest tragic poets of Greece, — the *Agamemnon* and *Choëphoroe* of Aeschylus, the *Electra* of Sophocles, and the *Electra* of Euripides. — προβέβουλα: with present signification. — For the form, see H. 510 D 4.

114. οὐ ἔθεν: for the hiatus, see § 27 *f*. The negative receives emphasis from its position. — ἔθεν: for the form, see § 33 *c*. — χερσίων [χείρων]: *cf.* χέρη 80.

115. οὐ δέμας: *not in build*. This probably refers to her stature, since the Greeks always associated height and beauty, *cf.* Γ 167. — οὐδέ φύην: has reference to her fair proportions. — With these two qualities of her person are contrasted by ‘asyndeton’ two mental characteristics, *neither in mind nor in accomplishments*.

116. καί ὣς: *even thus*, “although Chryseis is so beautiful and accomplished.” *Cf.* Γ 159. — δέμεναι πάλιν: *restore*, *cf.* ἀπὸ δοῦναι 98, 134. — τό γ’ ἄμεινον: the ‘copula’ is here omitted in a condition, as Γ 402, E 184.

117. For the lack of a conjunction, see § 15. — βούλομαι ἤ: see on 112. — ἔμμεναι [εἶναι]: by assimilation, from ἔσ-μεναι.

118. αὐτίχ’ ἐτοιμάσατε: the unreasonable demand provokes the quarrel with Achilles and elicits the epithet φιλοκτεανώτατε 122. — γέρας κτλ.: this is made more definite later, *cf.* 138, 182 ff.

119. ἔω [ᾧ]: for the form, see on ἔοντα 70. — οὐδέ ἔοικεν: *it is not even seemly*, to say nothing of its unfairness.

120. ὅ: like quod, equiv. to ὅτι *that*. *Cf.* γινώσκων ὃ οἱ αὐτὸς ὑπέριχε χεῖρας Ἀπόλλων E 433. — ἔρχεται ἄλλῃ: *i.e.* leaves me. The present ἔρχεται is used of the immediate future.

122. κῶδιστε: a standing epithet of Agamemnon, *cf.* B 434. The following epithet is contrasted bitterly with this.

123. πῶς κτλ.: the question implies the absurdity of the proposition. — γάρ: introduces the explanation of some gesture of surprise or vexation. Its force may often be given by the exclamation ‘what!’

124. ὤμεν [ἴσμεν]: for the δ, see § 30 *d*. — ξυνήια [κοινὰ] κτλ.: *undisturbed treasures lying in abundance*, from which the king could be recompensed easily for the loss of his prize. This again refers to Agamemnon’s αὐτίκα 118. — Booty taken on their marauding expeditions was the com-

mon property of the army after the several prizes of honor (γέρα, 185) had been selected for the chiefs, *cf.* 368 f., ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες | δασσάμεθ' ὥς μή τις μοι ἀπεμβόμενος κίον ἴσῃς ι 41 f., *taking from the city the wives and many treasures we divided them, that no one might lack his fair share.* — These prizes were sometimes selected by the leaders themselves, but are often spoken of as the gift of the people, 276, 369, 392. Doubtless they were distributed by the general, with the approval of the army. Thus I 367, Agamemnon is said by Achilles to have given Briseis to him.

125. **τά, τά**: strictly both are demonstratives (§§ 21 a, 42 i), (the second repeating the first), although the first may be translated as a relative. — **τά μὲν**: the thought contrasted with this, is implied in 127 ff. — **πόλιων** [πόλεων]: i.e. cities near Troy, of which Achilles had sacked 12 with his fleet and 11 with a land force, see I 328 f. Homer mentions the sack of Lesbos, of Lyrnessus, of Pedasus, of Scyrus, of Tenedos, of Theba. *Cf.* Nestor's words, *ἐν νηυσὶν ἐπ' ἡεροειδέα πόντον | πλαζόμενοι κατὰ ληϊδ', ὅπῃ ἄρξειεν Ἀχιλλεύς* γ 105 f. . . *wandering for booty wherever Achilles led.* See § 6 b. — The genitive depends upon the following preposition in composition. — **ἐξεπρόθεμον**: equiv. to *ἐξείλομεν* *πέρσαντες*. — **δέδασται**: the tense marks that the matter has been settled and is not to be reconsidered.

126. **λαοῖς**: receives emphasis from its position, while the contrast lies in *δέδασται* and *παλλώλογα ἐπαγείρειν* *collect again what has been distributed.* — **παλλώλογα**: 'proleptic,' "so as to be together."

127. **θεῷ**: in honor of the god, for the god's sake. Dative of interest. — **αὐτῷ**: correlative with *μὲν*. See § 21 f.

128. **τριπλῇ τετραπλῇ τε**: for the copulative conjunction, see § 21 g. — **ἀποτίσσομεν**: *will recompense.*

129. **δοῦνι** [δοῦν]: for the ending, see § 44 a. — **πόλιν Τροίην**: the Trojan city, the city of Troy. — **ἰντεῖχον**: Poseidon built the walls (Φ 446).

131. **μή δῃ**: with *imv.*, as E 218; with *subjv.* used as *imv.*, E 684. — **δῃ οὕτως**: for the 'synzesis,' *cf.* 340, 540; see § 25. — **ἀγαθός**: no moral quality is implied. *Cf.* ἀμύμων 92.

132. **κλέπτε νόφ**: *have secret thoughts in mind, be deceitful*, — an accusation most hateful to the outspoken Achilles. *Cf.* English *steal* and *stealth*. — **παρελύσσαι**: for the uncontracted form, *cf.* νέηαι 32. — **μή**: construe with both verbs.

133. **ἦ ἐθέλεις κτλ.**: *dost thou wish indeed that thou thyself shouldst have a prize of honor (referring to 126) while (lit. but) I etc.* Agamemnon replies to the charge of covetousness (122) by the assertion that Achilles has a selfish end in view in urging him to give up Chryseis. — **ἦ**: is

never used in Homer as a simple interrogation point. It always expresses emotion. Cf. 203, 365; see § 20 b. — **ὄφρ' ἔχης**: instead of the customary inf. or an object clause with **ὅτι**, cf. **θυμὸς ἐπέσονται ὄφρ' ἐπαμύνω** Z 361. — **αὐτάρ**: for the use of the 'adversative' conjunction, see § 21 d. — **αὐτως**: explained by **δενόμενον**, see § 11 j.

**134. ἦσθαι**: with a participle marks the continuance of a state, esp. where a person is given up to sadness or misfortune, cf. B 255.

**136. ἄρσάντες κτλ.**: *suiting it to my mind*, i.e. choosing one which will be satisfactory. — **κατὰ θυμόν**: nearly equiv. to **θυμῷ**. — **ἀντάξιον**: sc. **Χρυσσηδός**. — The conclusion of the sentence is omitted ('aposiopesis'). It would be perhaps **εὖ ἔχει, καλῶς ἂν ἔχοι**. When two mutually exclusive conditional sentences stand side by side, the conclusion of the first may be omitted. See H. 904 a.

**137. δώσωιν** [δῶσιν]: for the form, see § 52 c. — **ἐγὰ δέ**: for **δέ** in apod., see on 58. — **ἔλωμαι**: for the subjunctive used almost like a future, see § 18 b; cf. 184, 324, Γ 417.

**138. τεόν**: sc. **γέρας**. — **Αἴαντος**: son of Telamon, from Salamis (B 557), the mightiest of all the Greeks except Achilles (B 768). He is not to be confounded with the swift-footed leader of the Locrians, Ajax, son of Oileus (B 527). Telamonian Ajax is always meant when no distinguishing epithet is used. He committed suicide because the arms of Achilles, after that hero's death, were given to Odysseus rather than to him (§ 9 a). — **ἰών**: cf. **ἰὼν κλισίῃνδε** 185. Homer is fond of a participle which completes the picture but is not strictly necessary to the sense, as **ἄγων** 311, **ἐλθών** 401, **ἐλών** 139, **ἰδών** 537, **ἰών, λαβών** B 261, **παραστάς** B 189, **φέρουσα** Γ 425, **ἀμφιέποντες** B 525, **εὐχόμενος** B 597. These participles are commonly intransitive in this use. — **Ὀδυσσεύς** [**Ὀδυσσεύς**]: the hero of the *Odyssey*, the wise Ithacan prince (B 636) by whose device of the wooden horse Ilios was captured (§ 9 a). He is sent in charge of the expedition to restore Chryseis to her father, 311. He restrains the Achaeans from following a mad impulse to set out for home, B 169 ff. He chastises Thersites, B 244 ff. His personal appearance as an orator is described, Γ 191 ff. He is sent as an envoy to Achilles in the Ninth Book. He enters the Trojan camp as a spy, with Diomed, in the Tenth Book. He is the special favorite of Athena, see on B 169. — For the single σ, cf. **Ἀχιλλεύς** 1. — Agamemnon expresses his sovereignty in an arbitrary way, declaring his absolute authority over the three mightiest princes of the army.

**139. ἄξω ἔλόν**: *shall seize and lead away*. The return to the principal thought (**ἔλωμαι**) betrays the king's passionate excitement. — **κεν κεχολάσεται**: *he will be angry, I think*. The tone is sarcastic. — **ὄν**: accusative



of 'limit of motion,' *to whom*. See on 254. — *ἵκωμαι*: for the hypothetical relative sentence, see H. 916; G. 1434.

140. *ταῦτα*: i.e. what is to be the recompense. — *μεταφρασόμεθα*: *μετά afterwards* is repeated more definitely in *καὶ αὐτίς*. — For the ending, see § 44 *k*. — Here the speaker adopts a more quiet tone (interrupted only by an echo of his anger, in 146) and enters into the details of the ship's equipment.

141. *μέλαιναν*: for the color of the ships, see on B 637. — *ἐρύσσομεν* [*ἐρύσσομεν*]: 'hortatory subjunctive.'

142. *ἔς δέ*: adv., as 309, see § 55 *a*. Proleptic, "so that they shall be therein."

143. *θελομεν* [*θῶμεν*]: cf. *ἐρείομεν* 62. — *ἄν* [*ἀνά*]: *up, on board*. Adv. with *βήσομεν*. — For the loss of the final *a*, see § 29. — *αὐτήν*: *herself*, as the person principally concerned. — *Χρυσήδα*: in apposition with *αὐτήν*.

144. *βήσομεν*: 1st aorist from *βαίνω*, transitive. See H. 500. — *ἀρχός*: predicate, as *commander*. — *ἄνηρ βουλευφόρος*: in apposition with *εἰς τις*.

145. *Ἴδομενός*: leader of the Cretans (B 645).

147. *ἡμῖν*: dative of interest. — *ἐκάεργον*: for similar epithets of Apollo, see 14, 75, 370, 385; § 22 *c*. — *ἰλάσσειαι*: agrees in person with the nearest subject.

148. *ἴππῳ ἰδόν*: Vergil's *torva tuentem Aen. vi. 467*.

149. *ἐπιειμένε*: *clothed with*. Of the two accs. which the verb governs in the active, one is retained in the passive. See H. 724 *a*; G. 1239. Cf. *Αἰάντες θοῦρην* (*impetuous*) *ἐπιειμένοι ἀλκὴν* (*valor*) H 164. — *κερδαλέοφρον*: *cunning minded*, referring to 146. — Achilles thinks that the king wishes to send him to Chrysa in order to rob him in his absence of what he would lack the courage to take in his presence.

150. *τοῖ, ἔπεισιν*: datives of the 'whole and part.' Cf. 362, B 171, Γ 35, 438, 442. See § 12 *f*; H. 625 *c*; G. 917. — *πρόφρων*: see on 77. — *πεισῆται*: deliberative subjunctive in the 3d person. — For the alliteration of *π*, cf. 165; see § 13 *a*.

151. *ἔδδόν*: cognate acc. See H. 715 *b*; G. 1052. *Journey*, of an embassy like that suggested for him in 146. — *ἐλθέμεναι*: *ἐλθεῖν*. See § 44 *f*.

152. *γάρ*: the reasons for the preceding question (which is equiv. to a negative assertion) continue through 162. — "Thou dost repay with base ingratitude us who are fighting not for our own cause but only for thee." — *ἐγώ*: sudden transition from the indef. *τις* of 150. — *ἦλυθον* [*ἦλθον*]: for the *υ* of the penult, cf. the penult of *ἐλήλυθα*.

153. *δεῦρο*: construe with *ἦλυθον*. — *μαχησόμενος*: for the length of the last syllable, cf. 226; see § 59 *l*. — *αἰτιοί εἰσιν*: *are to blame for me, have done me wrong*.

154. βοῦς: fem., of the herds. — ἤλασαν: *drove off*. — οὐδὲ μὲν: *nor in truth*, cf. 608. — This verse and the next indicate the common causes of war in the heroic period, as between the English and the Scotch in the time of the border troubles.

155. Φθίη: the later Phthiotis (B 683), not the city, as is shown by the epithet ἐριβώλακι. — βοτανίφη: cf. κουροτρόφος as epithet of Ithaca.

156. πολλὰ μεταξύ: *much lies between*. This is explained by the following verse.

157. οὔρεα κτλ.: in apposition with πολλὰ above. — σκίοντα: *full of shadows*. — ἤχίεσσα: only here as epithet of the sea. Cf. πολυφλοίσβοιο 34, B 209.

158. μέγα: see on 78. — χαίρης: subjv. in a final sentence after the aorist, as B 206, Z 357 f. See § 18 d γ.

159. τιμὴν: *retribution, satisfaction*, esp. the return of Helen and the treasures carried away by Paris. Cf. Γ 286, E 552. — ἀρνόμενοι: *striving to gain*. — κυνῶπα: the dog was to the oriental the personification of shamelessness, cf. 225. Helen in self-reproach applies to herself the epithet κυνῶπις, Γ 180; cf. δᾶερ ἐμείω (addressing Hector), κυνὸς κακομηχάνον ὀκρυόσσης Z 344. The highest impudence was indicated by κυνῶπινα dog-fly. In the *Odyssey*, however, the dog seems to be in better favor. Argus, the old hunting dog of Odysseus, remembers his master during the twenty years of his absence, and alone recognizes him on his return, dying as he welcomes him to his home.

160. τῶν: neuter, referring to the various details included in the preceding thought, 158 f.

161. καὶ δὴ: *and now*, nearly equiv. to καὶ ἤδη, as in Attic. Cf. B 135, καὶ δὴ ἔβη οἰκόνδε Δ 180. — μοί: dative of disadvantage with ἀφαιρήσεσθαι, cf. ἡμῖν 67, Γλαύκῳ Κρονίδῃς φρένας ἐξέλετο Ζεύς Z 234. — γέρας: see on 124. — αὐτός: *of thine own will, arbitrarily*, as 137. Construe with the subject of ἀφαιρήσεσθαι.

162. ᾧ ἔπι: *for which*. For the ‘anastrophe’ of the accent, see § 55 c. — δόσαν δέ: the relative const. is abandoned, as 79. — υἷς: for the form, see § 37 c.

163. οὐ μὲν [μὴν] κτλ.: *yet never have I*. A present expression of past experience. This thought increases the unfairness of Agamemnon’s present course. — σοί: i.e. like to thine, equiv. to τῷ σὺ γέραί, the person instead of the attribute being compared. See H 773 b; G. 1178.

164. Τρώων πολεέθρον: *a city of the Trojans*, as B 228. See on 125.

165. τὸ μὲν: the principal thought follows, 167. The English idiom prefers the subordinate construction, “although my hands . . . yet.” See § 21 d. — τὸ πλείον: *the greater part*.

167. τὸ γέρας: the article is used almost as in Attic, *the usual gift of honor*. — ὀλίγον τε κτλ.: the thought is 'adversative,' though the conjunctions are 'copulative,' cf. δόσις ὀλίγη τε φίλη τε ζ 208. See § 21 d. Cf. 'an ill-favored thing, but mine own,' Shakspeare *As You Like It* v. 4. 60.

168. ἔρχομαι ἔχων: *go off to my tent with*, more picturesquely descriptive than ἔχω 163; cf. B 71. — ἐπὶ νῆας: cf. 12. — ἐπεὶ κε κτλ.: *when I have fought myself weary*. This gives renewed prominence to the thought of insufficiently recompensed effort.

169. νῦν δέ κτλ.: contrast with his previous activity in battle.

170. ἔμεν [ἰέναι]: for the form, see § 44 f. — οὐδέ σοι: construe with ἀφύξειν. For the elision, see § 28 a. — ὤλω: *think, intend*, as 296.

171. ἀφύξειν: *heap up*.

173. φεῦγε: odious expression for the return to his home which Achilles had announced, 169. — μάλα: *by all means*, cf. 85.

174. ἐμῷ [ἐμοῦ]: for the form, (with the ending of the 2d decl., § 35 a), see H. 261 D; G. 393. — ἐμοί γε: with self-assertion. — ἄλλοι: *sc. εἰσίν*.

175. με τιμήσουσι: *will gain me honor*, referring to 159. — μητέρα: a standing epithet of Zeus, cf. Δὺ μῆτιν ἀτάλαντον B 169. — For the ending, see § 34 b. — In this confidence is seen the poet's irony, when the later course of Zeus is remembered, which brought defeat and humiliation to Agamemnon.

176. ἔχθιστος: *most hateful*. Formed from ἔχθος. — ἐστὶ [εἶ]: in this form are preserved both the original stem, ἐσ, and the original ending -σι. — διοτρεφέων: the royal power had its source in Zeus, the patron god of princes. Cf. διογενές 337, B 173. Kings are called θεράποντες Διός, as warriors are θεράποντες Ἄρηος (B 110).

177. φίλη: the predicate adjective regularly agrees with the preceding noun, and the rest of the verse is in a sort of apposition with ἔρις. — πόλεμοι τε κτλ.: in his anger, the king counts these the result of mere ἔρις.

178. The 'asyndeton' here and below shows the speaker's excitement. — εἰ μάλα κτλ.: cf. 280, 290. — καρτερός: refers to 165. — θεός σου [δήπου] κτλ.: "it is not thy merit."

179. σὺν νηυσὶ κτλ.: Agamemnon returns to the thought of 173. The circumstantial fullness of the expression, as of 183, marks the complete separation of the two forces.

180. Μυρμιδόνεσσιν: cf. B 684. Dative of advantage, see § 19 e. This word is made prominent since the thought is before the speaker's mind that Achilles, in the consciousness of his strength, desires to rule all the Achaeans, cf. 287 ff. — σέθεν κοτόντος: "thy anger," cf. 160. — σέθεν [σοῦ]: for this form of the genitive, cf. ἔθεν 114.

182. *ὥς*: just as. The corresponding thought of the apodosis is found in *ἐγὼ κτλ.* 184. The interposed clause, *τὴν μὲν κτλ.*, has properly only the value of a subordinate clause, though with the form of a principal sentence. Cf. 165; see § 21 d. — *ἔφαιπται*: here followed by two accs., as 275. Cf. 161.

183. *τὴν*: either *ταύτην* or *αὐτήν* could have been used in Attic. — *σὺν νηϊ τ' ἐμῇ*: with a ship of mine.

184. *Βρισηίδα*: only her patronymic is used by Homer, see on 13. In the sack of Lyrnessus by Achilles, her husband and her three brothers had been slain. Cf. B 690 ff. — Agamemnon now acts in accordance with his threat of 137.

185. *τὸ σὺν γέρας*: emphatic contrast, *that prize of thine*. In apposition with *Βρισηίδα*.

186. *ὅσον*: how much. Accusative of extent where the Attic might have used *ὅσῳ*, dative of degree of difference. See on 78. — *φέρετος*: sc. as commander of the entire army and powerful king, cf. 281, B 108. — *ἄλλος*: i.e. every other.

187. *ἴσον*: masc., with *ἐμοὶ φάσθαι*, assert himself my equal. — *φάσθαι*: follows *συνέγῃ*. — *ἰμοιωθῆναι* [*ἰμοιωθῆναι*] *ἑντὴν*: liken himself to me, to my face.

188–222. *Intervention of Athena.*

188. *ὥς φέτο*: Attic *οὕτως ἔφη*. — *Πηλεΐων*: for the formation of the patronymic, see § 39 h. — *ἄχος γένετο*: grief arose for, i.e. grief came upon him. — *ἐν δέ*: within, adv., defined more exactly by the local *στήθεσιν*. See § 55 a. — *οἱ*: dative of interest.

189. *λασίοισι*: a shaggy breast was thought to indicate manliness and courage. Cf. B 743, 851.

190. *ἦ*: for *ἦ . . . ἦ* (192) in a double indirect question, see § 20 b.

191. *τοὺς μὲν*: i.e. the other princes, who were seated (see on 58) between him and Agamemnon (cf. 247). — *ἀναστήσει*: should rouse from their seats, and drive away, as he sprung at the king. — *ὁ δέ*: repeats the last subject; it is almost equiv. to *αὐτὸς δέ*. Cf. *ἐγὼ δέ* 184. This either makes prominent the identity of subject in a contrast of actions, or marks the progress of the action by calling renewed attention to the doer of the deed. — *ἐναρξέοι*: the optative represents the 'deliberative subjunctive' of direct discourse, cf. Γ 317.

193. *κατὰ φρένα κτλ.*: in mind and heart.

194. *ἔλκετο*: he was drawing; the act was interrupted (cf. 220). — *ἦλθε δέ*: for *δέ* in the apodosis, see on 58.

195. *οὐρανθεν*: but she returns *Οὐλυμπόνδε* 221. The peaks of Olympus tower above the clouds into heaven, see on 44. — *πρὸ ἧκε*: sent forth,

i.e. sent hither, *cf.* 442. Athena often acts as subordinate to Hera. *Cf.* B 156, E 713. — Hera is patron goddess of the Atridae.

196. ἀμφω: object of φιλέουσα, to which κηδομένη is added in a freer relation. — θυμῷ: see on 24.

197. στή δ' ὤπινεν: *she stepped up behind.* — ξανθῆς: epithet of Menelaus, as Γ 284; of Meleager, B 642; of Rhadamanthys; of Demeter, E 500. — κόμης: genitive of the part touched. See H. 738; G. 1100.

198. οἷφ: Homeric divinities appeared only to single persons; not to companies of men, except when disguised in human form. Only to the people of the fairy-land Phaeacia were the gods wont to appear visibly. — τῶν δ' ὅλων κτλ.: the thought of the first word of the verse is repeated in negative form.

199. θάμβησεν: *sc.* at being thus seized. — μετὰ δ' ἐτρέπετο: since Athena stood behind him. Literally, not as 160.

200. δεινῷ: predicate. They were the eyes of γλαυκῶπις Ἀθήνη (206). — δέ: for the use of the adversative instead of a causal conjunction, *cf.* 228, 259; see § 21 *d.* — οἷ: for the dative of interest, see § 19 *e.* — φάανθεν: for the ending, see § 44 *m.* — ὅσσε as a neuter dual may have a verb in the plural as here, or in the singular, or in the dual.

201. An often (not less than fifty times) repeated verse, see 12 *h.* — μιν: object of προσηύδα. — φωνήσας: *lifted up his voice*, *cf.* § 12 *d*; not equivalent to εἰπών, which in Homer is used only of what has just been related. — πτερόντα: for the final vowel here short though before two consonants, see § 59 *g.*

202. τίπτε αὐτε: "What now! why art thou come?" αὐτε is here not equiv. to αὐτίς, and does not imply that she had been there before, but is uttered in a tone of vexation. — τίπτε εἰλήλουθας [ἐλήλυθας]: for this greeting, *cf.* τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας; Z 254. — αἰγλόχοιο . . . τέκος: ten times repeated in Homer, *cf.* § 12 *b.*

203. This verse contains several metrical peculiarities. For the hiatus after the first foot, see § 27 *b*; for that after ἴδη, see § 27 *c.* — ἧ ἵνα κτλ.: he answers the question himself by a conjecture, *cf.* Z 255. — ἔη: for the voice, *cf.* ὄρατο 198; see on 56.

204. ἐκ: construe with ἐρέω. *Cf.* 212. — καί; also, construe with τελέεσθαι (future). "This will not be a mere prediction."

205. ὑπεροπλήσι: for the long penult, see § 59 *b.* For the plural (esp. in the dative), *cf.* προθυμήσι B 588, ποδωκείησι B 792, ἀναλκείησι Z 74. — τάχα κτλ.: a covert hint at his murderous thoughts. — ἄν: const. with ὀλέσση (§ 18 *b*).

206. γλαυκῶπις: *gleaming-eyed*, *cf.* δεινὴ κτλ. 200. The Homeric Athena is the fierce-eyed, courageous goddess of war. *Cf.* ταῦτα (*sc.* πολ-

μήμα ἔργα) δ' Ἀρηι θεῶ καὶ Ἀθήνῃ πάντα μελήσει E 430. Her epithet Παλλὰς belongs to her as wielding the lance. She became Ἀθηνᾶ Νίκη and Ἀθηνᾶ Πρόμαχος at Athens.

207. ἦλθον: not equivalent to the perf. ἐλήλουθα, but presenting the same act from a different point of view. — παύσουσα: *to cease, to allay*, cf. 192. — τὸ σὸν μένος: *this thy rage, this rage of thine*. Cf. φθίσει σε τὸ σὸν μένος Z 407. — αἱ κε κτλ.: see on 66.

210. ἔριδος: i.e. the contest of force to which he is inclined. — ἔλκεο: present imperative, *continue to draw*, cf. 194.

211. ἀλλ' ἢ τοι: after a negative idea, this emphasizes the affirmative thought. — ὡς ἔσται [ἔσται]: “as opportunity shall offer.”

212. A set verse, often accompanied by a sharp threat. — τετελεσμένον ἔσται: *will be a thing accomplished, i.e. shall surely be done*.

213. καὶ ποτε κτλ.: affords the motive for 210, and recalls Achilles from his decision to return to his home. “Thou hast no need to wreak bloody vengeance on him, for thou shalt at some time receive” etc. — καὶ τρίς: *even threefold*, proverbial; cf. τρίς τόσσον ἔλεν μένος E 136. — παρέσσεται: the gifts offered to Achilles as an atonement for the wrong are enumerated in I 121 ff. (seven tripods, ten talents of gold, twenty basins, twelve racehorses, seven slaves, etc.), in a passage closing ταῦτα μὲν αὐτίκα πάντα παρέσσεται I 135. These treasures were delivered in T 243 ff.

214. ἔβριος [ὑβρεως]: for the form, cf. πολίων 125. — ἴσχεο: *check thyself*.

216. μὲν: *indeed*. — σφώτερον: *of you two*, Athena and Hera. The emphasis given by γέ marks the reverence felt for these goddesses. — ἔπος: *word, command*. — ἐρύσσασθαι: *protect, observe*, by obedience.

217. καὶ κτλ.: “however much enraged.”

218. ὅς κε κτλ.: i.e. if any one. “Whoever obeys the gods is himself heard by them.” Cf. εἰάν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τοῦτον ἀκούει (sc. ὁ θεός) St. John ix. 31. — μάλα: *surely, readily*. — τέ: for its use in marking the reciprocity of the two clauses, see on 82; § 21 b. — ἔκλυον: gnomic aorist. See § 14 f; H. 840; G. 1292. — αὐτοῦ: *himself*. The prominence given to the object of the verb which is also the subject of the previous clause, makes prominent the identity of the two, and contrasts the man with θεοῖς.

219. ἦ καὶ: *he spake and*, as 528, Γ 292, 310, 355, 369, 447. This is always used after a speech which is reported, where the same grammatical subject is continued. — ἦ: for this verb, see H. 485. — ἀργυρέῃ: *adorned with silver nails or studs*, see on B 45. — σκέθε: *kept, held*, as Δ 113.

220. οἷδ' ἀπιθήσεν: ‘litotes,’ — in form saying less than is really meant, — see § 16 c. Cf. 24, 536 f., B 166, 807.

221. Ἀθηναίης: Ἀθηναίη is to Ἀθήνη as ἀναγκαίη and γαῖα to ἀνάγκη and γῆ. — βεβήκειν: *had set out, was gone*; plpf. to mark her immediate departure. For the ν of the ending, see §§ 30 k, 44 b.

222. μετὰ: *into the midst of, among*, as 423, Γ 264. — δαίμονας ἄλλους: these assembled daily in the palace of Zeus as nobles in the hall of their feudal lord. Cf. οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο | χρυσέῳ ἐν δαπέδῳ Δ 1 f. All were members of his family although they had separate mansions (607). — Homer does not clearly distinguish between δαίμονες and θεοί, but see on Γ 420.

223–305. *Renewal of the quarrel. Nestor endeavors to calm the angry princes.*

223–246. *Speech of Achilles.*

223. ἑαυτῆς: *anew*, after the interruption by Athena which no one had noticed. — οὐ λήγε χόλοιο: the goddess had not forbidden the anger, but only a certain expression of it.

225. οἰνοβαρές: this was a grievous reproach in the eyes of the temperate Greeks. — κυνὸς ὄμματα: see on 159. — ἐλάφοιο: the deer was the personification of cowardice; cf. Δ 243. The poet shows in his story that these epithets were undeserved by Agamemnon. — Observe the ‘chiasmus,’ i.e. that κυνὸς and ἐλάφοιο are separated, while ὄμματα and κραδίην are brought together. See on 255.

226. ἐς πόλεμον: *for* (lit. *into*) *battle*. For the lengthened ultima before the caesura, as 491, see on 153. — The last three feet of the verse are spondees, cf. B 190.

227. λόχονδε: cf. ἐς λόχον ἔνθα μάλιστα ἀρετὴ διαίδεται ἀνδρῶν N 277 *to ambush, where especially the valor of men is discerned*. The knights of the Middle Ages were the first to count ambush dishonorable. — ἀριστηέσσιν [ἀριστεύουσιν]: mark the contrast with λαῶ.

228. τέτληκας: *hast had the courage*. Cf. 543. — κῆρ: cf. Γ 454, ‘Tis death to me to be at enmity,’ Shakspeare *Rich. III.* ii. i. 60. — The accent distinguishes κῆρ *death* from κῆρ *heart*.

229. ἦ: *in truth, yes*. The speaker pretends to recognize his opponent’s motives.

230. ἀποιμείσθαι: present inf. in iterative sense; the following clause supplies its object. For the hiatus between the preposition and the verb, see on 333. — σέθεν: gen. after the adverb. — ἀντίον εἴπη: *oppose*.

231. δημοβόρος κτλ.: emphatic exclamation of vexation. — ἐπεὶ κτλ.: this does not give the reason for the exclamation, but shows why Agamemnon’s course is possible. See on 112. — οὐτιδανοῖσιν: interpreted by Achilles, 293 f. He holds the Greeks in part responsible since they did not oppose and restrain the king.

232. ἡ γὰρ κτλ.: *for else, surely*. With aor. opt. as potential of the past, where in Attic we should expect a past tense of the ind. with *ἀν*. Cf. B 81; see § 18 d δ; H. 896; G. 1399.

233. ἐπὶ ὀμῶμαι: *swear thereto, take an oath upon it*.

234. τὸδε σκήπτρον: *by this sceptre here*, which he had just received from a herald; see on 15. For oaths by this symbol of power, see ὡς εἰπὼν τὸ σκήπτρον ἀνέσχεθε πᾶσι θεοῖσιν H 412 *with these words he lifted the sceptre to all the gods*, ὁ δ' ἐν χερσὶ σκήπτρον λάβε καὶ οἱ ὀμῶσεν K 328. So King Richard swears 'Now, by my sceptre's awe, I make a vow,' Shakspeare *Rich. II.* i. 1. 118.—τὸ μὲν: demonstrative.—“As surely as this staff shall never put forth leaves, so surely shall the Achaeans miss me sorely.”—This is imitated by Vergil (*Aen.* xii. 206 ff.), ut sceptrum hoc . . . nunquam fronde levi fundet virgulta nec umbras, | cum semel in silvis, imo de stirpe recisum, | matre caret, posuitque comas et brachia ferro; | . . . patribusque dedit gestare Latinis.

235. ἐπεὶ δὴ πρότε: see on 6.

236. γὰρ ῥα: see on 113.—ἔ: the living shoot, while μὲν below is the σκήπτρον made from it.—χαλκός: i.e. the tool of bronze; cf. the English poetic use of *steel* for *sword*. See on B 417.

237. φύλλα κτλ.: ἔλασεν as a 'verb of depriving' is followed by an acc. of the thing taken away.—νῦν αὖτε: *now on the other hand, but now*. αὖτε in this use differs little from ἀντάρ. Cf. Δ 321; see on B 768.

238. δικασπόλοι: appositive, as *guardians of justice*.—θέμιστας: for the inflection, see H. 216 D 7; G. 291, 14. For its position, see § 11 j, cf. 10.

239. πρὸς Διός: *under the direction of Zeus, in the name of Zeus*. Cf. πρὸς ἄλλης ἰστὸν ὑφαίνους Z 456.—εἰρόσται: *defend*, cf. 216.—For the ending, see § 44 l.—δ 84: attracted to the gender of ὄρκος, cf. B 5, 73. See H. 631.

240. ἡ: repeats the καὶ of 234. See on 86.—Ἀχλλῆος: instead of ἐμοῦ, with feeling. Cf. B 259, Γ 99, and Hector's challenge to the bravest Greek to fight Ἐκτορι δίω H 75. Edmund says 'Yet Edmund was beloved,' Shakspeare *King Lear* v. 3. 239; Antonio says 'Tell her the process of Antonio's end,' *id. Merchant of Venice* iv. 1. 274.

241. σύμπαντας: for the prominence of its position, see on 52.

242. χραισμῆν: *avail, help*; without oblique case, as 589.—ὕψ' Ἐκτορος θνήσκοντες: ὑπό is used since the verb is passive in sense, and active only in form, cf. Γ 61, 128. See H. 820.—For the epithet of Hector, cf. homicidam Hectorem Hor. *Epod.* xvii. 12.

243. πίπτωσι: for the subjunctive, cf. ἴκωμαι 139.—ἐνδοθι: “in thy breast.”



**244.** *χωόμενος*: full of rage (*sc.* at thyself). — *δ τε*: *ὅτι τε*, *that*; *cf.* δ 120, 412. — *οὐδέν*: acc. of specification (strictly, cognate acc.) instead of the simple *οὐ*. — *ἀριστον*: this was strictly true, see 283, B 769. See on *δῖος* 7.

**245.** *ποτὶ... γαίῃ [γῇ]*: here a sign of anger. — *ποτὶ*: adv. with *βάλε*. It is followed by the dative because of the state of rest that follows the action. See on B 175. — In this act, Achilles says plainly that he will not discuss the matter further.

**246.** *πεπαρμένον*: studded, as decoration.

**247–284.** *Speech of Nestor, who endeavors to reconcile the heroes.*

**247.** *ἐτίρωθεν*: see on 191. — *ἐμήνιε*: was raging, continued his rage. See on 1. — *τοῖσι*: for the dative, see on 68. — *Νέστωρ*: the oldest and wisest of the Achaeans before Troy. He often gives good advice, as B 76 ff., 336 ff., Z 66 ff. He was the most skilled of the Greeks in marshalling the army for battle, *cf.* B 555, Δ 297 ff. He is fond of relating his exploits, as his defeat of Ereuthalion Δ 318 ff. He tells a long story of his first battle against the Eleans, A 670 ff. The Third Book of the *Odyssey* is devoted to the visit of Telemachus, Odysseus's son, to Nestor, at his home in Pylos. — For his interposition here, *cf.* Nestor componere lites | inter Peliden festinat et inter Atriden: | hunc amor, ira quidem communiter urit utrumque. | quidquid delirant reges, plectuntur Achivi, Hor *Epist.* i. 2. 11 ff.

**248.** *Πυλῶν*: see on B 591. — *ἀγορῆς*: equiv. to Attic *ρήτωρ*. *ἀγορή* in Homer is used only of an assembly and its place of meeting (§ 17); it is never a 'market.'

**249.** *τοῦ*: relative, limiting *γλώσσης*. — *καί*: also, belongs to the whole sentence, referring to *ἡδυεπής* which is explained by the comparison; *cf.* 406, B 827, 866, 872. Cicero translates, ex eius lingua melle dulcior fluebat oratio *de Sen.* 10; *cf.* Homeric *senis mella tibi profluere* Pliny *Ep.* iv. 3, *γλυκερή οἱ ἀπὸ στόματος ρέει αὐδὴ* Hes. *Theog.* 97.

**250.** *τῷ*: for the dative of interest with *ἐφθιάτο*, *cf.* B 295; see § 19 e. — *γενεαί*: generations, reckoned as of about 30 years each. Since Nestor was now in the middle of the third generation, he is to be thought of as about 'three score and ten' years old. *Cf.* *ter aevo functus senex*, Hor. *Carm.* ii. 9. In γ 245, ten years after this scene, he is said to have reigned *τρεῖς γένε' ἀνδρῶν*.

**251.** *ἐφθιάτο*: *ἐφθιμένα ἦσαν*, § 44 l. — *οἷ*: construction according to sense, referring to *ἀνθρώπων* rather than to *γενεαί*. — *οἷ*: dat. of accompaniment with *ἄμα*. — *τράφεν* [*ἐτράφησαν*] *κτλ.*: for the 'hysteron proteron,' see § 16 f. The more important or obvious element is mentioned first. For the form, *cf.* *ξύνεν* 273; see § 44 m.

252. *τριτάτοισιν*: i.e. in the third generation.

253 = 73.

254. *ὦ πόποι*: *can this be!* — *Ἀχαιοὶ γαίαν*: i.e. the Achaeans. For the acc. of limit of motion, see H. 722; G. 1065. This construction is freq. with *ἴκω*, *ἰκάνω*, *ἰκνέομαι*, but rare with *βαίνω*, *εἶμι*, *ἔρχομαι*. Cf. 31, 322.

255. The thought of the preceding verse is repeated in different form; hence the lack of connective, see 15 *b*. — *γηθήσαι*: sing. to agree with the nearest subject; contrasted with *πένθος ἰκάνει*. The aorist is inceptive; cf. 33; see H. 841; Good. 1260. For the form, see § 44 *c*. — For the 'chiastic' arrangement of verbs and their subjects, cf. 225; see § 16 *a*. — *Πριάμος . . . παῖδες*: as Γ 288, Δ 31, ὥμῶν (*tau*) *βεβρώθους* (*sc.* Hera) *Πριάμον Πριάμού τε παῖδας* Δ 35.

256. *κεχαροτάτο*: for the reduplication, see § 43 *e*; for the ending, see § 44 *l*.

257. *σφῶν μαρναμένουν*: *de vobis rixantibus*, genitive after *πυθόιατο*. The participle is supplementary. — *τάδε*: direct object of the verb.

258. *περὶ μὲν, περὶ δέ*: construe with *ἔστέ*, *superior to*. With the gen., as 287. — *βουλῆν*: *as to counsel, in council*. — *μάχεσθαι*: *in battle*, like *μάχην*. — For the thought, cf. Γ 179, *Τυδείδῃ, περὶ μὲν πολέμῳ ἐν καρτερός ἐσσι, | καὶ βουλῇ . . . ἔπλεν ἄριστος* I 53 f. "First in war and first in peace," 490 f., B 202, 273.

259. *δέ*: see on 200. — Cf. 'Love and be friends, as two such men should be; | For I have seen more years, I'm sure than ye.' Shakespeare *Jul. Caes.* iv. 3. 131 f.

260. *ἥ περ ὑμῖν*: i.e. *ἥ περ ὑμῖς ἐστέ*. The pronoun is attracted to the case of *ἀρείουσιν*, cf. *οἷον κτλ.* 263 for *οἷος Πειρίθοος ἦν*. — Nestor here reckons himself with the former generations, in praising the past in contrast with the present.

261. *καὶ οὐ ποτε*: the contrast might have been marked by *ἀλλά*, but is only implied by the context. — *οἷ γε*: emphasized with reference to *ἀρείουσιν*.

262. *γάρ*: refers to *ἀρείουσιν* 260. — *ἔωμαι*: for the subjunctive as future, cf. B 488; see § 18 *b*; H. 868; G. 1321.

263 f. *Πειρίθοον . . . Πολύφημον*: *Lapithae*, a Thessalian mountain-folk famed for its conflict with the centaurs. This strife began at the wedding-feast of Peirithous (a friend of Theseus) because of the insolence of the intoxicated centaurs; cf. B 741 ff. The battle furnished subjects for the sculptures in the west pediment of the temple of Zeus at Olympia, for the metopes on the south side of the Parthenon at Athens,

for the decoration of the shield of Athena Promachus on the Acropolis, and for the ornaments of the shoes of the chryselephantine statue of Athena in the Parthenon, for the frieze of the temple of Apollo at Phigalia, and for the frieze of the tomb of Mausolus (the 'Mausoleum') at Halicarnassus, as well as for vases and other works of art.

265. Theseus, king of Athens, was the most famous ally of the Lapithae. — ἐπικέλον: the hiatus between the prep. and the adj. is only apparent, see ἔκελος § 32 a.

266. κάρτιστοι: pred., "these were the mightiest ever born on earth," cf. B 216, 673. — For the repetition of κάρτιστοι, cf. that of πείθεσθαι, 273 f.; see § 16 b. — δῆ: doubtless, strengthens the superlative, as it often does.

267. μέν: without corresponding δέ, as 269 and freq. In such cases, it is equiv. to μὴν. — ἔσαν [ἦσαν]: without an augment.

268. φηρσίν: cf. φήρας B 743. φήρ is the Thessalian form of θήρ (cf. fera). It is used by Homer only of the centaurs, whose homes were in Thessaly. The centaurs are not described by Homer, but their dual nature (half man, half horse) seems to have been not yet developed in the story. — ἀπόλεσαν: ἀπώλεσαν.

269. καί: even. Construe with τοῖσιν. The new thought is introduced by καί also 271, 273, with increasing emphasis. — The thought returns to 261. — τοῖσιν: i.e. the Lapithae. The dative is governed by μετά in composition. See on πολλῶν 125.

270. ἐξ ἀπῆς γαίης: from a distant land, explains τηλόθεν. — καλέσαντο: called to their aid. — Nestor is fond of relating achievements of his youth and strength. See on 247.

271. κατ' ἑμ' αὐτόν: by myself alone, i.e. as a single champion. Cf. κατὰ σφέας B 366. — κείνοισιν: i.e. the centaurs.

272. οἱ νῦν κτλ.: who now live as mortals upon the earth. — ἐπιχθόνιοι: equiv. to ἐπὶ χθονὶ ὄντες. See II. 588. — μαχείτο: pres. opt. from μαχέομαι, a collateral form of μάχομαι, cf. αἰδεῖσθαι 23 with αἰδομένω 331.

273. βουλῶν [βουλῶν]: for the form, see § 34 d. — ξύνειν [ξυνέειν]: cf. τράφεν 251; see § 44 n. — Note the parallelism of the two halves of the verse, cf. 79.

275. ἀγαθὸς περ ἑών: as 131. — ἀποαίρεο [ἀφαιροῦ]: 'syncopated' from ἀποαιρέεο. It is followed by two accusatives, as 182.

276. ἔα: sc. κούρη. — ὥς πρῶτα: as once, cf. 6. — δόσαν [έδοσαν]: see on 124.

277. μήτε θέλε: noli, cf. B 247. — βασιλῆι: used esp. of Agamemnon, as 9.

278. ἀντιβίην: originally cognate acc., sc. ἔριδα, cf. I 435. The adv. receives emphasis from its position. — οὐ ποθ' ὁμολῆς: i.e. a greater. The

Greek idiom leaves to the connection the determination of the exact meaning. Cf. post mihi non simili poena commissa luetis Verg. *Aen.* i. 136. — *ἔμμορα*: *has share of, has received*. This is followed by a 'genitive of the whole.'

279. *σκηπτοῦχος*: see on 15. — *ὃ τε Ζεὺς κτλ.*: see on 176.

280. *εἰ*: not conditional in thought here but refers to a matter of fact. Cf. *εἰ τότε κούρος ἔα, γυν αὐτὲ με γήρας ὀπάξει* Δ 321. — *κατερός*: as 178. — *θεὰ δὲ κτλ.*: second clause of the protasis, explaining the first; "being son of a goddess." — *θεὰ*: i.e. Thetis, cf. 351 ff.

281. *ἄλλά*: for its use in the apodosis, see on 82. — *φίρτερος*: *more powerful*. — *πλείονισιν [πλείουσιν]*: see B 108, 576 ff.

282. *Ἄτρεϊδι, σὺ δέ*: the vocative often precedes the pronoun; it has no construction in the sentence and thus cannot be followed immediately by *δέ*. Cf. B 344, *Ἐκτορ, ἀτὰρ σὺ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ* Z 429. — *παῖς*: cf. 192, 207. — *αὐτὰρ ἐγώ γε*: "And I also on my part beg thee."

283. *λίσσομαι*: sc. *σέ*. — *Ἀχίλλῃ*: dative of opposition. The name is used with special emphasis, cf. 240, instead of the pronoun (275, 281). — *μεθύμεν [μεθεῖναι]*: cf. *μεθύμων* B 241. — *ὅς μίγα κτλ.*: gives the motive for the request.

284. *ἔρκος πολέμοιο*: as Δ 299, cf. *ἔρκος ἀκόντων* Δ 137, *ἔρκος βελώνων* E 316. For the ablative genitive, see § 19 a. With another use of the genitive, Ajax is called *ἔρκος Ἀχαιῶν* Γ 229 *bulwark of the Achaeans*.

286. *πάντα*: is not to be urged in meaning. It refers esp. to 284. "All this is true, but—" Agamemnon admits no fault on his part, but throws all the blame on Achilles, cf. *ἄλλά* below.

287. *περὶ πάντων*: see on 258.

288. For the asyndeton, see § 15 b. This verse repeats the thought of the foregoing, in a different form. The speaker's passion is shown by the accumulation of synonymous expressions, § 12 d.

289. *ᾧ*: in which, acc. of specification. — *τινά*: *some one*, esp. Agamemnon himself. — *πέισσθαι*: from *πείθω*.

290. *αἰχμητῆν*: pregnant, for *κρατερός αἰχμητής* Γ 179. — *ἔθεσαν*: equiv. to Attic *ἐποίησαν*, see on *ἔθηκαν* 2. — *αἰὲν ἰόντες*: cf. *θεῶν αἰεγιενεταίων* B 400.

291. *προθέουσιν*: i.e. commission him, allow him. The word seems chosen here with reference to *ἔθεσαν*.

292. *ὑποβλήδην*: *interrupting*.

293. *ἧ γάρ*: Achilles gives at once the reason for his course. — *καλεομένην*: *should be called*, i.e. should be. Cf. B 260, Γ 138.

294. From Agamemnon's complaint, 287 ff., Achilles infers that he is expected to obey in everything (*πάν ἔργον*). — *εἰ δή*: "in case that I

actually." — *ὑπείξομαι*: the form of the condition is changed, and the fut. indicative is used in the protasis instead of the optative.

295. *δή*: construe with the imperative, as 131. — *ταῦτα*: i.e. *τῶν ἔργων ὑπείκεσθαι*. — *μὴ γὰρ ἔμοι*: in contrast with *ἄλλοισιν*.

296. *οὐ*: construe with *ἔτι*, as in prose they are united, *οὐκέτι*. — *όίω*: with the fut. inf., as 170. — This verse is parallel with 289.

297. This verse is used when the speaker changes the subject in the middle of his speech. It is followed by the new thought, without a conjunction. — *Cf.* *accipite ergo animis atque haec mea figite dicta Verg. Aen. iii. 250.*

298. *μὲν*: correlative with *δέ* 300. The contrast is changed from that between action and heart, to one between *κούρης* and *τῶν ἄλλων*. — *κούρης*: would have the article in prose.

299. *ἀφίλεσθε*: the aorist assumes that Agamemnon's threat has been executed, and the 2d person holds the Achaeans responsible because of their acquiescence (*cf.* 231). — *δόντες*: *ye who gave*. *Cf.* Achilles's words, *γέρας δέ μοι ὅς περ ἔδωκεν | αὐτὸς ἐφύβριζων ἔλετο κρείων Ἀγαμέμνων, I 367 f.*

300. *θοῇ*: for such standing epithets, see § 12 b. — *παρὰ νῆι*: i.e. in my tent, *cf.* 329. — For the position of the adjective, see § 11 n.

301. *τῶν*: repeats *τῶν ἄλλων*. — *οὐκ ἂν τι φέροις*: the opt. with *ἂν* and a negative often expresses a confident expectation, and sometimes approaches a threat, as here. — *φέροις ἀνελών*: *cf.* *ἄξω ἑλών* 139.

302. *εἰ*: retains its original force as an interjection. "Up then, come." — *ἄγε*: see on 62. — *γνώωσι*: *shall recognize it, perceive it*, referring to the following verse. *Cf.* 185, 333. — For the form, *cf.* *δώσωιν* 137.

303. The preceding *πείρησαι* represents a protasis to which this would be the apodosis; *cf.* 583. "If he tries, he and the rest will find out."

304. *μαχησαμένο*: *cf.* *μάχεσθαι* 8. — *ἐπίεσσιν* [*ἔπεισιν*]: for the form, see § 36 b.

305. *ἀνστήτην*: *stood up, rose* from their seats. — *λύσαν*: the dual and plural are seen to be used in this verse without special distinction. *Cf.* 321; see H. 634; G. 155. The speeches of 285–303 were uttered informally, while sitting, *cf.* 246.

306–347. *Purification of the camp, Chryseis is returned to her father. Briseis is led from the tent of Achilles.*

307. *Μενoitίδῃ*: Patroclus was so well known to the hearers of Homer, from old stories and songs, that he needed no more exact designation here. *Cf.* the use of *Ἀτρεΐδης* 7. See § 39 b. When a boy in Opus, Patroclus killed a comrade in a fit of anger and was taken by his father to Phthia where Peleus received him kindly (*Ψ* 84 ff.), and brought him

up with Achilles. He attended Achilles on this Trojan expedition as his warmest and most faithful friend and squire (*θεράπων*). The narrative of his exploits fills a large part of the Sixteenth Book of the *Iliad*. He was slain by Hector (II 818 ff.). To avenge his death, Achilles ends his quarrel with Agamemnon. Most of the Twenty-Third Book is occupied with an account of the funeral games in his honor.

308. Ἀτρεΐδης κτλ.: *sc.* as he had planned (*ἄρα*), 141 ff. — *προέφρυσεν*: *caused to be drawn down* from its position on shore, *cf.* 486, B 152 f.

309. ἐς δέ: as 142. All four adverbs (*ἐς, ἐς, ἀνά, ἐν*) refer to *νῆα*, supplied from 308. — ἐς δέ: *into it*, *adv.* with *βῆσε*. — *ἐέλκοσιν*: ships for other purposes than war generally have twenty oarsmen in Homer.

310. βῆσε: for the causative use of this tense of *βαίνω*, *cf.* *βήσομεν* 144. — ἀνά: *adv.* with *εἰσεν* (*aor.* from *ἵω*).

311. ἄγων: see on *ἰών* 138. — ἀρχός: *cf.* 144. — Ὀδυσσεύς: as *πολύμητις, πολυμήχανος*, he was often sent on embassies, *cf.* I 205. See § 6 a.

312. The story which is here broken off, of the voyage to Chrysa, is resumed at 430.

313. ἀπολυμαίνεσθαι: they were to purify themselves symbolically from the sin of Agamemnon which had brought upon them the pestilence. *Cf.* the action of the children of Israel, after their idolatry: 'And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord,' 1 *Sam.* vii. 6. They trusted that the pollution would depart from them into the sea, where they washed themselves.

314. τελήσας: see on 66.

316. παρὰ θίνα: as 34. The line of people was stretched out *along the strand*.

317. περὶ καπνῷ: *around, in the smoke*. See § 55 a.

318. Transition to another scene, which fills the blank during the journey of the embassy to Chrysa. — κατὰ στρατόν: (*down*) *through the camp*, *cf.* ἀνά στρατόν 10, 53, κατὰ νῆας B 47, κατὰ βωμούς B 305. — For the transition, at the 'Bucolic diaeresis,' see § 58 h.

319. ἔριδος: as 210. — πρῶτον: *once*, see on 6. — ἐπηγελησι: see 181 ff.

320. Ταλθύβιον: the principal herald of Agamemnon. According to Herodotus (vii. 134), he had a sanctuary at Sparta, and his family lived there long as heralds. — Εὐρυβάτην: only here as herald of Agamemnon. He is to be distinguished from Odysseus's herald of the same name, see on B 184. — προσέειπεν: is regularly followed by the direct address in the next verse, but occasionally some incidental remark intervenes by way of parenthesis

**321.** *θεράποντες*: companions, squires. Patroclus is *θεράπων* of Achilles, brave warriors are called *θεράποντες Ἄρης* (B 110), and kings are *θεράποντες Διός*.

**322.** *ἔρχεσθον*: here followed by the acc. of limit of motion, without a prep.; see on 254. — Agamemnon does not go in person (*αὐτός* 185) since Achilles had declared (298) that he would make no resistance.

**323.** *χειρός*: gen. of the part touched, with *έλόντε*, cf. *κόμης* 197, *ποδός* 591. — *άγόμεν*: inf. for the impv., parallel with *ἔρχεσθον*. See on *λύσαι* 20. — This contains an explanation of the preceding imperative and hence is not connected with it by a conjunction (§ 15 b), cf. 363.

**324** = 137, with *δώσιν* for *δώωσιν*.

**325.** *καί*: strengthens *ρίγιν*.

**326.** *ἰε . . . ἔτελλιν*: as 25. — *μῦθον*: i.e. the preceding command.

**327.** *άίοντε*: because of their dread and reverence for Achilles, cf. 331. For the form, see § 24. — *βάτην* [*έβήτην*]: dual forms generally have no aug. in Homer. — *παρὰ θίνα*: cf. 347. The quarters of Achilles were at the extreme right of the camp, cf. *ἐπ' Αἴαντος κλισίας . . . ἥδ' ἐπ' Ἀχιλλῆος, τοί ρ' ἔσχατα νῆας έίσας* | *έῖρυσαν, ἡγορέη πίσυννοι καὶ κάρτεϊ χειρῶν* Δ 7 ff. *to the tents of Ajax and to those of Achilles, who drew up their ships at the extremities of the line, trusting to their bravery and the strength of their arms.*

**329.** *τόν*: refers back to 322, viz. Achilles.

**330.** *οὐδ' ἄρα*: but naturally not. — *γῆθησεν*: “did joy enter his heart.” Inceptive aorist, cf. 33, 92, 255.

**331.** *ταρβήσαντε*: seized by fear (the opposite of *θαροσήσας* 85), while the present *αἰδομένω* expresses the continued attitude of their minds.

**333.** *ὁ έγνω*: for the hiatus, cf. 532, B 105; see § 27 b. — *έγνω*: sc. their errand. Cf. 302.

**334.** *χαίρετε*: the customary greeting. — *Διός άγγελοι κτλ.*: they are inviolable servants of *διοτρεφέων βασιλήων* (on 176). Hermes is not yet the patron god of heralds in Homer.

**335.** *επαίτιοι*: sc. *εστέ*, to blame. Cf. 153. — *Ἀγαμέμνων*: sc. *επαίτιός έστι*.

**336.** *ὁ*: ὅς. — *κούρης*: *κούρος* and *κούρη* are used esp. of young men and women of noble families. But *κούροι Ἀχαιῶν* (473) does not differ materially except in metrical form from *νῆες Ἀχαιῶν* (162).

**338.** *άγειν*: final inf., cf. *μάχεσθαι* 8, *άγόμεν* 443, B 477, Γ 117. — *τὰ δ' αὐτά*: these two themselves. The very men who executed the unjust order are to be witnesses of its injustice and of Achilles's justification in withdrawing from active service.

**339.** *πρός*: in the sight of, before. For the repetition of the preposition, cf. that of *εκ* 436 ff. — *θεῶν, ανθρώπων*: for a strong “all persons.”

**340.** καί: after τέ . . . τέ, gives special prominence to this clause. — πρὸς τοῦ βασιλέως ἀπηνέος: *before that king, the cruel king*, equiv. to πρὸς τούτου τοῦ βασιλέως τοῦ ἀπηνέους. For the order of words, cf. 11, τὸν λωβητῆρα ἐπεσβόλον B 275. Since the article is still a dem. in Homer, the foregoing are merely apparent exceptions to the rule that the attributive adj. stands between the article and its noun. — δὴ αὐτε: for the 'synzesis,' cf. 131. — αὐτε: not *again*, marking a repetition; but indicating a situation opposed to the present, cf. 237.

**341.** χρειᾷ γίνηται: this happens in the Ninth Book, see § 7 i. — The object before the speaker's mind is Agamemnon. Hence at the close of the sentence, τοῖς ἄλλοις is used instead of the general word Ἀχαιοὺς.

**342.** τοῖς ἄλλοις: dative of interest with ἀμύναι, cf. 67. — γάρ: lengthened, as B 39, for an unknown reason.

**343.** οὐδέ τι: *and not at all*. — νοῆσαι κτλ.: proverbial expression for prudence, cf. Γ 109. — The infinitive follows οἶδε *knows how*.

**344.** οἱ: ethical dative with σόοι μαχεοίατο. — μαχεοίατο: *that they should fight*. The present of the principal sentence is followed by the optative, since the purpose is presented as a mere conception of the speaker's mind. For the ending, see § 44 l.

**347.** ἄγειν: as 338.

**348-430.** Achilles tells his grief to his mother. She promises to secure satisfaction for him from Zeus.

**348.** δέκουσα: this indicates that she was more than a mere γέρας to Achilles, and that his anger arose not simply from the insult offered to his dignity but also from wounded love. In T 287 ff., she mourns bitterly for the dead Patroclus on her return to the tent of Achilles. — γυνή: explanatory appositive with ἡ. — The scene ends at the bucolic diaeresis (§ 58 h), cf. 818, 430. — αὐτὰρ Ἀχιλλεύς κτλ.: a simple description of the effect which the loss of Briseis had upon the hero, without depicting his feelings in modern fashion.

**349.** δακρύσας: *fell to weeping*. Burst into tears is perhaps too strong a translation, but gives the force of the aorist. — ἐτάρων: construe with νόσφι λιασθείς. — ἄφαρ: const. with λιασθείς, cf. 594.

**350.** θιν' ἔφ' ἁλός: i.e. ἐπὶ θίνα κτλ. Const. with ἔξετο. — ἔφ' is accented, in spite of the elision, in order to prevent us from construing it with ἁλός (§ 55 c β). — ἁλός: ἅλς and θάλασσα are the general words for sea; πόντος is the high, deep sea (often with reference to a particular tract, cf. B 145); πέλαγος, the open sea.

**351.** πολλὰ: as 35. — ὀρεγνύς: not ἀνασχόν (χείρας ἀνασχόν 450), since while invoking the sea-divinity he stretched out his hands toward the deep. Cf. I 568, where Althaea beats upon the ground as she calls upon



the nether gods; *palmas ponto tendens utrasque* . . . *Di, quibus imperium est pelagi* Verg. *Aen.* v. 233 ff.

352. *ἔτεκές γε*: the prominence given by *γέ* emphasizes the fact as responsible for the inference which is drawn from it. "Since you gave me birth, you ought to see that I am made happy. Zeus ought to give me honor."—*μινυνθάδιον*: equiv. to *ώκύμορος* 417.—*πέρ*: in its original use, *very*.

353. *τιμὴν περ*: *honor at least*, placed first with emphasis. 'Chiastic' with *μινυνθάδιον* (§ 16 a).—*ᾔφελαν*: the past tense of verbs of obligation is used to imply that the obligation was not complied with.—*Ὀλύμπιος*: is used in the singular only of Zeus, as 589, B 309; in the plural, of all the gods, as 399.

354. *ὑψηβρεμέτης*: cf. *δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε | ὕψοθεν* (*thundered terribly from on high*) Y 56.—*νῦν δέ*: *but as it is*, marking a return to the reality from a merely hypothetical case, cf. 417, B 82.—*οὐδὲ τυθόν*: *not even a little*.

356. *ἔλὼν ἔχει*: differs from *εἶλε* chiefly in giving prominence to the possession as still continued. Cf. (of the same act) *εἶλετ' ἔχει δ' ἄλοχον* I 336.—*ἀπούρας*: partic. of *ἀπηύρων* 430; explanatory of *ἔλων*. For the strengthening by *αὐτός*, cf. 137, 161, 185, 324.

357. *ὥς φάτο κτλ.*: cf. *sic fatur lacrimans* Verg. *Aen.* vi. 1.

358. *πατρὶ γέροντι*: i.e. Nereus, who is not named by Homer but only designated as *ἄλιος γέρων* (538). His home is in the Aegean sea. With him is Thetis, who has deserted her aged husband Peleus.

359. *ἁλός*: ablative gen., *from the sea*. See § 19 a.—*ἥστ' ὀμίχλη*: the comparison is esp. fitting for a sea-goddess. *Like a mist*, which rises easily and quietly from the water. Cf. 'As evening mist | Risen from a river o'er the marsh glides,' Milton *Par. Lost* xii. 629 f.—For the Homeric comparison, cf. 47; see § 14.

360. *παρ' αὐτοῖς*: *before him(self)*. The intensive pronoun contrasts Achilles himself with his voice which his mother had just heard, cf. 47. See § 42 d.—*δάκρυ χέοντος*: the repetition of these words from 357 is characteristic of the fulness of Epic style.—The Homeric heroes were never ashamed to express emotion. They wept copiously.

361. *κατέρπεξε*: for the single *ρ* after the augment, see § 30 c.—For the Epic fulness, cf. 57, 88; see § 12 d.

362. *σέ, φρένας*: accusatives of the whole and part, see on 150.

363. *ἔξαιδα κτλ.*: the second inv. repeats the thought of the first, hence the asyndeton, cf. 323; see § 15 b.—*νόψ*: as in 132.—*εἰδόμεν* [*εἰδῶμεν*]: for the short mode-vowel, cf. 141 ff.; see § 45.

364. *βαρύ*: cf. *εὐρύ* 355, and see on *μέγα* 78.

**365.** *οἴσθα*: cf. 355 f. — *ῥ*: is not a simple sign of a question in Homer (see on 133), and hence can be joined with *τί* — *ἴδνῃ* [*εἰδνῃ*]: for the short form of the stem, see § 49 g. Intransitive. — Though his mother knows all, Achilles tells the story. A man in suffering finds relief in rehearsing his ills, and this recital was followed by the sympathy of the poet's hearers. The repetition is more natural because the consequences of these events continue through the whole poem. — *ἀγορεύω*: 'subjunctive of deliberation.' — For the verbal repetition, cf. B 10-15, 23-34, 60-70.

**366.** Observe that this story is introduced without a conjunction. — *φῆχόμεθα*: sc. on his marauding expeditions in the neighborhood of Troy. See on 125. — *Θήβην*: a city of the Cilicians, in Mysia, at the foot of Mt. Placus, an eastern spur of Mt. Ida. Eetion, father of Hector's wife, Andromache, reigned there, Z 394 ff. — The connection of Chryseis with Theba is not made plain. Was she there on a visit? Or were Theba and Chrysa sacked on the same expedition? — *ἱερήν*: since the gods were worshipped there. — For the simple order of words, see § 11 λ.

**367.** *ἤγομεν ἐνθάδε*: Andromache tells of the sack of the city, of her father's death and her mother's captivity, in Z 414 ff.

**368.** *εὔ*: properly, so that each received his due share. — *δάσαντο*: cf. *δέδασται* 125, *δασμός* 166.

**369.** *ἐκ δ' ἱλόν*: as *γέρας* (*ἐξαίρετον*, cf. B 227), besides his share of the spoils. See on 124. — The capture of Chrysa (37) on the same expedition is assumed here. B 690 ff. shows that Lyrnessus was sacked, and Briseis taken captive, on the same voyage.

**371-379** = 12-16, 22-25.

**380.** *πάλιν*: back; cf. *πάλιν πλαγχθέντας* 59, *δόμεναι πάλιν* 116.

**381.** *φίλος ἦεν*: sc. *ὁ γέρον*. This was shown by the event.

**382.** *ἐπ' Ἀργείοισι*: *ἐπί* with a dative of the person, in Homer often implies hostility, like *ἐπί* with the acc. in prose; cf. 51. — *κακόν*: cf. 10. — *βέλος*: as 51.

**383.** *ἐπασσύντεροι*: in quick succession, cf. 52.

**384.** *ἄμμι* [*ἡμῖν*]: for us.

**385.** *θεοπροπίας*: as 87. — *ἐκάτοιο*: of the Far Darter. *ἕκατος* is a short, 'pet' form of *ἑκατηβόλος* (as *Ἑκάτη* was a name of the moon goddess). Cf. *Σμινθεῦ* 39. For similar epithets of Apollo, see § 22 c.

**386.** *αὐτίκα*: for the lack of a conjunction, see § 15 d. — *κελόμην*: cf. 62 ff., and see on 74.

**387.** *Ἀτρεΐωνα κτλ.*: equiv. to *Ἀτρεΐων ἐχολώθη* (cf. *χολωθείς* 9).

**388.** *ἤπειθ' ὤσεν μῦθον*: the English idiom reverses the construction, *he uttered the threat*. — *ὄς*: *ὅς*, as 336.

389. τὴν μὲν: contrasted with τὴν δέ 391. — σὺν νηί: *with a ship*, almost equiv. to *by ship*. This expression seems more instrumental than where the comrades also are mentioned, cf. 179, 183.

390. πέμπουσιν: *escort* (§ 17). The pres. is used since the act is not completed. The 'historical present' is not Homeric. — ἄγουσι δέ: a subordinate member of the sent., with 'chiastic' relation to πέμπουσιν (§ 16). — ἄνακτι: Apollo, cf. 36, 444.

391. τὴν δέ κτλ.: contrasted with 389. — νέον: adv. with ἔβαν ἄγοντες. — ἔβαν [ἔβησαν] ἄγοντες: cf. ἔβαν φέρονσαι B 302, βῆ φεύγων B 665. οἰχομαι is more freq. thus used with a partic., cf. B 71, οἶχεσθαι προφέρονσα θύελλα Z 346. See on ἰών 138, 168.

392. δόσαν κτλ.: as 162, see on 124.

393. παιδὸς ἑῆος: *thy valiant son*. It seems part of the poet's *naïveté* that the heroes apply such epithets to themselves; but the phrase is part of the poet's stock, and he hardly thinks whether he is applying the epithet himself or is putting it in the hero's mouth.

394. Δῖα: for the length of the ultima before λίσαι, see § 59 *h*. — εἰ ποτε: cf. 39, 503 ff.

395. ἔπει, ἔργω: emphatically placed in contrast, at the beginning and the close of the verse. — κραδίην Διώς: for the 'periphrasis,' see § 16 *d*. — τῇ καί: *or also*.

396. πολλῶκι: for the omission of final *s*, see § 30 *l*. — σέο: gen. of source with ἄκουσα. — πατρός: *i.e.* of Peleus, in Thessaly, where Thetis seems to have remained after her marriage until the outbreak of the Trojan war; cf. II 221 ff. (where mention is made of the chest of Achilles that Thetis had packed for him as he set out for Troy). See on 358.

397. εὐχομένης: supplementary participle with σέο, cf. 257. — ὅτε κτλ.: explains εὐχομένης, see § 11 *j*.

398. αἰκία κτλ.: as 341, cf. 67.

399. ὁππότε: *when once upon a time*. — Thetis makes no use of this suggestion in her interview with Zeus.

401. ἔλθούσα: see on ἰών 138. — θεά: marks her power to accomplish. — ὑπελύσας δεσμῶν: *didst loose from under the chains, didst free from the pressure of the chains*. — Transition to direct discourse from the infinitive construction of 398, cf. B 12, 126; see § 11 *e*.

402. ἑκατόγχειρον: cf. centimanus Gyas Hor. Carm. ii. 17. 14, belua centiceps ib. ii. 13. 34. — καλέσασα: *by calling*, coincident in time with ὑπελύσας.

403. Βριάρεων: by transfer of quantity for Βριάρην, § 23 *c*. The name (*Heavy-handed*, cf. βριαρός) marks his strength and character.

He is called Αἰγαῖον (*Stormy*, cf. αἰγίς, Αἰγαί, Αἰγίνα) in the popular speech, as a sea-divinity. He is the personified might and roar of the sea. Hesiod makes him aid Zeus against the Titans. — Homer attributes to the language of the gods names which are going out of use (but which may seem clearer in meaning than the others), cf. B 813 f.

404. αὐτε: *on his part*. — οὐ παρὸς: i.e. Poseidon, the mighty god of the sea. All of Poseidon's sons are represented as violent and strong. — οὐ: see on ἦν 72.

405. ὃς βα: *so he*; for the demonstrative use of the relative, see § 42 l. — κῦδεϊ γαίῳν: *delighting in the fulness of his might*.

406. καί: *also*, marks the effect corresponding to κῦδεϊ γαίῳν. See on 249. — ὑπεδύσαν: for the length of the antepenult, see on 33. ὑπὸ with verbs of fearing, fleeing, yielding, marks the superiority on the side of the person who is the efficient cause. — τε: indicates the close connection of the two clauses, cf. 82, 218, B 179.

407. τῶν: see on 160. — μὲν: const. with μνήσασα, — παρέξω would govern the dative. — γούνων: for the genitive, cf. χαμῶς 323. — This was the attitude of a suppliant, cf. 500 ff.

408. αἱ κέν πρὸς: cf. 66. — ἐπὶ ἀρήξαι: *come to the aid of*. Cf. the force of ἐπὶ in 345.

409. κατὰ πρύμνας: the ships were drawn up with their sterns toward the land. — ἐμφ' ἄλα: *about the sea*, i.e. on the shore between the promontories Sigēum and Rhœtēum. Until now the battles had been fought on the plain, far from the ships and near the city. Cf. Achilles's words, ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμῳ, | οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Έκτωρ I 352 f. *As long as I was fighting among the Achaeans, Hector was not willing to rouse the battle away from the wall (of the city)*. — Ἀχαιοὺς: in apposition with τοὺς.

410. ἐπαύρυνται: *may come to enjoy*; ironical. Cf. quidquid delirant reges, plectuntur Achivi Hor. Epist. i. 2. 14.

411. καί: *also*, i.e. as well as the other Greeks.

412. ἦν ἄτην: *his blind infatuation, his blindness*. This is made more definite by ὅ τε κτλ. (i.e. ὅτι τε), as 244. Cf. B 111.

413–427. *The answer of Thetis.*

413. κατὰ: construe with χέουσα.

414. τί νῦν: *why now, to what end*. Acc. of specification. — αἰνά: cognate acc. with τεκοῦσα, *dreadfully, to sorrow*. Cf. κακῇ αἰσῇ 418. Thetis calls herself δυσαισθητόκεα Σ 54 *mother of an unhappy hero*.

415. αἰθ' ὀφείλες: for this form of expression for an unattainable wish, see H. 871 a; Good. 1512. — ἀδάκρυτος κτλ.: i.e. full of joy and happiness. This thought receives the emphasis.

416. αἶσα: sc. ἐστί. Here like αἰών *term of life*. — μίνυνθα: adv. modifying the ἐστί to be supplied, which is sometimes modified by an adv. in Homer (§ 19 h). Cf. δακὼν ἐγένοντο σιωπῇ Γ 95, οὐδ' ἄρ' ἐτι δὴν | ἦν Ζ 139 f. "nor did he live long." — οὐ τὶ μάλα δὴν: the preceding thought is repeated in negative form. — For the length of the ultima of μάλα, see § 59 h β.

417. νῦν δέ: as 354. — τί: its position is free, cf. B 281.

418. ἔπλεο: *thou art*, lit. *thou becamest* by decree of fate ordered at thy birth. — τῷ: *therefore*. She infers from the foregoing, not the fact but the justification of the expressions αἰνὰ τεκοῦσα, κακῇ αἰσῇ. — κακῇ αἰσῇ: *to an evil lot*.

419. τοῦτο ἔπος: i.e. 407 ff. — τοί: dat. of interest, cf. τοί 425 f. — ἐπέουσα: fut. partic., expressing purpose. — For the two 'hiatus' in this verse, see §§ 27 f, 32.

420. Ὀλυμπον ἀγάννιφον: see on 44, 195, 497. — αἱ κε πύθῃται: see 207.

421. σὺ μὲν: correlative with 426. The interposed explanation makes it natural to change the form of the apodosis from ἐγὼ δέ. — νῦν: i.e. until her visit to Zeus. — παρήμενος: as 488. Inactivity is implied, cf. B 688, 694. — Thetis does not encourage her son to carry out his threat of 169, to return to Phthia.

422. μῆναι: pres. impv., *continue to rage*, see on 210. See on μῆνιν 1.

423. Ζεὺς γὰρ κτλ.: gives the reason for the preceding direction, esp. for νῦν, showing why his request cannot be granted at once. — ἐς Ὀκεανόν: *to the abode of Oceanus*, near which was the home of the Ethiopians. The Ethiopians lived in the southeast and southwest of the Homeric world. They are represented as a god-fearing people, enjoying the personal intercourse of the divinities. — μετὰ: as 222. — Αἰθιοπῆας [Αἰθίωπας]: for the form, see § 37 a.

424. χθιός: pred. adj. instead of adv., as 472, 497, B 2, Γ 7. See § 56 a. — κατὰ [μετὰ] δαίτρα: cf. κατὰ πρῆξιν *for trade*, πλάζομενοι κατὰ λήδα *wandering for plunder*. — ἅμα πάντες: cf. 495. — ἔποντο: apparent contradiction of 195, 221 f., where Athena and Hera are thought of as on Olympus.

425. δωδεκάτῃ: cf. 54. This is reckoned from the day on which Thetis is speaking. 12 is sometimes a round number, in Homer as well as in the Bible. — ἀνέστειται: Attic εἶσι.

426. χαλκοβατές: *with bronze threshold*, an epithet applied four times to the home of Zeus, once to that of Hephaestus, and once to the palace of Alcinoüs. The threshold of wood was probably covered with a plate of bronze. The floor of the hall of Zeus was covered with gold, Δ 2. Cf. 'and the floor of the house he overlaid with gold, within and without,' 1 Kings vi. 30, of Solomon's temple.

427. *καί μιν, καί μιν*: for the animated repetition, cf. *καί μιν βάλλον ὄμον* . . . *καί μιν ἐγὼ γ' ἐφάμην Ἀιδωνὴ προΐάμεν* E 188, 190 and *I hit him in the shoulder, and I said that I should send him to Hades*. — *γυνάσσομαι*: cf. *λαβὲ γούνων* 407.

428. *ἀπεβήσето*: only in this place in the verse, before the bucolic diaeresis (§ 58 *h*); elsewhere, *ἀπέβη* is used, see § 50 *b*. — *αὐτοῦ*: intensive when adverbial (not very freq.) in Homer, as well as when a strict pronoun.

429. *γυναικός*: gen. of cause, with *χωόμενον*. See on *εὐχολῆς* 65.

430. *βίῃ κτλ.*: *by force, against his will*. — *ἀέκοντος*: sc. *ἔθεν*, gen. of separation.

430-487. *Chryseis is conducted to her home*. The scene in Chrysa naturally intervenes between the promise of Thetis and its fulfilment, and thus seems to fill up in part the 12 days' delay. See on Γ 121.

430. *αὐτὰρ Ὀδυσσεὺς κτλ.*: cf. 311 ff. — For the beginning of the narrative, cf. the transition at *αὐτὰρ Ἀχιλλεύς* 348.

431. *ἱκανὸν ἄγων*: cf. *ἔρχομ' ἔχων* 168, *ἦκε Τιωσαφέρνῃς ἔχων τὴν ἑαυτοῦ δύναμιν* Xen. *An.* ii. 4. 8. *ἄγων* with is used because the hecatomb was composed of live animals.

433. *ιστία στελιαντο*: *they took in their sails*. The middle takes the place of a possessive pronoun. Cf. 480.

434. *προτόνουσιν*: *forestays*, the ropes leading from the prow to the top of the mast; *ἐπίτοναι*, *backstays*, were stretched from the stern. Both together served to hold the mast in place. — *ἐφέντες*: *lowering*.

435. *προέρεσαν*: when near their haven, they furled their sails, and rowed the boat to land.

436. *ἐκ δέ*: for the 'anaphora,' cf. 339 f., B 671 ff. — *εὐνές*: these were large stones which served as anchors. These were cast from the prow, while the *πρυμνήσια* (476) held the stern. When the boat was to remain long, it was drawn up on land.

437. *βαῖνον*: for the descriptive imperfect, see on *ἀφίει* 25. — *ἐπὶ*: for the length of the ultima, see § 59 *j*.

438. *βῆσαν*: 1st aorist, transitive. Cf. 144, 310, *ἔστησαν* 448.

439. The rhythm has been thought to imitate the maiden's measured steps, § 13 *b*. — *ἐκ*: adv. as above, but more exactly defined by *νῆός*. — *δέ*: for the short vowel lengthened before two consonants, see § 59 *f*. — *ποντοπόροιο*: cf. Γ 283.

440. *ἐπὶ βωμόν*: the god is thus made a witness of the return. Thus in a Boeotian inscription a man emancipates his slave *ἐναντίον Ἀσκληπίου* in the presence of Asclepius. The priest dwelt in the sacred enclosure (*τέμενος*, *ἄλσος*) of the god.

441. ἐν χερσὶ τίθει: *placed in the arms*. For χεῖρ as *arm*, cf. Z 81, 482. — τίθει: for the form, see on ἀφίει 25.

442. πρὸ ἔπεμψεν: cf. πρὸ ἦκε 195.

443. For the chiasmus, see § 16 a. — ἀγόμεν: for the inf., cf. ἀγειν 338. — ἐκατόμβην ῥέξαι: cf. ἱερὰ ῥέξας 147.

444. ὑπὲρ Δαναῶν: *in behalf of the Danaï*. This figurative use of ὑπέρ, freq. in later Greek, hardly appears elsewhere in Homer.

446. Chryseis here disappears from the story.

448. ἐξείης: *in order*, since ἐκατόμβην is collective. — ἴστησαν: 1st aorist, transitive, cf. βῆσαν 438, ἀναστήσειεν 191.

449. χερνύσαντο: they could not pray to the gods with unwashed hands. Cf. Γ 270, χερσὶ δ' ἀνίπτοισιν Δὺ λείβειν αἶθρα οἶνον | ἄλχομαι (*dread*) Z 266. — οὔλοχύτας: unground barley corns (οὔλαι κριθαί) which, roasted and mixed with salt (cf. 'with all thine offerings thou shalt offer salt,' *Levit.* ii. 13), were scattered between the horns of the victim (προβάλλοντο 458) as an initiatory sacrifice, whence they were proleptically called οὔλοχυνται *poured out barley corns*. — ἀνέλοντο: *took up*, sc. from the basket standing on the ground.

450. τοῖσιν: *for them*, as 68, 247. — μεγάλα: *loudly*, cf. πολλά 35. — χεῖρας ἀνασχών: the palms were extended towards the gods, the usual attitude in prayer, as is shown by works of art. Cf. 351, Γ 318. So also among the Hebrews. Cf. 'And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed,' *Exodus* xvii. 11. See Vocabulary s.v. χεῖρ.

451 f. = 37 f. With the same formula with which he began his prayer for vengeance, he now prays that the punishment may be averted.

453. ἡμῖν, ἥδέ: paratactic construction, where the Eng. idiom uses "as . . . so," see § 21 d. — δὴ ποτε: *once already*, correl. with ἔτι 455 *once more*.

454. Explanatory 'appositive asyndeton.' — τήλησας κτλ.: sc. by sending the pestilence which avenged the slight offered to the priest.

455. καὶ νῦν: contrasted with πάρος above. — τόδε κτλ.: as 41.

456. ἤδη νῦν: *now at once*. — Δαναοῖσιν κτλ.: cf. 97.

457 = 43.

458. In the sacrifice described γ 440 ff., the victim's forelock is cut off and thrown into the fire, before the barley corns are scattered. — ἀντὶρ ἐπέ: this is repeated in this narrative 464, 467, 469, 484.

459. αἰέρουσαν: *they drew up* (back) the head of the victim, in order to tighten the muscles of the neck. For the form, see § 29 c. — ἱσφαξαν: i.e. opened the large artery of the neck, to let the blood.

460. μῆροῖς ἐξέταμον: instead of the more definite ἐκ μηρία τάμον, see on 40. — κνίση: dative of means. Two layers of fat were placed over the

thigh pieces; and upon the fat, bits of raw meat from all parts of the body (πάντων μελέων), symbolizing a sacrifice of the whole animal. These were burned, and thus the gods, according to the Homeric belief, took part in the sacrificial feast. Cf. 317.

461. δίπτυχα: sc. κνίστην, equiv. to δίπλακι δημῶ.

462. καί: sc. the μηρία with the fat and bits of flesh. — σχῆς: cf. B 425.

463. νέοι: i.e. the companions of Odysseus, in contrast with ὁ γέρων, the old priest. Cf. B 789. — παρ' αὐτόν: by the priest himself, who is thus marked as the principal, directing person at the sacrifice. — πεμπόβολα: these bronze forks prob. had bent tines, like some antique Etruscan bronzes that have been found, not unlike a hand with fingers bent in readiness to grasp some object. See the Vocabulary s.v.

464. κατὰ κή: these pieces were intended for the gods and therefore were entirely (κατά) consumed by the fire, cf. ὁ δ' ἐν πυρὶ βάλλε θυγιάς I 220 *he threw the sacrificial pieces into the fire*. — πᾶσαντο: sc. in order to have a share in the sacrifice. This was no part of, but only an introduction to, the meal which followed.

465. μιστῶλλον κτλ.: cf. pars in frusta secant, verubusque tremementia figunt Verg. *Aen.* i. 212.

466. περιφραδίας: sc. to keep it from burning. — ἐρύσαντο: *drew it off* from the spits, after it was roasted.

467. παύσαντο: the aorist ind. is often used in relative clauses (with ἐπεὶ) where the English uses the pluperfect. See H. 837.

468. ἴσης: equal, i.e. of which each had a fair share. The feast was common to all, but the leaders had the better portions.

469. A set verse to mark the end of a feast, see § 12 h. Vergil imitates in postquam exempta fames et amor compressus edendi *Aen.* viii. 184. — ἐξ: const. with ἔντο. — ἔρον [ἔρωτα]: for the form, see § 37 b. — The previous pouring out of the wine is not mentioned, as might be expected.

470. κοῦροι μὲν κτλ.: sc. for a solemn libation of the whole company, since only Chryseis poured a libation before, 462. — ποτοτο: genitive after the idea of 'fulness' in the verb. — This verse seems to have been misunderstood by Vergil (or did he think to improve the description?), cf. crateras magnos statuunt et vina coronant *Aen.* i. 724, magnam cratera corona induit, implevitque mero *Aen.* iii. 525f.

471. νέμεισαν: (sc. ποτόν), a frequentative of νέμω. The οἶνοχόος dipped (ἀφύσσω 598) the wine from the large bowl (κρητήρ) into a pitcher (πρόχοος). The κοῦροι proceeded from left to right (ἐνδόξια 597) through the company, distributing to the guests (πᾶσιν to all), i.e. filling



their cups for the libation and the banquet. — *ἔπαρξάμενοι*: thus *beginning* the religious ceremony, equiv. to *ἀρξάμενοι ἐπινέμοντες*. Const. with *δεπάεσιν*.

472. *πανημέριοι*: *through the whole day* which remained, uninterruptedly till sunset. For the predicate adj. used where the English idiom uses an adv., see on 424. — *μολπή*: *song*.

473. *καλόν*: cognate acc. with *αἰδόντες*, instead of *καλῶς*, cf. 35, 78. — *παίηνα* [*παῖνα*]: here a song of praise to Apollo as their preserver. — The verse explains *μολπή* above.

474. *μέλποντες κτλ.*: cf. 'Hymning th' eternal Father' Milton *Par. Lost* vi. 96, 'singing their great Creator' *ib.* iv. 684. — For the quantity of the ultima of *μέλποντες*, see §§ 32 a, 59 j. — *φρένα*: see on *κῆρ* 44. — *τέρπει' ἀκούων*: *delighted in hearing*. The god hears the song (as he had heard the prayer), although he was far away, among the Ethiopians.

475. *ἐπὶ ἦλθεν*: *came on*.

476. *κοιμήσαντο*: observe the force of the aorist, *laid themselves to rest*. — *παρὰ πρυμνήσια*: *along by the stern hawsers* (see on 436), i.e. on the sea-shore. Their boat was not drawn up on land.

477. *ροδοδάκτυλος*: a notable epithet. The ancients had observed the diverging rays of rosy light before sunrise. Cf. 'Ὡς κροκόπεπλος (*saffron-robed*)' © 1.

478. *καὶ τότε τῆμος* is expected after *ἦμος*, but the relative is not always followed by the corresponding demonstrative. For *καί* in the apodosis, see § 21 b. — *ἀνάγοντο*: (*were putting out*), *put out* upon the high sea, cf. *κατάγοντο came to land*.

479. *ἔκμενον οὖρον κτλ.*: Aeolus was master of the winds, but each god could send a favorable breeze.

480. *στήσαντο*: for the middle, see on 433. — *ἰστία*: strictly an adj. which has become a substantive, *what pertains to the ἰστός*. The Homeric boat seems to have had but one sail.

481. *ἀμφί*: adv.

482. *πορφύρεον*: *foaming*. — *μεγάλα*: const. with *ἔαχε*. — *νηός*: in the transitional stage from limiting gen. with *στεῖρη* to the gen. absolute; see § 19 d β.

484. *ῥά*: refers to the preceding verse. — *κατὰ στρατόν*: *opposite (off) the camp*, i.e. to the landing-place. — The verse closes like 478.

485. *νῆα μὲν*: correl. with *αὐτοὶ δέ*. — *ἐπ' ἡπείροιο*: *up on land*.

486. *ὑψοῦ κτλ.*: i.e. so as to rest high on the sands, where it was before, cf. 308. — *ὑπὸ δέ*: adv., *beneath*, i.e. under the ship. — *ἔρματα*: as B 154, props (sometimes stones), which were put along the keel on either side in order to hold the boat steady.

**488-530.** *Zeus grants to Thetis the fulfilment of her desire.*

**488.** αὐτὰρ ὁ μήναι: *sc.* as his mother had directed, 421 f.; *cf.* 428 f. — Achilles withdraws from the action for the present. In the Ninth Book, an embassy is sent to him, begging him to give up his wrath and take part in the war (I 119 ff.). In the Eleventh Book, he is roused from his apathy on seeing the rout of the Achaeans (Λ 599 ff.). In the Sixteenth Book, when Hector reaches the Greek ships and throws fire into one of them, Achilles sends Patroclus and the Myrmidons into the conflict (II 1 ff.). He receives the news of the death of Patroclus in the Eighteenth Book (Σ 1 ff.), and is reconciled to Agamemnon in the Nineteenth Book and arms himself for battle (Τ 40 ff., 364 ff.). He takes part in the fourth (and last) great battle of the *Iliad*, on the 27th day of the action of the *Iliad*. See, further, § 9.

**489.** νῆος: for the short penult, where *ι* has been virtually lost between two vowels, see § 23 f. — πόδας ἑκὺς κτλ.: *cf.* 58, see § 12 b.

**490.** For the 'asyndeton,' *cf.* 117, 255, 288, 363. — πωλέσκειτο: for the 'iterative' formation, see § 54. — κυδιάνειραν: elsewhere epithet of μάχην. — The poet does not say whether assemblies were held, and battles fought during these days, but perhaps he implies it.

**491.** πόλεμον: for the long final syllable, see on 153. — κῆρ: object of φθινύσκε.

**492.** αὐθι: *right there, in the same place, i.e.* in his tent. — ποθέσκε δέ: the partic. ποθέων might have been used in the same sense. See § 21 h. — ἀντήν: *battle cry*. Always a trisyllable, and thus never to be confounded with ἀντήν herself.

**493.** ἐκ τοῖο: the hearer easily recalled the words of Thetis (which form the starting-point of the μῆνις), 421 f., and the definite statement of time, 425, and referred ἐκ τοῖο to that interview between mother and son.

**494.** ἔσαν [ῆσαν or ῆεσαν]: the stem of εἶμι is here preserved, without augment.

**495.** ἤρξε: *led the way, as the highest in rank.* Cf. Γ 420.

**496.** ἦ γε: resumes the subject, see on 97. — ἀνεδύσETO κύμα: *i.e.* as she sprang up she left the wave. Cf. 359.

**497.** ἥρι: *cf.* 557, Γ 7. With emphasis in this position in the verse. "While it was yet early morning." — οὐρανὸν Οὐλυμπόν τε: see on 44, 195.

**498.** εὐρύοπα: *far sounding, far thundering.* For the form, perhaps a stereotyped nominative, see § 34 b.

**499.** ἀκροτάτῃ κορυφῇ: from which he looks out upon the world again, after his long absence. Cf. summo sedet altus Olympo Verg. *Aen.* xi. 726. — πολυδαιράδος: epithets appropriate to men are often

applied to natural objects. *Cf.* καρήνων 44, 'foothills,' 'shoulder of the mountain,' 'arm of the sea,' 'mouth of the river.'

500. πάροιθε καθέξετο : *cf.* Γ 162. — γούνων : see on 407.

501. σκαυῆ, δεξιτέρῃ : for the adjectives used as substantives, see on 54. — ἐπ' ἀνθεράωνος : under the chin, as Γ 372.

502. Δία Κρονίωνα : closely connected, *cf.* B 375.

503. Ζεῦ πάτερ : this address, put into the mouths of gods and men, marks his patriarchal, royal dignity; *cf.* 534, 544, hominum sator atque deorum Verg. *Aen.* xi. 725, divum pater atque hominum rex *ib.* i. 65. — εἴ ποτε : *cf.* 394.

505. τίμησον : by its position is strongly contrasted with ἡτίμησεν, 507, *cf.* 353, 356. — ἀκυμρότατος : into this is condensed the thought of 415 ff. — ἄλλων : of all, lit. in comparison with the rest. Ablative gen., as with the comparative (where it marks the starting-point of the comparison). — This construction with ἄλλων is specifically Homeric. *Cf.* B 674, Z 295, hi ceterorum Britannorum fugacissimi Tac. *Agric.* 34, solusque omnium ante se principum [Vespasianus] in melius mutatus est Tac. *Hist.* i. 50, 'Adam the goodliest man of men since born | His sons, the fairest of her daughters, Eve,' Milton *Par. Lost* iv. 323 f. — *Cf.* this construction with μετὰ πᾶσιν ἀτιμοσάτη 516.

506. ἐπλετο : see on 418. — ἄτάρ κτλ. : for the transition from the relative to the demonstrative construction, see on 79.

507 = 356.

508. σὺ περ : in contrast with Agamemnon. *Cf.* the force of πέρ in 353. — Ὀλύμπιε κτλ. : as she renews her request, she renews impressively her appeal to the might and wisdom of Zeus.

509. ἐπὶ τίθει : put upon, grant to; *cf.* B 39.

510. ὀφάλλωσιν κτλ. : only here construed with a person. — Thetis as a suppliant presents her request in general terms, while Achilles had spoken more definitely, 409–412. *Cf.* Ἐκτορι γάρ οἱ (Zeus) θυμὸς ἐβούλετο κῦδος ὀρέξαι | Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖς πῦρ | ἐμβάλοι ἀκάματον, Θέτιδος δ' ἐξαΐσιον ἄρην | πᾶσαν ἐπικρήνιει O 596 ff., the heart of Zeus wished to give glory to Hector, son of Priam, that he might throw fire into the ships, and accomplish all the dreadful prayer of Thetis.

511. τῇν δέ κτλ. : the reason of this silence appears from 518 ff.

513. ὤς : dem. corresponding to the rel. ὥς above. — ἐμπεφυῖα : lit. grown into, closely clinging to, *cf.* the formula ἐν τ' ἄρα οἱ φῶ χειρὶ Z 253. Construe with ἔχετο, as τῷ προσφὺς ἐχόμεν ὥς νυκτερίς μ 433, clinging to this, I held on like a bat. *Cf.* et genua amplexus, genibusque volutans | haerebat Verg. *Aen.* iii. 607 f. For the form of ἐμπεφυῖα,

see § 49 *a*. — *ἔπειτο*: asked, as she demanded a 'yes' or 'no.' — *δεύτερον αὐτὺς*: again, a second time. Cf. *πάλιν αὐτὺς* B 276.

514. *νημερτές*: adv. — *ὑπόσχεο καὶ κατένευσον*: set expression, only at the end of the verse, cf. B 112, *ὑπέστην καὶ κατένευσα* Δ 267. *κατανεύω* is the contrary of *ἀνανεύω* nod up (Z 311). Thus even now in Greece, negation is indicated by an upward motion of the head, and affirmation by a downward nod (with an inclination toward the left).

515. *ἀπόειπε*: speak out plainly; refuse is implied in the context. — *ἴπῃ*: i.e. *ἔπεισι*, § 55 *c*. — "Thou hast nothing to fear." — *ῥῥῥ' ἐὶς εἰδῶ*: cf. 185.

517. *ὀχθήσας*: inceptive, see on 33; but not so violent as "falling into a passion," or "bursting into a rage." Cf. *δακρύσας* 349.

518. *λοῖγμα ἔργα*: sc. *ἔσται*, as 573. *There will be dreadful trouble.* — *ὅτε*: when, not *εἰ*, if, since Zeus sees the inevitable consequences and already has the situation before his mind's eye.

519. *Ἥρῃ*: emphatic, since Hera desires the most speedy destruction of Troy (Δ 31 ff.).

520. *καὶ αὐτως*: even as it is, without special occasion. See § 42 *e*. — *αἰεὶ*: exaggerated, cf. 541, 561.

521. *καὶ τέ μέ φησι*: and says too that I. *καί* marks the agreement of this specification with the preceding general remark, cf. Γ 235. — *μάχη*: in battle.

522. *νοήσῃ*: sc. that Thetis had been with him.

523. *Ἥρῃ*: emphatic as 519; here so placed in contrast with *ἐμοί*. — *ἐμοὶ μελήσεται*: shall be my care. For the subjv. with *κέ*, cf. 139; see § 18 *b*. — *ῥῥῥα*: cf. 82.

524. *εἰ δ' ἄγε*: see on 302. — *κατανεύσομαι*: shall nod with my head. Only here in the middle, see on 433.

525. *τοῦτο κτλ.*: this answers *νημερτές κτλ.* 514.

526. *τίκτωρ*: surety, pledge. — *ἐμόν*: neuter adj. as subst. (see on 539), lit. anything from me, i.e. a promise or purpose. This is explained by *ὅτι κτλ.* — *παλινάγρετον*: revocable, from *ἀγρέω* [αἰρέω] take.

527. *κατανεύσω*: aorist subjunctive.

528. *ἦ*: he spoke, see on 219. — *ἐπὶ νεύσει*: nodded thereto, annuit. — *ὀφρύσι*: with his brows. Zeus was represented in works of sculpture with heavy, projecting brows. — For the dative, cf. *κεφαλῇ* 524.

529. *ἀμβρόσιαι χაἰται*: cf. ambrosiaequae comae Verg. *Aen.* i. 403. — *ἐπεπρόσαντο*: rolled down at the nod, fell down on both sides of his head. These locks are conceived as long and flowing. See on B 11.

530. *κρῶτός*: distinguished from *κράτος* 509 by the accent and the length of the first syllable. — Cf. *adnuit et totum nutu tremefecit*

Olympum Verg. *Aen.* ix. 106, x. 115. — Phidias embodied in his colossal chryselephantine statue of Zeus at Olympia, the expression of exalted peace and power which lies in 528–530. — Zeus's dread of Hera's reproaches is in marked (and almost ludicrous) contrast to this majestic demeanor.

**531–611.** *Scene on Olympus. Quarrel between Zeus and Hera.*

**531.** διέτμαγεν [διετμάγησαν]: for the form, cf. ἤγαρθεν 57, ἀνέστην 533.

**532.** ἄλα ἄλτο: for the hiatus, see on 333. — ἄλτο: 2d aorist without variable vowel, from ἄλλομαι, § 53. For ᾶ, see § 23 a.

**533.** πρὸς δῶμα: sc. ἐβη, a general word of motion, implied in ἄλτο. Cf. Γ 327; see § 16 e. — The home of Zeus on the summit of Olympus was not far from the peak on which he had been visited by Thetis. — ἀνέστην: ἀνέστησαν.

**534.** ἐξ ἰδίων: from their seats. Each god had his separate dwelling on Olympus, see 607 f., and his special seat in the hall in which they gathered. ἔδος is strictly not 'seat' (ἐδογ), but place where the seat stands. — σφοῦ κτλ.: proleptic, with ἀνεστην, they rose and went to meet their father. Motion is implied in the connection, as below. — This mark of respect is noted both negatively and affirmatively.

**535.** ἀντίοι: predicate nom. after ἔστην, cf. B 185.

**536.** ἐπὶ θρόνου: makes ἔνθα more definite. Cf. ὑψὺ ἐπὶ ψαμάθοις 486, in apposition with ἐπ' ἡπείροιο. — οὐδὲ κτλ.: i.e. nor did she fail to see. — μὴν: 'proleptic' object, cf. B 409. See H. 878. — The poet has to inform his hearers whether the gods were acquainted with the βουλὴ of Zeus, and what their feelings were concerning it.

**537.** ἰδοῦσα: on seeing him, when she saw him. See on ἰών 138.

**538.** ἀργυρόπεζα: standing epithet of Thetis. The compound adjective contains a comparison, "with feet white as silver." — ἄλλοιο γέροντος: see on 358.

**539.** αὐτίκα: straightway. Without δέ, as 386; see § 15 d. — κερτομῶισι: neuter adj. as subst., cf. ἐμόν 526, μελιχίοισι Δ 256. See on 54.

**540.** τίς δῃ αὖ θεῶν: what one of the gods now, this time. This is uttered in a vexed tone; cf. 202.

**541.** αἰεὶ: contrasted with οὐδέ τί πω, cf. 106 f. — ἔντρα: naturally would agree with τοί preceding, but is attracted to the usual case of the subject of the inf., the poet having the inf. construction already in mind.

**542.** κρυπτάδια . . . δικάζέμεν: consider and decide upon secret plans. Cf. the words of Hera, κείνος (Zeus) δὲ τὰ ᾧ φρονέων ἐν θυμῷ | Τρωσί τε καὶ Δαναοῖσι δικάζέτω, ὥς ἐπεικές © 430 f. let him, considering these his own affairs in his mind, decide between the Trojans and the Danaῖ, as is seemly.

**543.** πρόφρων: see on 77. — τέτληκας: hast had the heart.

544. πατήρ κτλ.: see on 503.

545. μή 54: see on 131. — μύθους: *i.e.* thoughts, plans, as the content of speech.

546. εἰδήσειν: parallel form of εἴσεσθαι. — χαλεποί κτλ.: *sc.* εἰδέναι. The personal const. is used as 589, ῥήτεροι πολέμιζεν ἦσαν Ἀχαιοί Σ 258 *the Achaeans were easier to fight with.* See H. 944.

547. δν: *sc.* μῦθον. — ἐπεικτός: *sc.* ἦ. — ἀκούμεν: with indefinite subject, τινά. — ἔπειτα: *then*, since the relative protasis is hypothetical.

550. Zeus, in his excitement, passes at once to apply his principle to the present situation, instead of giving to the apodosis a general form corresponding to the protasis. — ταῦτα: refers to Hera's question, 540. — ἔκαστα: *i.e.* the details, exaggerated in his anger. — διαίρειο κτλ.: for the use of two verbs, see § 12 d.

551. βοῶπις: *ox-eyed*; *i.e.* with deep, dark, majestically quiet eyes. This epithet, like λευκώλενος 55, is almost peculiar to Hera.

552. ποῖον: predicate. Equiv. to ποῖος ὁ μῦθος ἐστίν ὃν ἔειπες. See H. 618, 1012 a. — This is a mere exclamation, and expects no answer.

553. πάρος: *else, at other times*; with the present tense. "I have not been wont." — οὔτε κτλ.: emphatic repetition. The idea is negatived in every form, *cf.* 550.

554. ἄσπ' ἐθλήσθαι: for the conditional rel. sent., *cf.* 218, 230, 543. — ἄσπα: ἃ τινά. — ἐθλήσθαι: for the ending, see § 44 a.

555 ff. After the rather harsh reply of Zeus, Hera shows that she knew not only the person concerning whom she had asked (540) but also what Thetis had requested, and what Zeus had promised.

555. παρῆλη: *should persuade, i.e.* lest it prove true that she has persuaded. Anxiety about a fact of the past, for which the aor. ind. might be used.

556 = 538. — This is not spoken out of special animosity to Thetis, for whom in fact Hera had special affection. Hera claims Thetis as a sort of foster-child, ἣν ἐγὼ αὐτῇ | θρέψα τε καὶ ἀτίτληα καὶ ἀνδρὶ πόρον παράκοιτιν Ω 59 f. *whom I myself bred and cherished and gave as wife etc.* According to a myth found in Pindar and Aeschylus, both Zeus and Poseidon strove together as rivals for the love of Thetis, but bestowed her upon Peleus on learning from Themis that this goddess of the sea was destined to bear a son mightier than the father.

557. ἡερίη: as 497. — σοί γε: emphasized in reference to σέ 555.

558. 'Asyndeton,' since the following is only a more distinct statement of the preceding, 555 f. — ἐτήτυμον: *cf.* 514, 526. — ὡς τιμήσεις: *that thou wilt honor.*

559. *τιμήσεις, ὀλέσεις*: coincident actions, in chiasmic position. For the 'chiasmus,' see § 16 a; for the 'parataxis,' see § 21 h. Achilles was to be honored by the suffering of the Achaeans, who were to see how necessary he was to their success. — *πολέας* [πολλοίς]: see § 38 c. — *Ἀχαιῶν*: construe with *νηυσίν* (not *πολέας*), as is indicated by the order of words, and by the freq. repetition of the phrase *ἐπὶ νῆας Ἀχαιῶν*, 12, B 8, 17, 168.

561. *αἰεὶ κτλ.*: *always art thou thinking*. An echo of the *οἶω* of 558, showing vexation; cf. *αἰεὶ* 107. — *οὐδέ σε λήθω*: "thou art always watching me."

562. *ἔμπης*: *in spite of all, nevertheless*; like *ὅμως*, which is found but once in Homer. — *ἀπὸ θυμοῦ*: *far from my heart, affection*. For this use of *ἀπὸ*, cf. B 162, 292, *φίλων ἀπο πῆματα πάσχει α 49 suffers woes away from his friends*.

563. *τὸ . . . ἔσται*: as 325. — *καὶ ῥίγιον*: *sc. than what now causes her ill humor*.

564. *εἰ δ' οὐτω κτλ.*: the reply to 555 f. *Sic volo, sic jubeo*. — *μῶλαι*: impersonal, cf. B 116.

565. *ἀλλὰ κτλ.*: the English idiom, "sit quiet and obey," instead of the more usual Greek idiom *κάθησο πειθομένην*, see § 21 h. — *ἀκέουσα*: *ἀκέων* is generally indeclinable.

566. *μή*: threatening, as 28. — *οὐ*: closely connected with the verb. — *χραίσμωσιν*: *ward off*.

567. *ἄσσον ἰόντα*: *him who comes near*, implying injury or attack. The acc. follows *χραίσμωσιν* on the analogy of *χραισμέω τινί τι*. — *ὅτε . . . ἐφείω* [*ἐφῶ*, cf. *ἐρείομεν* 62]: this explains *ἄσσον ἰόντα*. — For the thought, cf. 588 ff. — *χείρας ἐφείω*: cf. *χείρας ἐποίσει* 89.

568. Cf. 33.

569. *ἐπιγνάμψασα*: cf. B 14. For the hiatus before it, justified by the caesural pause, see § 27 b.

570. *ἀνὰ δῶμα*: cf. *ἀνὰ στρατόν* 10, 53. — *Οὐρανίωτες*: like *ἐπουράνιοι*, inhabitants of heaven. See on B 491; § 39 a.

571–600. *Hephaestus reconciles his parents*.

571. *τοῖσιν*: as 68. — The amusing figure of Hephaestus as butler is introduced in order to give a more cheerful character to the assembly of the gods, after the quarrel.

572. *ἐπὶ φέρων*: generally with a notion of hostility, as 89; but here with *ἡρα*.

573. *τάδε*: *here*. See H. 695 a. — *ἀνεκτά*: predicate; from *ἀνέχω*, cf. *ἀνάσχεο* 586.

574. *εἰ δὴ*: *if in truth now*, as 61. — *ἐνεκα θνητῶν*: contemptuously spoken.

575. *κολῶν λαίνετον*: carry on a brawl, by wrangling. Cf. B 212. — *δαιτός*: here first do we learn that the gods were feasting at this time.

576. *τὰ χερέονα κτλ.*: in such contrasts, the demonstrative and adjective have the force of a relative clause, cf. 106. The article strengthens the contrast.

577. *καὶ αὐτῇ περ*: with Homeric refinement, the speaker intimates that his counsel is not needed.

578. *αὐτε*: i.e. as often before.

579. *σύν*: const. with *ταράξῃ*. — *ἡμῖν*: dative of disadvantage.

580. *εἰ περ*: if only. — *ἰθὺλῃσιν*: the verb for emphasis here precedes its subject, see § 11 k; or *᾽Ολύμπιος κτλ.* can be taken as in apposition with the subject of *ἰθὺλῃσιν*. — *᾽Ολύμπιος κτλ.*: this indicates his exalted power, although in 609 this expression is used without special reference to the circumstances of the case. — *ἀσπεροπηγῆς*: for Zeus as god of the lightning and storm, see on B 146.

581. *ἐξ ἰδέων*: see on 534. — The conclusion of the sentence is omitted (*ἀποσιώπησις*). “It will be the worse for us,” or “he can, for,” etc. See on 136.

582. *καθάπτεσθαι*: always metaphorical, as here. Infinitive for the imperative, as 323.

583. The preceding infinitive represents a condition, hence no conjunction is needed to connect the verses. Cf. 303. — *Ἰαος*: cf. *Ἰλασσάμενοι* 100, 147.

585. *ἐν χειρὶ τίθει*: placed in her hand; generally used of presenting a cup of wine. *ἐν χειρὶ τίθημι* is used of gifts or prizes, cf. 441.

586. *ἀν᾽σχεο*: lit. hold thyself up, endure, be patient.

587. *μή*: see on 28. — *φῶλιν περ ἰούσαν*: very dear as thou art. *πέρ* strengthens, as 352 and freq. — *ἐν ὀφθαλμοῖσιν*: before my eyes, as Γ 306. Cf. Γ 169; see § 12 g.

589. *χραιομῖν*: as 242. — *ἀργαλέος κτλ.*: personal const. as 546, *ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι* δ 397 “it is hard for a god to be overcome by a mortal man.”

591. *ποδός*: for the genitive, see on 323. — *τεταγόν*: reduplicated 2d aor., see § 43 e. — *ἀπὸ βηλοῦ κτλ.*: from the mighty threshold of Olympus.

592. *πάν δ' ἡμαρ*: cf. *πανημέριοι* 472, 601. — *φερόμην, κάππεσον* [*κατέπεσον*]: the impf. is used of the continuance of the motion, the aor. marks the conclusion of it, cf. B 94. — *φερόμην*: is freq. used of ships driven by the wind, and marks the motion as involuntary. — *καταδύντι*: the aor. partic. is here used (without reference to time as past, present, or future) of an act coincident with *κάππεσον*.



**593.** ἐν Ἀήμνῳ: for the dative of rest after a verb of motion, cf. Γ 89; see H. 788; G. 1225, 2. — Hephaestus had his workshop on Olympus, but Lemnos was considered his island — a belief to which the volcanic mountain Mosychlus gave rise. — θυμός: anima. — At another time, apparently when an infant, Hephaestus was cast out of heaven by his mother, and saved by Thetis (Σ 395 ff.). — Cf. 'Nor was his name unheard or unador'd | In ancient Greece; and in Ausonian land | Men call'd him Mulciber; and how he fell | From heaven they fabled, thrown by angry Jove | Sheer o'er the crystal battlements; from morn | To noon he fell, from noon to dewy eve, | A summer's day; and with the setting sun | Dropt from the zenith like a falling star | On Lemnos, the Aegean isle.' Milton *Par. Lost* i. 738 ff.

**594.** Σίντιες ἄνδρες: the earliest population of the island. To judge from their name they were marauding (σίννομαι) Pelasgians who had emigrated from Thrace. — ἄφαρ: construe with πεσόντα, cf. 349. — κομίσαντο: took me up and cared for me. Cf. B 183, Γ 378.

**596.** μειδήσασα: inceptive, smiling, repeats the preceding μειδῆσεν. — παῖδός: ablative gen., from her son, depending on ἐδέξατο. Cf. κύπελλον ἐδέξατο ἧς ἀλόχοιο Ω 305 received the cup from his wife. — χειρὶ: dat. of instrument with ἐδέξατο, cf. λάβω χερσίν E 365 took in his hands.

**597.** ἐνδεξία: from left to right, through the company, according to established custom. To pass to the left would be an act of ill omen. See on 471.

**598.** οἰνοχόει νέκταρ: cf. (Ἡβῇ) νέκταρ ἐφνοχόει Δ 3. The meaning of the first part of the compound was overlooked; cf. ἵπποι βουκαλέοντο Υ 221, οἰκοδομεῖν τεῖχος, aedificare naves, 'tin box,' 'weekly journal.' — κρητῆρος: the red nectar of the gods, like the wine of men, was mixed with water before it was drunk. — ἀφύσσω: see on 471.

**599.** ἄσβεστος: hence the proverbial 'Homeric laughter.'

**600.** δόματα: palace, hall. — The laughter arose because of the striking contrast between the puffing, hobbling Hephaestus as cup-bearer, and the graceful Hebe or Ganyemed who usually performed the duties of that office.

**601.** ἤμαρ: acc. of duration of time.

**602** = 468.

**603.** οὐ μὲν [μῆν]: as 154, 163. — φόρμιγγος: cf. μολπή τ' ὄρχηστὸς τε τὰ γάρ τ' ἀναθήματα δαυτός α 152, song and dance, for these are the accompaniments of the feast.

**604.** ἀμειβόμεναι: The Muses sing alternately, one relieving the other, as the rhapsodes at the festivals. Cf. incipe, Damoeta, tu deinde sequare, Menalca, | alternis dicetis; amant alterna Ca-

menae Verg. *Ecl.* iii. 59, 'Divinely warbled voice | *Answering* the stringed noise,' Milton *Christmas Hymn* 96 f.

605. αὐτάρ: correlative with μέν 601.

606. κακείοντες: for the form as fut. of κατάκειμαι, see § 48 g. — ἵκαστος: in partitive apposition with οἱ, giving prominence to the individual, after the collective expression. Cf. B 775 and Γ 1 (where the plural is used).

610. κοιμάτο: *was wont to lie*. — ὅτε κτλ.: *whenever etc.* The cond. rel. sentence expresses indefinite frequency of past action. This iterative opt. is more freq. after the rel. pron. than with the conjunction.

611. καθέσθε: *slept*. — ἀναβάς: of ascending a couch, only here and ὁμὸν λέχος εἰσαναβαίνειν © 291. No special height of couch is to be inferred. — παρὲς δέ: *adv., beside him*. — χρυσόθρονος: in Homer, Apollo has a golden sword, Hera has golden sandals, Iris has golden wings, Hermes has a golden wand. See on 37. The throne was covered with thin plates of gold.

'No book of Homer is so full of dramatic groups and situations as this: Apollo striding with his bow and ringing quiver; Thetis caressing the grieving and angry Achilles; Thetis before Zeus, clasping his knees and extending her right hand toward his chin; Zeus with his dark brows and ambrosial locks nodding a confirmation to his promise; Chryses with his filleted sceptre and his gifts, before the two sons of Atreus; Odysseus at the altar of Apollo with the maiden whom he is restoring to her aged father, — with his companions and the hecatomb; Achilles in his rage drawing his sword from its sheath, calmed by Athena, who takes him by his long locks, — with Agamemnon before him and the other chiefs around him; the heralds of Agamemnon at the tent of Achilles, as Patroclus leads forth the fair Briseïs; Zeus and Hera on Olympus, with Hephaestus playing the part of Hebe; the assembly of the gods, Apollo playing the lyre, and the singing Muses.'

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## SECOND BOOK OF THE ILIAD.

Zeus prepares to fulfil his promise to Thetis (A 509 f., 523) by sending a dream to Agamemnon. The intended battle, which is to be disastrous to the Achaeans, is delayed by a test of the disposition of the army; the Greek and Trojan forces do not advance to meet each other until the close of the book (780, 809 f.). — The events narrated in B occupy the first part of the 22d day of the action of the *Iliad*. See §§ 7 b, 8.

1-86. *The dream of Agamemnon (1-41) and the council of the chiefs.*

1. **ρά:** *so*, refers to A 606-611. — **θεοὶ κτλ.:** appositive with **ἄλλοι**.

2. **παννύχιοι:** see on A 424. — **ὄτχ' ἔχε [ἔλχε] κτλ.:** *i.e.* he did not sleep; *cf.* οὐδὲ Ποσειδάωνα γέλωσ' ἔχε θ 344 "but Poseidon did not laugh."

3. **φρένα ὡς:** hiatus allowed at the 'bucolic diaeresis,' see § 27 b. — **ὡς:** *hou, sc.* in accordance with his promise to Thetis.

4. **τιμήσῃ κτλ.:** see on A 559. 'Deliberative subjunctive' after a secondary tense in the principal clause. The direct question would be **πῶς τιμήσω.** — For the 'chiasmus,' see § 16 a.

5. **ἦδε:** *this.* The subject is attracted to the gender of **βουλή,** the predicate, *cf.* 73, A 239.

6. **πέμψαι κτλ.:** in apposition with **ἦδε,** *cf.* τὸ μὲν οὐδὲ νόησεν | μηροῦ ἐξερύσαι δόρυ E 665 f. *but he did not think of this — to draw the spear out of his thigh.* — **οὔλον ὄνειρον:** a baneful dream; a deceptive, illusory vision, instead of a kindly dream of warning. *Cf.* (Ζεὺς) ἐξαπατᾷ τὸν Ἀγαμέμνονα ὄνειρόν τινα ψευδῇ ἐπιπέμψας, ὡς πολλοὶ τῶν Ἀχαιῶν ἀποθάνουσι Lucian *Jup. trag.* 40. On the deceitful measures of Zeus, *cf.* Δ 64 ff., where Zeus sends Athena to the Trojan army in order to incite an archer to wound Menelaus, and break a truce. — Homer elsewhere knows of no dream gods but only individual dreams; *cf.* A 63. Not all dreams were thought to be significant.

7 = A 201. — For the two accs., one of the person (direct object) and the other of the thing (cognate acc.), *cf.* 22, 59, 156, A 201.

8. **βάσῃ:** *up and go*, a formula used by Zeus in addressing his messengers. *Cf.* vade age, nate, voca Zephyros Verg. *Aen.* iv. 223. For the asyndeton, *cf.* A 99, 363. — **οὔτε:** *sc.* for the Achaeans.

10. **μάλα:** construe with **πάντα.** — **ἀγορεύμεν:** as imperative, *cf.* A 582.

11. **κτενε:** note the lack of connectives. — **κάρη κομώντας:** a frequent epithet of the Achaeans. Among them to cut the hair was a sign of mourning. Achilles's hair which he cuts off at the funeral pile of Patroclus is called **τηλεθόωσα** Ψ 142, *luxuriant*, and Athena attracts his attention by laying hold of his locks, A 197. Paris is proud of his hair, Γ 55. Apollo is **ἀκρεσεκόμης** Υ 39 (Milton's 'unshorn Apollo'). On archaic works of art the men are always represented with long hair. See on 872. The Euboean Abantes are **ὀπιθεν κομώντες** 542; *i.e.* their back hair only was long, their front hair was 'banged' (of course, no Chinese 'cue' is to be thought of in their case). The Thracians are **ἀκρόκομοι** Δ 533, with their hair bound in a knot on top of the head; *cf.* apud Suetonius, *usque ad canitiem, horrentem capillum retro sequuntur, ac saepe in ipso solo vertice religant* Tac. *Germ.* 38. Thucydides (i. 6) says it was not long since the 'gentlemen of the old

school' had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scout saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Among the Hebrews, the long hair of Absalom is familiar to us. In the later classical period, fashions changed. Only dandies wore long hair at Athens in the time of Aristophanes; and in the post-classical period St. Paul could write to the Corinthians: οὐδὲ ἡ φύσις αὐτῇ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστίν 1 Cor. xi. 14.

12. νῦν κτλ.: transition to the direct construction. See on A 401. — πόλιν Τρώων: not as A 164.

13. ἀμφὶς φράζονται: *think two ways, i.e. are divided in mind, sc. about the destruction of Troy.* For the σ of ἀμφίς, see § 30 l. — Ὀλύμπια κτλ.: cf. 484, A 18.

14. ἐπὶ γαμψεν: cf. A 569. This statement is intended only for Agamemnon, not for the Dream.

15. ἐφῆπται: *are fastened upon; impend.*

16. ἄρα: *so, i.e. as he had been directed.*

17. Cf. A 12.

19. ἀμβρόσιος: used like ἄμβροτος, νεκταέρος, and θεῖος, of everything attractive and refreshing that comes from the gods. Only here, of sleep. — κέχυντο: *had poured itself out, like an enveloping cloud, cf. 41.*

20. ὑπὲρ κεφαλῆς: every Homeric dream appears above the head and takes a familiar form. Cf. (Iris) devolat, et supra caput astitit Verg. *Aen.* iv. 702. — Νηληϊῶ υἱ.: *to the son of Neleus.* The adj. is equiv. to a genitive, cf. 54, 416, 465, 528, 604, Γ 180. — The Dream took this form in order not to terrify the king, and to persuade him most readily.

21. τόν βα: *whom, you know.* — γερόντων: the nobles without regard to age formed a βουλή (see 53). Cf. the Spartan γερονσία, *senatus, aldermen.* So 'the elders of Moab' (*Numbers* xxii. 7) are identical with 'the princes of Moab' (*Numbers* xxii. 8, 21). Cf. δημογέροντες Γ 149.

22. For the order of words, cf. Γ 386. — μὲν: const. with προσεφώνεε, cf. 795, Γ 389.

23. εὔδεις κτλ.: a reproach, for which the reason is given by a commonplace remark, 24. Cf. nate dea, potes hoc sub casu ducere somnos? Verg. *Aen.* iv. 560. — δαίφρονος: *fiery-hearted.* — ἵπποδάμοιο: lit. *master of horses, i.e. knight.* Horse-tamer gives a false tone in English.

26. ξύνης: *give ear, from ξυνίημι.* The change from the character of Nestor to that of a messenger from Zeus, is suited to the nature of a

dream. — Διὸς δέ: 'paratactic,' instead of a causal clause, cf. A 200. — τοι: for thee, "you may know." Ethical dative.

27. σέυ: depends on ἀνευθεν, while the object of the verbs is easily supplied. Cf. A 196. — The care and sympathy of Zeus are motives to prompt Agamemnon to a speedy execution of the command.

28–32 = 11–15, with slight change.

33. ἐκ Διός: with the passive, in the sense of ὑπὸ Διός, indicating Zeus as the source of the woe. Cf. φιλῆθεν ἐκ Διός 668 f. *they were loved by Zeus*. — ἔχε: hold it fast, followed by a negative form of the same command, cf. A 363.

34. ἀνήγ: cf. 2, and Moore's 'When slumber's chain hath bound me.' — For the form, see § 52 c.

35. Cf. A 428.

36. ἀνὰ θυμόν: through his heart. κατὰ θυμόν is more freq., as A 136, 193; cf. ἀνὰ στρατόν and κατὰ στρατόν. See on A 10. — ῥά: "as you know." — οὐ ἔμελλον: were not about to be, were not fated to be. The plural verb is often used in Homer with a neuter subject, cf. 135, 465; see § 19 h.

37. φῆ: i.e. thought, imagined, cf. Γ 28. For the accent, cf. βῆ A 34. — δ γε: emphasized in contrast with Ζεύς 38. — ἤματι κείνῳ: emphatic, on that very day.

38. ἄητιος: blind fool, infatuated, an appositive exclamation. A standing predicate of those who thoughtlessly and fearlessly enter on a course which ends in their ruin. Cf. 873. It is explained by the following clause, cf. 112; see § 11 j. Cf. Vergil's demens! qui nimbos et non imitabile fulmen . . . simularet Aen. vi. 590 f. — ἔργα: attracted into the relative clause.

39. θῆσθαι ἔτι: see on A 509. — γάρ: for the quantity, see on A 342. — ἔτι: i.e. before the capture of Troy.

40. Τρωσὶ τε κτλ.: emphasizes the consequences of the βουλὴ Διός, disastrous alike to both armies. — διὰ ὑσμίνας: through the conflicts, "in the course of the battles."

41. ἀμφέχοντο: surrounded him, "rang in his ears," i.e. he remembered it well. Cf. 19. ἀμφί seems to be used with reference to both ears. — ὀμφή: the voice of the Dream.

42. ἔζοντο: the heroes seem to have put on their tunics while sitting on the couch. — ἔνδυνε κτλ.: the Homeric heroes had no special night gear, but slept naked (or at least without their outer garments), like the Eskimos and lower-class Italians of to-day, and like the English of the Middle Ages. — Epic simplicity describes the most trifling acts; see § 11 c.

43. καλόν κτλ.: where a noun is accompanied by three or more epithets, often two stand at the beginning of the verse, as here. — φάρος:

this upper garment was put on when no armor was worn. The skin of some wild beast was sometimes worn in its stead, *cf.* Γ 17. The Homeric hero generally carried a lance, even on a peaceful journey, but Agamemnon here takes his sword since he could not carry conveniently both lance and σκήπτρον. The sword was little used in combat, but often worn. — For this description of Agamemnon's dress, see § 11 d.

44. ποσσί: for the form, see § 30 a, f.

45. ἀμφι βάλετο: the sword hung not from a belt, but from a strap which passed over one shoulder. — ἀρα: *further*, *cf.* 546, 615. — ἀργυρόηλον: the hilt is *studded with silver nails*, as a decoration, *cf.* A 219, 246.

46. ἀφθιτον αἰεί: *ever imperishable*, as the work of Hephaestus, and as ever in the possession of the same family, *cf.* 101 ff. It was a symbol of their unending rule.

47. κατὰ νῆας: *cf.* κατὰ λαόν 179, κατὰ στρατόν A 318, παρὰ νῆας A 347. *I.e.* to the ἀγορή which was at the middle of the camp, see on A 54. — Ἀχαιῶν χαλκοχιτώνων: used as genitive of ἐκνήμιδες Ἀχαιοί 331.

48. προσεβήσето κτλ.: *i.e.* illuminated the mountain of the gods on whose summit the first beams of light fell. *Cf.* Ἡὼς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο | ὠρνυθ', ἵν' ἀθανάτοισι φάως φέροι ἡδὲ βροτοῖσιν A 1 f. *Dawn arose from her couch, from the side of the-illustrious Tithonus, in order to bring light to immortals and to mortals.*

49. φάως [φάος, φῶς]: for the form, *cf.* φάωσδε 309. — ἐρέουσα: *to herald*; *cf.* ἀστήρ . . . ὅς τε μάλιστα ἔρχεται, ἀγγέλλον φάος ἡοῦς ν 93 f. *the star which comes as the herald of the morning light.*

50. ὁ: *i.e.* Agamemnon.

53-86. *The Council.*

53. βουλὴν γερόντων: *council of the chiefs* ('elders,' see on 21) who discussed important questions before presenting them to the popular assembly. Allusions to this council are found in 143, 194. Who constituted it, is not clear; probably not many, perhaps only six besides the Atridae, *cf.* 404 ff. — μεγαθύμων: in pl. elsewhere only as an epithet of peoples, as A 123. — ἤϊε: *caused to hold a session, called a council.*

54. βασιλῆος: in appos. with Νέστορος, which is implied in Νεστορέη. See on 20.

55. πυκνὴν κτλ.: *prepared (formed) the prudent plan*, which he afterwards unfolds.

56. ἐνύπνιον: cognate acc., adverbial. It is equiv. to ἐν ὕπνῳ. *Cf.* ἐφέσσιον 125, ἐναρίθμιος 202, ἐπιχθόνιοι A 272. See H. 588.

57. ἀμβροσίην: see on 19. A standing epithet of night as a gift of the gods for the refreshment of man's nature, with special reference to

sleep. Cf. καὶ ὕπνου δῶρον ἔλοντο H 482 *took the gift of sleep*. — μάλιστα: strengthens ἀγχιστα, cf. 220.

58. εἶδος κτλ.: see on A 115. — ἀγχιστα: *nearest*, i.e. *most exactly*, marks the degree of resemblance. — ἐφικεν: for the final ν, see on A 221.

59. Cf. 20. — μέ, μῦθον: for the two accusatives, see on 7.

60–70 = 23–33. Epic poetry prefers these verbal repetitions to the use of ‘indirect discourse,’ see § 11 *e*.

71. ἔχετ’ ἀποπτάμενος: *flew away*. See on A 391. — ἀνήκεν: as 34. Cf. nox Aeneam somnusque reliquit Verg. *Aen.* viii. 87.

72. ἀλλ’ ἄγετε: see on A 62. — αἶ κεν κτλ.: see on A 66.

73. περήσομαι: *will put them to the test*. Agamemnon wished to be assured that the army was still ready for the fray. It had become demoralized by the length of the war, by the pestilence, and by the quarrel and the withdrawal from service of Achilles. — ἡ θέμις ἐστίν: i.e. *as the general has the right*. θέμις is properly *what has been laid down, right sanctioned* by custom and the law of nature. It is often used in Homer like δίκη, κατὰ μοῖραν. The relative is attracted to the gender of the predicate, as 5.

74. καί: introduces a more definite statement of περήσομαι, cf. 114, 192, 251. — φεύγειν κτλ.: this proposition is intended to touch their sense of honor and rouse anew their martial zeal. νῆας Ἀχαιῶν is supplied from 72 as the subject of φεύγειν and the object of the following ἐρητύνειν — σὺν νηυσί: cf. A 170, 179.

75. ἄλλοθεν ἄλλος: *aliunde alius, from different sides, each from his own place*. — ἐρητύνειν: *seek to restrain* from flight.

76 = A 68. — Agamemnon had risen to speak at 55, though this act is not mentioned as usual.

77. ἡμαθόεντος: here as an adj. of two endings, cf. 503 and note, 570, 695, 742; see § 38 *a*. This use of adjs. in -εις, as of two endings, is confined to geographical names; and the gender may have been different in the poet’s age and dialect.

78. See on A 73.

79. Conventional form of address to the princes. The corresponding address to the warriors is ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης 110. — μέδοντες: *rulers*, cf. Ἰδρθεν μεδίων Γ 320 and the proper name Μέδουσα (*Medusa*), equiv. to Κρείουσα (*Creusa*).

81. ψεύδεις κεν φαιμεν: sc. εἶναι, *we might say* (potential) *that it* (i.e. what the Dream promised) *was a deceit*, cf. 349. — καὶ νοσφιζοίμεθα: *and might turn away*, i.e. *be on our guard against the Dream’s questionable counsel to try a decisive battle at this time when the mightiest of the Achaeans*

held aloof from the fight. — *μᾶλλον*: *all the more*, *sc.* since they could put no real confidence in the Dream's message.

82. *νῦν δέ*: see on A 354. — *ἄριστος κτλ.*: as A 91; *cf.* 197.

83 = 72. — The answer of the generally loquacious Nestor is remarkably brief. He gives courteous assent in the very words of the king, without saying a word about the proposition.

85. *ἐπαισέτησαν*: *thereupon* (*i.e.* likewise) *rose*. — *πείθοντο*: *i.e.* they made no objection, but prepared to go to the popular assembly. — *ποιμένι λαών*: Agamemnon, as 243.

86. *σκηπτοῦχοι*: see on A 15.

87–154. *Assembly of the people. Agamemnon's speech and its effect.*

87. *ἥντι*: introduces a detailed comparison, as 455, Γ 3. See § 14. — *ἔθνη*: *swarms*. The following hiatus is prob. 'weak,' § 27 *d.* — *εἰσι*: retains its force as a present, esp. in comparisons, *cf.* Γ 61. See § 48 *g.* — *μελισσάων*: *i.e.* wild bees which live in hollow trees and in holes in the rock. — For the comparison of bees *cf.* *ac veluti in pratis ubi apes aestate serena | floribus insidunt variis, et candida circum | lilia funduntur; strepit omnis murmure campus* Verg. *Aen.* vi. 707 ff.; 'as bees | In spring-time when the sun with Taurus rides, | Pour forth their populous youth about the hive | In clusters; they among fresh dew and flowers | Fly to and fro ... So thick the airy crowd swarm'd,' Milton *Par. Lost* i. 768 ff.

88. *αἰὲν νέον*: *ever anew*. *Cf.* *illae* (bees) *continuo saltus silvasque peragrant* Verg. *Georg.* iv. 53.

89. *βοτρυδόν*: *in clusters*, like bunches of grapes. *Cf.* *lentis uvam demittere ramis* Verg. *Georg.* iv. 558. — *ἐπ' ἄνθεσιν*: *to the flowers*.

90. *ἐνθα ἄλις*: for the hiatus, see §§ 27 *f*, 32 *a.* — *πεποτήταται*: from *πέτομαι*, *have taken to flight, are in flight*.

91. *ὣς*: the point of comparison lies in the coming forth and approach in separate crowds (*swarms*). *βοτρυδόν* 89 and *λαδόν* 93 have the same position in the verse:

92. *προπάρειθε*: *before, i.e. along*. — *βαθείης*: *deep bayed, extended*. For the form, see § 38 *b*.

93. *ῥῆμα*: *rumor*, whose source is unknown, and which is therefore ascribed to the gods (*Διὸς ἄγγελος*). — *δεδήειν*: *had blazed forth as a fire*.

94. *ὀτρύνουσ' ἵνα*: they conjectured that Agamemnon would propose some important measure. — *ἀγέροντο*: *they came together*. The aorist after the descriptive imperfects marks the conclusion of the movement. *Cf.* 99, A 592, Γ 78.

95. *τερήχαι*: *moved in confusion, was in commotion*. — *ὑπὸ*: *adv., beneath*.



96. λαῶν ἰζόντων: gen. abs., although it may be affected by ὑπό. See § 19 d β.

97. ἐρήτυον: impf. of 'attempted action.' "They were trying to restrain them." — εἰ πότε κτλ.: a wish, on the part of the heralds. "If ever they would stop their clamor." — ἀντῆς: ablative genitive with σχοίατο, cf. 275.

98. σχολίατο: *might cease from*, as Γ 84, cf. 275. — διοτρεφέων: as A 176.

99. σπουδῇ: *with difficulty, scarcely*. — ἐρήτυθεν: for the aorist, see on 94; for the plural with the collective λαός, cf. 278. — καθ' ἕδρας: *along the rows of seats, on the seats*, as 211. For the use of κατά, cf. 47, Γ 326.

100. ἀνά: adverbial with ἔστη. Cf. ἀνέστη 76.

101. τὸ μὲν: *this*, as A 234. — κάμει τεύχων: *wrought with toil*. The principal idea is in the participle, as A 168 and freq. See § 21 i.

102 ff. δάκε: for the repetition, see on A 436.

104. Ἑρμείας κτλ.: Hermes, the messenger of the gods, bore the σκήπτρον from Zeus to Pelops, as a symbol of empire. The kingdom descended with the sceptre.

105. ὁ αὐτε: for the hiatus, see on A 333. — Πίλοψ: in apposition with ὁ, see § 42 h.

106. θνήσκων ἔλιπεν: cf. moriens dat habere nepoti Verg. *Aen.* ix. 362.

107. Θυέστα: Θυέστης, for the form, see § 34 b. Thyestes was brother of Atreus. Homer evidently does not know the (later) story of the mutual hatred of the brothers that was the subject of tragedies by Sophocles and Euripides. The feud became proverbial as a chapter of unrivalled horrors. — λείπει φορήναι: for the inf., cf. ἀνάσσειν below. — φορήναι: for the form, see § 47 h.

108. πολλῇσι, παντί: according to the poet's view of the situation at the time of the Trojan war, cf. A 78 f., the Pelopidae seem to have had the hegemony in Peloponnesus. Agamemnon ruled over Achaea, Corinth, Sicyon, and part of Argolis, see 569 ff. — Ἀργεῖ: local, cf. ἐν Ἀργεῖ A 30. — ἀνάσσειν: *to rule over them*. For the inf., cf. μάχεσθαι A 8, ἄγειν A 338.

109. τῷ: local, cf. ὅμοιοις A 45. — ἐπιδέμενος: not an attributive partic. with ὅ γε, but a predicate partic. of manner. Cf. κοιρανέων 207.

110. See on 79. — θεράποντες Ἄρης: see on A 176. Cf. ὄζος Ἄρης 540.

For this feigned exhortation, cf. the speeches of Clearchus and his ἐγκέλευστοι, Xen. *An.* i. 3. 9 f. Agamemnon does not desire his arguments to be convincing. He reminds his men covertly of the promise of Zeus that they should capture Troy, and that nine years of the ten are already past; he calls that man δυσκλέα who returns to Argos with

his end unattained, esp. since they had already remained so long before Ilios; he exaggerates the disparity of numbers of Achaeans and Trojans.

111. *μέγα ἐνέδουσι*: *fast entangled*. Agamemnon in testing the temper of his army complains of his infatuation only as a pretence; in 114 he utters unconsciously the unpleasant truth, while in the Ninth Book he uses the same words in bitter earnest.

112. *σχεῖλιος*: *terrible, cruel* god. See on 38. — *ὑπέσχετο κτλ.*: see on A 514.

113. *ἐκπύσαντα*: for the acc., cf. A 541. The participle here contains the leading thought; they were to sack Troy before their return. Cf. 101. — *ἀπονέεσθαι*: always stands at the close of the verse, with lengthened initial syllable (§ 59 e).

114. *νῦν κτλ.*: “but now I see that he planned” etc. — *ἀπάτην*: the poet’s hearer thought esp. of the deceitful Dream, but this was not in Agamemnon’s mind here. — *καί*: introduces a specification of the general statement, as 74. — *καλέσει*: the speaker infers this direction from their lack of success.

115. *δυσκλία*: emphatic position. The hiatus may be explained as ‘weak’ (§ 27 d), *ā* losing half its quantity. — *πολὺν κτλ.*: *sc.* in battle and in the plague.

116. *μῦλαι*: *is about to be, doubtless is*, cf. A 564.

117. *ῥή*: ῥῥη, as 134 f. — *κατέλυσε κάρηνα*: *overthrew the heads, i.e. the citadels*. Cf. *καρήνων* A 44.

118. *ἔτι καί*: *hereafter also*, cf. A 96. — *τοῦ κτλ.*: cf. *rerum cui prima potestas* Verg. *Aen.* x. 100.

119. *γάρ*: refers to *δυσκλία* 115. — *τόδε γε*: “if anything is a disgrace, this is.” — *καί κτλ.*: *even for future generations to learn*.

120. *τοιόνδε τοσόνδε*: *so brave and so many as we here*, cf. 799, *qualis quantusque* Verg. *Aen.* iii. 641.

121. *ἄπρηκτον*: predicate. Lit. *unaccomplished, without result, fruitless*, cf. 452. — *πόλεμον*: cognate accusative.

122. *πανυρότεροι*: cf. *Τρῶες δ’ αὖθ’ ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο | πανυρότεροι, μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι | χρεοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρό γυναικῶν* © 55 ff., *but the Trojans armed themselves throughout the city; fewer in number, but even thus they were eager to fight, of stern necessity, for their children and their wives*. — *τέλος κτλ.*: *no end has yet appeared*. A fuller expression for *ἄπρηκτον*, instead of “without attaining our end,” “without gaining decisive victory.”

123. *εἰ περ γὰρ κτλ.*: *in case we should wish*. A concessive clause with potential optative and *κέ*, of what is conditionally conceivable. — The

thought is completed in 127, "if we should take only one Trojan as cup-bearer for a squad of Achaeans." — γάρ: refers to παυροτέρους.

124. ὄρκια ταμόντες: ὄρκιον is strictly *what belongs to the ὄρκος* (cf. ἰστία A 480), thus the victim slain to confirm a solemn oath. The victim's throat was cut (Γ 292), hence ὄρκια ταμεῖν was to make a solemn treaty, like foedus icere, ferire foedus. Cf. Γ 73, 94, 105, Δ 155. — ἀμφω: dual with reference to the two nations.

125. Τρῶες μὲν: sc. κ' ἐθέλοιεν. — λῆξασθαι: collect themselves. — ἐφ' ἑστίοι κτλ.: equiv. to οἱ ναίονσι κατὰ πτόλιν 130. — ὅσσοι: the relative pronoun follows the emphatic word, as A 32.

126. διακοσμηθεῖμεν: should be divided and arranged, cf. disponere. For the transition to the finite construction, see on A 401. For κοσμέω of marshalling troops, instead of the Attic τάσσω (§ 17), cf. 476, 554, Γ 1.

127. ἄνδρα: cf. 198. — ἕκαστοι: i.e. each squad of ten; in apposition with Ἀχαιοί. The plural is used because of the number in each company, cf. Γ 1.

128. δυνόιατο: Attic δέοντο (δέειν), see § 44 l.

129. τῶσσον πλῆας: according to © 562 f., there were 50,000 Trojans and allies. For the numbers of the Achaeans, see on 494 ff.

130. ἐπικούροι: pred., as allies. Observe the strong contrast with Τρώων.

131. πολλῶν ἐκ πολλῶν: construe with ἄνδρες. For the similarity of sound of the two words ('parechesis'), see § 13 a. — ἐνείσιν: are therein, cf. 803.

132. μέγα πλάζουσι: drive me far away, i.e. hinder my attaining my end. Cf. A 59. For the adverbial use of μέγα, see on A 78. — οὐκ εἰῶσι: do not allow, i.e. prevent. — ἐθέλοντα: concessive, in spite of my desire.

134. δὴ βεβᾶσι: already have past. — Διὸς ἐνιαυτοί: see on Διὸς 146.

135. δούρα: timbers. For the form, see § 23 d. — σπάρτα: ropes, cables, of reeds or rushes. The ship's ropes were of oxhide; a ship's cable at the home of Odysseus, was made of papyrus. — λαλυνται: plural verb with neuter subject, as 36, although δούρα σέσηπε has preceded.

136. αἱ δέ: but those others, explained by ἄλοχοι κτλ. — τέ: correlative with καί, in free position, since ἡμέτεραι ἄλοχοι are closely connected in thought with νήπια τέκνα.

137. εἵεται [ῆνται] ποτιδέγμεναι: see on A 134. For the form εἵεται, see § 44 l. — ποτιδέγμεναι: fem. to agree with ἄλοχοι, who were more prominent before their minds than τέκνα.

138. αὐτως: Attic ὡσαύτως, in the same way as before, i.e. simply, wholly (with ἀκράντων). See § 42 e. — ἀκράντων: verbal adjective. Cf. κρήνην A 41, ἐπεκραΐαινε 419.

139. εἴπω: for the subjunctive, see A 137.

140. φεύγωμεν: cf. 74.

141. οὐ ἔτι: belongs to the idea of expectation implied in the future. "We can no longer hope," "to capture Troy is no longer a possibility." — εὐρύγυιαν: nine times an epithet of Troy.

142. τοῖσι: dative of interest, see § 19 e. — This undesired impulse was called forth by the longing for home awakened by 134 ff.

143. πᾶσι μετὰ πληθύν: in apposition with τοῖσι, in contrast with the γέροντες who had been present at the council. The dative with μετὰ would be regular. — πληθύν: "the rank and file of the army," cf. 278, 488.

144. κινήθη: cf. 95. — φή: as, an obsolescent particle, distinguished by its accent from φῆ [ἐφη]. — κύματα μακρά: long-stretching billows, cf. longi fluctus Verg. Georg. iii. 200.

145. πόντου Ἰκαρίου: in apposition with θαλάσσης, as the part with the whole, cf. σκοπέλω 396; see § 12 f. The πόντος is a particular tract of the θάλασσα (see on A 350). The Icarian high sea received its name from Icaria, a small island off Samos; it was notorious for its frequent storms. — τὰ μὲν: cf. 101, A 234. — Εὐρὸς τε Νότος τε: thought of as united, as is shown by ἐπαΐξας. "A southeast wind." A single wind never raises a storm in Homer. Cf. ὡς δ' ἄνεμοι δύο πόντον ὀρίετον ἰχθυόεντα | Βορρῆς καὶ Ζέφυρος, τῷ τε Θρηκήθεν ἄητον I 4 f. as two winds rouse the fishy sea, Boreas and Zephyrus, which blow from Thrace.

146. ὥροε: gnomic aorist, freq. in comparisons, § 14 f. For the form, see § 43 f; distinguished from ὄρωρεν 797 (§ 49 f). — ἐπαΐξας: rushing upon it. Cf. (venti) incubuere mari... una Eurisque Notusque ruunt Verg. Aen. i. 84. — Διὸς: he is νεφεληγερέτα A 511. Zeus sends rain, thunder and lightning, wind and storm, snow, hail, meteors, and the rainbow. Cf. Διὸς ἐναντοί 134.

147. Ζέφυρος: this was a cold and stormy wind to the people of Aeolis and Ionia, for it came over the mountains of Thrace. It is called δусаῖς fierce-blowing, and κελαδινός loud-roaring. It is never a gentle 'zephyr' in Homer, unless perhaps in the fairy-land Phaeacia and in Elysium. — βαθύ: lit. deep, i.e. high. — ἐλθάν: see on ἰών A 138.

148. λάβρος ἐπαγίζων: violently dashing upon it. λάβρος is pred., see § 56 a. — ἐπὶ τε: and thereupon, i.e. as Zephyrus descends. — ἡμίαι: sc. λήμιον, an independent addition to the picture, without direct relation to the comparison, cf. 210; see § 14 a. The construction of the dependent sentence is abandoned. — Cf. 'With ported spears, as thick as when a field | Of Ceres ripe for harvest waving bends | Her bearded grove of ears, which way the wind | Sways them.' Milton Par. Lost iv. 980 ff.

149. πῶς ἀγορή κινήθη: a return to 144. — Both comparisons are meant to depict the whole scene. The first (144–146) describes the sudden confusion with which the assembly dispersed; the second (147–149), the uninterrupted rush in one direction, toward the ships. — ἀλαλητῶ: dative of manner, in which sense a participle is often used.

150. νῆας ἔπ': *i.e.* ἐπὶ νῆας, § 55 c β. — ἑσσεύοντο, ἵστατο, κέλευον κτλ.: descriptive imperfects, much like the historical present (which is not Homeric). — ποδῶν δ' ὑπένερθε: *from under their feet*.

151. ἵστατ' ἀειρομένη: *lit. was placing itself as it arose*.

152. ἄλκμεν κτλ.: *cf.* ἐρύσσομεν κτλ. A 141.

153. οὐρούς: *the trenches*, the later ὀλκοί, by which the ships were drawn from the sea upon the land, and from the land into the sea, *cf.* A 308. — ἐξεκάθειρον: some had not been used for a long time and had become filled with sand.

154. λεμένον: subjective genitive with ἀντή, not genitive absolute. See § 19 d. — ὑπὸ δ' ἦρεον: *they took out from under*. This is the opposite of A 486.

155–210. *Interference of Athena. Odysseus brings the people back to the agora.*

155. The leaders were so dazed by the sudden and disorderly breaking up of the assembly and by the rush to the boats of the shouting mass of men, that they were unable to follow the plan of Agamemnon. The intervention of a friendly god became necessary in order to cut the knot of difficulty.

156 f. *Cf.* A 195.

158. οὕτω δὴ κτλ.: *thus as it seems, etc.* An expression of vexation or surprise, in interrogative form.

159. Ἀργεῖοι: emphatic. — ἐπ' εὐρέα νῶτα κτλ.: *over the broad back of the sea*. When the waves are at rest the monstrous mass seems to be the top of an arch. — εὐρέα: εὐρύν.

160. καὶ δέ κτλ.: *virtually a conclusion to the cond. implied in 158 f.* "If they should thus flee, then they would" *etc.* — καὶ δ: for the 'apocope,' see § 29 a, b. — εὐχολήν: predicate with Ἑλένην, *as a triumph, a boast*. For the construction, *cf.* Γ 50.

161. Ἀργεῖην: standing epithet of Helen. The word here has considerable emphasis, placed at the head of the verse like Ἀργεῖοι above.

162. Τροίη (*sc.* γῆ): *the Troad*, as 237, Γ 74. — ἀπό: *far from*, *cf.* A 562.

164. σοῖς ἀγανοῖς κτλ.: *with thy winning words*. For the short form of the dative, see § 35 d. — For the asyndeton, *cf.* 10. — ἐρήτεις: *cf.* 75.

165. ἔα: *sc.* Ἀχαιούς, from the preceding verses.

166. οὐδ' ἀπίθησι: cf. A 220.

167. Cf. A 44. — ἀΐσσα: *starting up*, "with a rush."

168 = 17.

169. ἔπειτα: *thereupon*. — Ὀδυσῆα: Odysseus was the special favorite of Athena whose care alone secured his return to his home after his long wanderings.

170. ἑστῶτα [ἐστῶτα]: Odysseus was not carried along by the rout, and the agora was nearest his own ships (see on A 54). — μελαίνης: cf. A 300. The ships of Odysseus are called *μυλτοπάρηοι* (*vermilion-cheeked*) 637.

171. Odysseus with this feeling was the right man for Athena's work. — μὴν: 'limit of motion,' with *ἔκταν*. — κραδίην: accusative of the part, in apposition with μὴν, cf. A 362.

172. προσέφη: *sc. μὴν*.

173. This verse is found 7 times in the *Iliad*, 15 times in the *Odyssey*. It is the only conventional verse in which no caesura occurs in the 3d foot (§ 58 c). — Διογενῆς: Arceisias, father of Laertes and grandfather of Odysseus, was son of Zeus, acc. to a later myth. But this epithet is applied in a general way to princes. See on A 176.

174-181. Cf. 158-165.

175. ἐν νήεσσι πρηνέες: marking the disorderly flight. This is a standing combination of expressions for motion and rest, cf. ἐμβάλλω, ἐντίθημι. Cf. 244, A 245, 593, Γ 89.

179. μὴδέ τ' ἐπέει: *and draw not back, do not rest*.

181. νῆας: for the length of the last syllable, see § 59 l.

182. ὄπα: object of *ξυνέηκε*, while *θεῶς* is a limiting genitive.

183. βῆ δὲ θέειν: *he set out to run*, cf. A 34. — ἀπὸ κτλ.: *sc. in his haste*, since it hindered him in running.

184. Εὐρυβάτης: described (τ 244-248) as slightly older than Odysseus himself, with round shoulders, dark complexion, and curly hair. Agamemnon has a herald of the same name, A 320. — The herald here, as usual, serves as the prince's personal attendant.

185. ἀντίος: for the construction, cf. A 535.

186 f. Cf. 45 f. — δέξατο οἱ: *lit. took for him, received from him*, as a sign that he acted in the name and with the authority of Agamemnon. — πατρώιον: see 103 ff.

188. ὃν τινα μὲν: correlative with ὃν δ' αὖ 198. — βασιλῆα κτλ.: *prince or noble* who had not been present at the council of the 'Gerontes.' — κίχτειν: iterative optative, with ὃν τινα, see on 215.

189. τὸν δὲ κτλ.: apodosis to the hypothetical ὃν τινα. For δέ in apodosis, cf. 322; see § 21 a. — ἀγανός: cf. 164, 180.

190. *δαιμόνι*: the connection decides whether this is used in a respectful, a pitying, or a reproving tone, *cf.* 200. — *κακὸν ὥς*: for the length of the ultima of *κακόν*, *cf.* *ὄρνιθας ὥς* 764, Γ 2, 60, 230. See § 14 *e*. When this *ὥς* follows the word to which it belongs, it is accented. *Cf.* 209, 289, 326. — *κακόν*: coward. *κακός* and *ἀγαθός* have no moral quality in Homer. They are *useless* and *useful*, according to the circumstances of the case; here, *κακόν* is *useless* in war.

191. *ἄλλους λαούς*: *λαούς* is virtually in appos. with *ἄλλους*, see § 12 *f*. *The others, namely the soldiers.*

192. For the 'sigmatism,' *cf.* A 179 *f*. — *σάφα*: Attic *σαφώς* which is not found in Homer. Similarly the adv. of *ὡκύς* is always *ὡκα, τάχα* is freq., *ταχέως* only Ψ 365. See § 56 *b, c*. — *νόος*: *mind, purpose*.

193. *πειράται*: *cf.* 73. — *ἔψεται*: *cf.* A 454.

194. *ἐν βουλῇ*: construe with *οἷον ζειπεν*. — *οὐ πάντες ἀκούσαμεν*: the speaker politely includes himself with the persons addressed, as 342. The 1st person is used in a different tone in 203.

195. *μή τι*: beware lest perchance, *cf.* A 26. — *χολωσάμενος*: see on A 387, Γ 413. — *κακὸν υἱας*: for the two accusatives after *ῥέξῃ*, *cf.* Γ 351, 354.

196. *θυμὸς δὲ μέγας*: terrible is the anger.

197. *τιμὴ κτλ.*: "he is king *dei gratia*; the rest must obey." *Cf.* 205; see on A 176.

198. *δήμου ἄνδρα*: the common people are contrasted with the nobles of 188. The ultima of *δήμου* remains long, see § 59 *k*.

199. *σκήπτρῳ*: Odysseus uses the staff in a similar way 265 *f*. — *δάσασκε*: iterative aor. from *ἐλαύνω, ἐλάω*.

200. *ἄκουε*: give ear. Present as a general injunction, "be obedient."

201. *σέο*: not enclitic since there is a contrast in the comparison. — *φύρτεροι*: *cf.* A 281. — *οὐ δε*: closely connected with the rel. clause since *σύ* repeats *σέο*. The English idiom prefers the subordinate construction, "while thou art." *ἔσσι* is to be supplied.

202. *ἐναρίθμος*: counted, not a mere cipher. *Cf.* in *numero nullo* Cic. *de Or.* iii. 56. 213. — *βουλῇ*: as A 258; not in its technical meaning of *council*. Here again appears the freq. contrast of strength of body and of mind. See on A 258.

203. *οὐ μὲν πῶς κτλ.*: a drastic form of expression, suited to the common soldiery. "Agamemnon alone commands here, the rest of us must obey."

204. For the asyndeton, *cf.* A 117. — *οὐκ ἀγαθόν*: as a predicate substantive (*not a good thing*). *Cf.* *triste lupus stabulis* Verg. *Ecl.* iii. 80. — *εἰς κτλ.*: asyndeton of contrast. See § 15 *c*.

205. ἔδωκε: *granted*, *sc.* βασιλεύειν, implied in βασιλεύς (unless 206 is read).

206. σφίσι: *for them*. Ἀχαιοί from 203 is before the mind.

207. δέπει: *strode through*.

208. Cf. 86, 91.

209. ἤχῃ ὥς: for the hiatus justified by the caesura, cf. 211; see § 27 *b*; for the hiatus allowed after the first foot, see on A 333. Cf. θάλασσα ἤχησσα A 157. — The second ‘hemistich’ as A 34.

210. αἰγιαλῷ βρέμεται: *roars on the shore*. — σμαραγεῖ κτλ.: ‘chiastic’ with the previous clause (§ 16 *a*); ‘paratactically’ (§ 21 *a*) expressing result. “So that the high sea resounds from the noise of the breakers.”

211–277. *The insolent Thersites and his chastisement.*

211. ἔλοντο ἐρήτυθεν: for the hiatus, cf. 216, 315; see § 27 *b*. — καθ’ ἔδρας: as 99.

212. Θερσίτης: from θέρσος, the Aeolic form of θάρσος *daring*, *rashness*. Observe that the poet does not say from what country of Greece Thersites came, and thus offends no one by the episode. — Thersites makes his cause odious by his advocacy of it. The vulgar demagogue was intended by the poet to awaken antipathy, and thus is represented to be just as disagreeable and deformed in body as in character. The Greeks always associated a beautiful soul with a beautiful person. — μόνος: made emphatic by its position before the caesura. For the form, see § 23 *d*. — ἀμετροπής: predicate. — ἐκοψά: equiv. to κολφὸν ἤλαυνε, cf. A 575.

213. ὅς ῥα κτλ.: a more explicit statement of ἀμετροπής. — ἄκοσμα ἦδη: lit. *knew disorderly things, had a disorderly mind*.

214. ἐριζόμεναι: the result of ἄκοσμα κτλ., cf. μάχεσθαι A 8.

215. ἀλλ’ ὅτι κτλ.: contrasted with κατὰ κόσμον, while ἐριζόμεναι supplies the idea of *saying*. He was an insolent clown. — εἴσαιτο: equiv. to δόξαιε. For the opt. in a cond. relative sentence, cf. 188, 198, A 610. See H. 914 B; G. 1431.

216. αἰσχωτός: predicate. “He was the ugliest man who came” *etc.*, cf. 673, A 266. — ὑπὸ Ἴλιον: *up under Ilios*, i.e. *under the walls of Ilios*. cf. 249, 492, 673.

217. φορκός: *bandy-legged*, cf. falx, falcones. — τὰ δέ οἱ ὤμοι: “those two shoulders of his.”

218. κυρτά, συνοχωκότε: in contrast with a broad-shouldered, heroic form. — συνοχωκότε· αὐτάρ: the hiatus is justified by the bucolic diaeresis, § 27 *b*, 58 *h*. — ὑπερθεν: as contrasted with φορκός κτλ.

219. ψεδνή κτλ.: i.e. his misshapen, sugarloaf head was not concealed by the thick locks of the κάρη κομώντες Ἀχαιοί, but was covered only by sparse hair.



**220. ἔχθιστος:** *cf.* A 176. — Ἀχίλλῃ Ὀδυσῇ: Achilles and Odysseus represented the two cardinal virtues of the heroes, bravery and prudence, in which qualities Thersites was lacking. — μάλιστα: potissimum. Const. with ἔχθιστος, *cf.* 57.

**221. νεικέσκει:** *was wont to upbraid*, contrasted with τότε αὐτε. For the form (from νεικίω the old form of νεικέω), *cf.* νεικίων 243, πνείοντες 536, ἐτελείετο A 5, νεικίησι A 579; see § 47 *g.* — Ἀγαμέμνονι: *against Agamemnon.* Dative of interest.

**222. ὄξα κεκληγός:** *with discordant cry.* — λέγ' ὀνείδεα: *rehearsed (enumerated) reproaches.* λέγειν in Homer is never strictly equiv. to εἰπεῖν. Thersites accused the king of covetousness, sensuality, cowardice, injustice. — τῷ: *i.e.* Agamemnon, at whom the Achaeans were then angry, so that Thersites felt sure of the applause of his audience.

**223. κοτέοντο:** imperfect to express a continued state of feeling, while νεμέσθηεν refers to the occasion which caused their anger. *Cf.* A 381.

**225–242. Speech of Thersites.** This assumes a knowledge of Agamemnon's real intention to continue the war. Such knowledge might have been gained from the words of Odysseus.

**225. Ἀτρέϊδῃ:** Thersites gives him no title of honor, but this was not necessary, see 284, A 17. — τίς [τίνος]: *for what.* For the genitive, see on A 65. — ὅῃ αὐτε: *cf.* A 340. — Instead of inquiring the purpose of Agamemnon, Thersites attributes to the king the most selfish motives (implying that he continues the war only for his own private advantage), and alludes maliciously to the quarrel with Achilles. — “What dost thou lack? Hast thou not enough?”

**227. ἐν κλισίῃς:** *in your quarters.* — ἐξαιρέτοι: explained by the following relative clause. *Cf.* οὐλομένην A 2, κακὴν A 10.

**228. πρωτίστῳ:** superlative formed regularly from πρώτος, which is already superlative in meaning. *Cf.* Eng. *chiefest.* — δίδομεν: *are wont to give*, with a cond. rel. sentence, *cf.* A 554. For the thought, see on A 124, 163. — Thersites reckons himself among the brave warriors. — πολλοίερον: *as* A 164.

**229. ἦ ἔτι κτλ.:** *surely etc.* He answers ironically the question which he himself had put. *Cf.* A 203. — ἔτι καὶ χρυσοῦ: *gold also as well as copper and slaves.* Gold was rare in Greece before the Persian wars, but was abundant in Asia Minor. Schliemann, however, has found treasures of gold ornaments not only at Hissarlik (which many think to be the site of the ancient Ilios) but also at Mycenae. — κε ὁσσαι: for κέ with the fut. ind., *cf.* A 139, 175.

**230. ἄποινα:** *as ransom*, in apposition with ὄν.

231. *ὃν κτλ.*: *whom I shall take captive and lead etc.* Empty boasting, as 238.

232. *γυναικα νήν*: *i.e.* such as Chryseis or Briseis. The accusative seems to be caused by attraction to the construction of the preceding relative clause; or *ποθείεις* may be in the speaker's mind, a thought carried on from *ἐπιδιδέυαι*.

233. *ἣν τι κατίσχεται*: relative clause with the subjunctive in final sense, *cf.* Γ 287. — *αὐτὸς ἀπὸ νοσφί*: *for thyself alone*.

234. *ἀρχὸν ἔοντα κτλ.*: *that one who is a leader etc., i.e. that thou who art their leader*. — *κακῶν ἐπιβασκόμεν*: *bring into misfortune*. Thersites here refers to the pestilence and the alienation of Achilles.

235. *πέποιες*: "my good fellows." This word is generally used by an elder or superior, either in an affectionate tone, or (seldom) in a tone of contemptuous superiority as here. — *κάκ' ἐλέγχεα*: in concrete personal sense, *coward catiffs*. — *Ἀχαιῖδες κτλ.*: *cf.* ο *vere Phrygiae, neque enim Phryges Verg. Aen. ix. 617.* For the 'patronymic,' see § 39 *g*.

236. *ὀκαδὲ περ*: *homeward, at all events*. — *σὺν νηυσὶ*: as A 179. — *τόνδε*: *cf.* ὅδ' *ἀνὴρ* A 287.

237. *αὐτοῦ*: *right here*, explained as usual by the following words. It often stands as here at the beginning of a verse, *cf.* 332. — *γίγα πισσόμεν*: *digest (enjoy) his gifts of honor, i.e. learn and suffer the consequences of his greed*.

238. *ἦ καὶ ἡμεῖς κτλ.*: *whether we too (the rank and file of the Achaeans) are of use to him or not*. As if Agamemnon in his pride trusted to his own might and to that of the other leaders, despising the rest, bereft of whose help he can do nothing. — For the 'crasis,' see § 26. — *ἦ καὶ οὐκ*: *cf.* 300, 349. The speaker presents the alternatives as open, but still implies a choice between them.

239. *ὅς*: exclamatory, *he who*. — *καὶ νῦν*: see on A 109. This introduces an example of Agamemnon's failure to recognize others' services. — *ἴο [οῦ]*: *cf.* *σέο for σοῦ*, 248. For the length of the last syllable before *μ*, see § 59 *h*.

240 = A 356, 507. — Thersites who was wont to speak injuriously of Achilles (221), now plays the part of his advocate (and uses his very words) in order to attack Agamemnon in a sensitive spot; but he introduces a sting at Achilles into the next verse.

241. *μᾶλ' οὐχ χόλος*: *sc. ἐστί, no anger at all*. — *μεθέμεν*: predicate with Achilles as subject. *Cf.* *μεθέμεν χόλον* A 283.

242 = A 232.

244. *Θεσπίτης*: strongly contrasted with *Ὀδυσσεύς* by its position. — *τῷ*: for the dative of rest with *παρίστατο*, see on 175.

245. ὑπόδρα: as A 148. — χαλεπὸν μῦθον: the opposite of ἀγανοῖς ἐπέεσσιν 164. — ἤνιπαπε: for the form, see § 43 f.

246-264. *Odysseus rebukes Thersites.*

246. ἀκριτόμυθε: *thou endless babbler*, cf. 212, 796. For the opposite, cf. Γ 214. — λιγύς περ ἴων: cf. A 248. Recognition of his ability, but sarcastic.

247. τσχεο: as A 214. — μηδ' ἔθελε: cf. A 277.

248. οὐ: construe with φημί. — χρεϊώτερον: for another form of this comparative, cf. A 114.

249. δσσοι: i.e. of all who. The relative clause represents a genitive.

250. τῷ οὐκ ἂν κτλ.: *therefore* (since thou art the basest of all) *shalt (shouldst) thou not*. See on A 301. The speaker returns to the admonition of 247. — βασιλῆας: for the plural, cf. Γ 49. — ἀνὰ στόμα: i.e. on your lips.

251. καί: see on 74. — σφίν: for the dative, cf. Ἀγαμέμνονι 221. — νόστον φυλάσσοις: *guard the return*, which now threatened (as it were) to escape them.

252. οὐδέ τί πω κτλ.: *but not at all clearly yet*. — ὅπως κτλ.: *how these matters here* (of which they are speaking) *shall end*. This verse is explained by the following. — ἔργα: cf. A 518.

253. νοστήσομεν: *we shall return*. A brief expression for "shall enter upon our return, with good or evil fortune."

254. τῷ: as 250.

255. ἦσαι: ἦσθαι with a participle often has no thought of contrast of position (as *sitting* to *standing*), but denotes self-satisfied continuance in the action of the participle, cf. A 134. The verb is the more noteworthy here since Thersites is not sitting (cf. 268). — διδοῦσιν: as if from διδῶν, cf. ἀφίει A 25, τίθει A 441.

256. ἦρως: observe the contrast with σύ. — κερτομένων: cf. A 539.

257. Cf. A 204, 212. Formula to introduce a sharp threat.

258. ἔτι: *again*. — ὥς νύ περ ἔδε: as I did just now. — Construe πέρ with ὥς.

259. μηκέτι κτλ.: apodosis in the form of an imprecation. "May destruction come upon me and my house." — Ὀδυσσῆι: more impressive than the personal pronoun ἐμοί. Cf. A 240.

260. Τηλεμάχιοι: the only child of Odysseus and Penelope. He was an infant when his father embarked for Troy. In the *Iliad* he is mentioned only here and Δ 354. — κεκλημένος εἶην: *being* is included in *being called*, see on A 293. Thus this prayer includes the ruin of Telemachus.

261. εἰ μὴ κτλ.: this sentence contains two clauses, connected by μέν . . . δέ, preceded by σε λαβών, which is common to both clauses and which

gives to αὐτόν 263 its personal reference. — λαβόν: see on ἰών A 138. — ἀπὸ δόσω: *strip off*, followed by two accusatives.

262. τά τε: combines the objects. *Whatsoever covers thy nakedness*. — This would be the most bitter disgrace.

263. αὐτόν: *himself*; the man in contrast with his clothing, *cf.* A 47. See § 11 j.

264. πεπληγὼς κτλ.: *flogging thee away from the place of assembly*. πεπληγὼς like κεκληγὼς 222, τετριγῶτας 314, does not imply past time. See H. 849. — ἀεικέσσι: a standing epithet of blows.

265. σκήπτρῳ . . . πλήξεν: *i.e.* he gave him a heavy blow over the back from one shoulder to the other, as a foretaste of the harder beating which would follow if he continued his insolence.

266. ἔκπεσε: *escaped him*, against his will.

267. σμῶδιξ κτλ.: a weal rose (ἀνέστη) out of the back (ἐξ), under (ὑπὸ) the blow of the staff.

268. σκήπτρου ὑπο: repeats ὑπὸ of ἐξυπανέστη. — ἔξετο: evidently he was not seated at 255, *cf.* 211 f.

269. ἀλγήςσας: *seized by pain*, *cf.* τάρβησεν 268, γέλασσαν 270; see on ἔδωκεν A 33. — ἀχρεῖον: cognate acc. with ἰδών, *casting a silly look, looking foolish*.

270. καὶ ἀχνύμενοι περ: they still sympathized with Thersites; they had not entirely recovered from their homesickness. — ἦδὺ γέλασσαν: *burst into a merry laugh*. This laughter quiets their excitement, *cf.* A 599.

271. τίς: represents public opinion. — ἰδόν: not of an action prior to that of the principal verb, but coincident with it. *Casting a glance*. — πλησίων: as substantive. — ἄλλον: as 191.

272. ὦ πόποι: the interjection which expressed sorrow A 254, here expresses pleased surprise. — ἦ δὴ: *verily before now*, contrasted with νῦν δέ 274. For the 'paratactic' form of expression, *cf.* 798; see § 21 d. — ἴσorgen: the perfect marks the character of Odysseus as shown in the past, while ἔρεξεν 274 refers to the single act; just as in English, "he has done etc., but he never did a better thing."

273. ἐξάρχων: *first suggesting, proposing*.

274. μέγ' ἀριστον: predicate to τόδε the object. "This is far the best thing that" etc., *cf.* 216. The difference between this and ὅχ' ἀριστον, *cf.* A 69, is simply metrical; see § 22 b. — ἔρεξεν: for the single ρ after the augment, see § 43 c.

275. ὅς κτλ.: relative clause with causal force, *since he*. — τὸν λωβητήρα ἐπισβόλον: for the order of words, see on A 340. — ἔσχε: *checked*, equiv. to ἔπανσεν. Coincident with ἔρεξεν 274; *cf.* the explanation of τάδε ἔργα

252 by the following verse. — ἀγοράων: *speeches before the people*, cf. 788. For the genitive, cf. ἀντῆς 97.

276. If a conjunction had been used here, it would have had the force of *so, therefore*. — οὐ θῆν: *hardly, I think*. θῆν is ironical here, like Attic δήπου. — πάλιν αὖτις: lit. *back again, again, anew*. πάλιν marks a return to the same point, cf. A 116. Cf. δεύτερον αὖτις A 513.

278–335. *Speech of Odysseus before the assembly of the people. He urges the continuance of the war in accordance with the omens sent by Zeus.*

278. ἡ πλῆθὺς: *the crowd there*; with plural as collective. See on 90. — ἀνὰ ἔσση: shows that Odysseus resumed his seat after chastising Thersites. See on 76. — πολέτορος: a general title of honor. The same epithet is applied to Achilles. In the *Odyssey*, it is given only to Odysseus.

279. παρά: *adv., by his side*.

280. ἀνάγειν: Attic ἡνώγει, plpf. as imperfect. See § 30 k for the final ν.

281. ἅμα τε: the position of τέ is free, cf. A 417. It seems to be intended here to unite the two verbs, and properly has its place after the first of the ideas which it connects. It is the more remarkable here since a combination with τε καί follows. — οἱ πρότοι κτλ.: *i.e. the most remote as well as the nearest*.

283. See on A 73.

284. Ἀτρεΐδῃ: Odysseus turns first to the king whose authority has been challenged. He now defends the king's purpose directly, as he had defended it indirectly in his address to Thersites. He then opposes the motives for return which had been advanced.

285. πᾶσιν βροτοῖσιν: lit. *for all mortals, in the eyes of all men*. — ἐλέγχιστον: *most disgraced*. For its formation from ἐλεγχος, cf. ἐχθιστος A 176. — θέμειναι: *make*. Cf. 319; see on ἔθηκεν A 2.

286. οὐδέ τοι κτλ.: “since they do not.” — ἦν περ ὑπέσταν: *which they surely promised*, see 339; or *the very promise that they made*, see on 318.

287. ἐνθάδε κτλ.: *as they were still coming*, “as they were on their way to Troy.” — Ἀργεος: *i.e. Peloponnesus*, see on A 30. For the epithet, cf. aptum dicet equis Argos ditiesque Mycenae Hor. Carm. i. 7. 9.

288 = 113. — ἐκέρσαντα: σέ is subject, supplied from τοί above. — ἀπονέσθαι: in apposition with ὑπόσχεσιν.

289. ἦ: *in truth*, as 229, 242, 272.

290. ἀλλήλοισιν: *with each other, to each other*. — ὀδύρονται: with pregnant force, followed by the infinitive, *mournfully they long*. See on A 22.

291. ἦ μὴν καὶ κτλ.: *concessive and excusing*. “Our trouble has been enough to make a man return to his home.” The other side of the picture is introduced 297 by ἀλλὰ καὶ ἔμπη. As a wise orator, Odysseus concedes that their longing for home is natural (many a man is home-

sick after a single month away from his family), but he emphasizes the motives for continuing the struggle. — ἀνηθέντα: agrees with τινά implied as the subject of the infinitive. — νέσθαι: inf. of result, see on μάχεσθαι A 8.

292. καὶ ἓνα: even a single. This introduces an inference a minori ad maius. — τίς τε: many a one. — ἀπό: cf. 162, A 562.

293. ὃν περ: refers to τίς τε.

294. εἰλώσιν: for the mode, see on A 554. — ὀρινομένη: when it is excited.

295. ἦμιν μινόντεσσι [μύμνουσι]: for us remaining here. "We have been here nearly nine years." For the dative, cf. A 250. — περιτροπέων: rolling, cf. 551, volventibus annis Verg. Aen. i. 234, volvendis mensibus ib. 269.

297. ἀσχαλᾶν [ἀσχαλᾶν]: for the form, see § 47 c. — ἔμπηγς: as A 562. — But even in spite of all that, it is a shame to remain long and yet return unsuccessful.

298. δηρὸν κτλ.: equiv. to δηρὸν μέιναντα κενεὸν νέεσθαι. — κενεόν: empty, i.e. empty-handed, without the booty gained from sacked Troy. Cf. the words of Agamemnon, when after Menelaus has been wounded he supposes some Trojan to say καὶ δὴ ἔβη οἰκόνδε φύλῃν ἐς πατρίδα γαίαν | σὺν κενῇσιν (empty) νηυσὶ Δ 180 f.

299. For the 'asyndeton,' cf. 276. — ἐπὶ χρόνον: for a time.

300. ἣ ἔτεόν: whether in truth. For ἦ . . . ἦε, see § 20 b.

301. τόδε: refers to 303 ff., and thus to 308 ff.

302. μή: as hypothetical. This is the only instance in Homer of μή with the indicative in a conditional relative clause. Cf. 143. — ἔβαν φέρουσαι: see on A 391.

303. χθιζὰ τε καὶ πρωιζὰ: proverbial of an event still well remembered. For τε καί, see § 21 g. — Αἰόλῃα: a Boeotian harbor on the Euripus, opposite Chalcis in Euboea, where the Achaean forces gathered, in order to set sail together for Troy. See § 6 a. This place and the muster of the troops there received greater prominence in the later stories of this Trojan expedition.

304. ἤγερέθοντο: descriptive imperfect. Cf. A 25.

305. ἡμεῖς δέ: independent sentence, explaining ὅτε κτλ. 303. — ἀμφι περ: on both sides around, round about. Such a spring is still shown at Aulis. — κατὰ βωμοῖς: see on A 318. The numerous altars of the different tribes occupied considerable space. Evidently the Greeks had no temple there, or it would have been mentioned. As in the earliest times of their religion, the woods were their temples.

306. τεληέστας: as A 315.

307. *πλατανίστη*: *plane tree*, highly valued by the orientals, which often shades springs and streams. A fragment of this tree was shown as a holy relic in the temple of Artemis, in the time of Hadrian.

308. *ἰθθα*: *then*, repeats the idea of *χθιζά τε κτλ.* 303.—*δράκων*: 'appositive asyndeton.'—*δαφοινός*: *all blood red*.

309. *Ὀλύμπιος*: see on A 353, cf. 324.

310. *βωμοῦ ὑπαίτας*: *darting from under the altar*.—*ῥά*: points back to *εὖ γὰρ δὴ τόδε ἴδμεν*.

311. *νήπια τέκνα*: *tender children (fledglings)*, cf. *μήτηρ* 313 of the *mother-bird*. The words of human relationship are used of birds and beasts.

312. *ὑποπεπτηῶτες*: *crouched under*.

313. *ὀκτώ*: part of the wonder, since sparrows generally lay only four or five eggs. The numbers receive prominence since the interpretation of the omen rests only on the equal number of sparrows and years of war. Cf. Pharaoh's dream with its seven fat kine for seven years of plenty, and seven lean kine for seven years of famine, *Gen.* xli.—*μήτηρ, ἣ τέκε*: for the 'exegesis,' see § 12 e.

314. *ἀεινιά*: cognate accusative, adverbial with *τετριγῶτας*.—*τετριγῶτας*: for the tense, see on 264.

315. *ἀμφεποτάτω ὀδυρομένη*: for the hiatus, see on 211.—*τέκνα*: object of the finite verb.

316. *ἐλελιζόμενος*: *coiling itself*, in order thus to strike the bird with greater force.—*πτέρυγος*: for the gen., cf. *γούνων* A 407.—*ἀμφιαχυσίαν*: repeats concisely the verb and participle of 315.

317. *κατὰ ἔφαγε*: *κατὰ* is used as in *κατήσθι* 314, *κατακαίω*.

318. *ἄρβιηλον*: neuter adj. as substantive. Cf. 204. Pred. after *θῆκεν*. *Made this to be something very clear*, i.e. a sign from the gods.—*ὃς περ*: *the same god who*.—*ἔφηνεν*: equiv. to *ἦκε φώωσδε* 309.

319. *λᾶαν γάρ μιν ἔθηκε*: *made it a stone, turned it to stone*. Cf. *fit lapis et superat serpentis imagine saxum* Ovid *Met.* xii. 23.

320. *ὅλον ἐτύχθη*: *what had happened*. Exclamation giving the contents and reason of *θανυμάζομεν*.

321. *δεινὰ πέλωρα*: *dire portents*, i.e. the serpent with its deeds and its petrification.—*εἰσῆλθε*: here followed by an accusative.

322. Cf. A 109.

323. *ἀνεψ ἐγένεσθε*: *became mute*.

324. *ἡμῖν*: emphatic.—*μέν*: *μήν*.—*τόδε*: object, with *τέρας μέγα* as predicate.

325. *δψιμον ὀψιτέλειστον*: for the repetition of *ὀψέ*, see § 12 d; for the asyndeton, cf. A 99, § 15.—*δοῦ κλέος*: because of the fulfilment of the prophecy. For the form *δοῦ*, see on 518, § 35 b.

327 = 313. — This verse is repeated since the numeral adjectives are most important for the interpretation of the omen.

328. πολεμίζομεν [πολεμοῦμεν]: as from a γ-stem; see § 48 j. — αὐθι: i.e. before Ilios, like αὐτοῦ 237.

329. τῷ δεκάτῳ: the article calls attention to this as the decisive year. *On that tenth*, “then, in the tenth year.” Cf. *ἐνθα μὲν εἰνάτεες πολεμίζομεν υἱες Ἀχαιῶν*, | *τῷ δεκάτῳ δὲ πόλιν Πριάμου πέρσαντες ἔβημεν* | *οἴκαδε σὺν νήεσσι* ξ 240 f. *there for nine years we sons of the Achaeans fought, but on the tenth we sacked the city of Priam, and set out for home with our ships.*

330. τῷ: thus, as Γ 415. It is related to the more usual ὥς, as the Homeric τοῖ to the article οἱ.

331. ἄγε: as interjection, with the plural, see on A 62.

332. ᾧ: i.e. the πόλιν of 329. The poet's choice between the two words is often determined by the convenience of his verse, § 22 b, c.

333. ἀμφὶ δὲ κτλ.: ‘paratactic’ clause to express result, see § 21. *So that the ships resounded etc.* Parenthetical as A 10, Γ 134, 410. *ἐπαινήσαντες* 335 refers not to Ἀχαιῶν 334 but to Ἀργεῖοι 333.

334. ἀνσάντων κτλ.: from the shout etc. For the genitive see § 19 d γ.

335. ἐπαινήσαντες: adds the reason for the shout. — Ὀδυσσεύς θέλω: standing verse-close, see § 12 b.

336–393. Nestor's speech and Agamemnon's reply.

336. καί: also, with reference to the preceding speakers. — Γερήνιος: so called from the Messenian town where Nestor was bred and which was his place of refuge when Heracles sacked Pylos. — ἱππότης: ἱππότης, ἱππεύς, knight. But he was not mounted on horseback like the later ἱππεύς.

337. ἀγοράσθε: with lengthened initial vowel, see § 59 e. — This reproach, though addressed to all the Greeks, is directed only against those who sympathize with Thersites in his longing to return. Nestor speaks more vehemently than Odysseus, who had prepared the way with arguments. — For the brief comparison, see § 14 d.

338. πολεμῖα ἔργα: ‘periphrasis’ for πόλεμος, see § 16 d.

339. πῇ δὲ βήσεται: a rhetorical question. “What will become of compacts if no one thinks of keeping them?” — συνθεσῖαι τε καὶ ὄρκια: i.e. compacts sworn at sacrifices, here referring to the solemn sacrifice at Aulis. Hence Dido says non ego cum Danais Troianam exscindere gentem | Aulide iuravi Verg. *Aen.* iv. 425 f. Odysseus called it only an ὑπόσχεσις, 286. — ἡμῖν: ethical dative. “Our agreements.”

340. ἐν πυρὶ κτλ.: ironical wish in his indignation. “Let all be thrown into the flames, as worthless.” — ἐν πυρὶ: cf. E 215, where the



archer Pandarus, in vexation, vows to break his bow and throw it into the fire, as useless.

341. σπονδαί ἀκριτοί: libations to the gods with unmixed wine, see on Γ 270; although no wine was drunk unmixed with water. — δεξιά: see on δεκάτῃ A 54. I.e. pledges given by the right hand. — ἐπέπιθμεν: pluperfect without variable vowel, for ἐπεποιθήμεν, see § 49 c.

342. αὐτως: without change, vainly, cf. 138. It is explained by what follows. — μήχος: way of relief, sc. from this contest of words to come to deeds and the conquest of Troy.

344. Ἀτρεΐδῃ, σὺ δέ: as A 282. — ἔτι: construe with ἀρχεῖν. "In the future as in the past." — ἔχων κτλ.: holding firmly to thy determination, sc. to capture Troy. Here begins the direct exhortation to Agamemnon to seize again with decision the reins of his authority.

346. ἴα φθινύθειν: let them perish! — ἴνα καὶ δύο: for the idiomatic use of καί, cf. 303, A 128, Γ 363. He intentionally depreciates the number of the renegades, and mentions no names. — Ἀχαιῶν: partitive genitive with τοί.

347. νόσφιν βουλεύωσι: "plan apart from us, separating their cause from ours, like Thersites." — ἀνυσίς . . . αὐτῶν: parenthetical, connected with the preceding by the contrast between βουλεύωσι and ἀνυσίς. — αὐτῶν: neuter, of the plans (βουλεύματα) implied in βουλεύωσι.

348. πρὶν ἵνα: depends on βουλεύωσι. For πρὶν, πρίν, see on A 98. — Διός: by 'prolepsis' (cf. ἀδελφεόν 409) connected with γινώμεναι, and supplied in thought for ὑπόσχεσις.

349. εἴ τε, εἴ τε: indirect questions, as A 65. — καὶ οὐκ: cf. 238.

350. φημί: maintain, assert. — οὖν: at all events. This particle is not frequent in Homer. It occurs about 60 times in *Iliad* and *Odyssey*. — κατανεῖσαι: intransitive, gave a promise. See on A 514.

351. ἤματι τῷ ὅτε: closely connected, as a standing formula, as 743. — νηυσὶν ἐν ἔβαινον: cf. 510, 619, ἐς Τροίην ἀναβήμεναι a 210 embark and set sail for Troy.

352. Ἀργεῖοι: for the position, see § 11 j. — φέροντες: cf. 304.

353. ἀστράπτων: as if ὅτι κατένευσε Κρονίων had preceded. This change of construction is caused by the intervening 351 f. A more violent 'anacoluthon' is Γ 211. — ἐπιδέξια: on our right, i.e. on the propitious side. — φάινων: interpretation of ἀστράπτων. For the 'chiastic' order of words, cf. A 443, 558 f.

355. πρὶν κτλ.: i.e. before the capture of Troy. The women and children of a captured city were treated as slaves, the men were killed. See § 6 b. — τινὰ: in a collective sense, referring to each individual, as is also Τρώων ἀλόγα.

356. *τίσασθαι*: 'chiastic' with *κατακοιμηθῆναι*, with which it is coincident. The Trojans shall be repaid, like for like. — *Ἑλένης ὀρηγμάτων κτλ.*: *the longings and sighs of Helen, i.e. those which she felt and uttered.* The poet attributes to Nestor a knowledge of Helen's repentance (see on Γ 173) and earnest longing to return to Greece (see Γ 139 f.). Paris is everywhere in Homer held chiefly responsible for Helen's fault, although she followed him willingly. She is always attractive in Homer. Vergil (*Aen.* vi. 511 ff.) represents her in a much more unpleasant light.

357. *ἐκπέγλως*: as 223.

358. *ἀπέσθω ἢς νηός*: cf. 171. In a threatening tone. "Only let him prepare to depart! Instead of returning as he wishes, before the rest, he will find death here, before the rest." For the imperative, cf. A 302. — *ἑυσσάλοιο κτλ.*: as 170.

359. *ὄφρα*: in order that. This was the natural consequence to be expected. — *θάνατον*: i.e. the punishment of death. — *πότμον*: cf. *μεθ' Ἐκτορα πότμος ἐτοῖμος Σ 96* after thou hast killed Hector, death is ready for thee.

360. *ἀναξ*: Nestor turns to Agamemnon. — *παῖθός τ' ἄλλω*: this is the leading thought, as is shown by what follows, while *εν μῆδεο* recapitulates 344 f. "As thou must plan wisely thyself, so also follow another's advice."

361. *ἀπέβλητον*: for the final syllable, long by position before a lost consonant, see § 59 j.

362. *κρίνει*: *separate, i.e. place in position separately*, as 446. — *κατὰ φύλα*: distributive, *by tribes*, the principal division of each Greek people, cf. 668. — *κατὰ φρήτρας*: *by clans*, to which the separate families belonged. — Cf. 'According to your tribes, . . . according to the families thereof; and the family which the Lord shall take shall come by households.' *Joshua* vii. 14. — This verse suggests such a catalogue as follows, 484 ff. — This separation of the army into divisions might have been expected early in the war. But this time is the beginning of the war, so far as the hearer is concerned.

363. *ὡς φρήτρη κτλ.*: equiv. to *ἀλλήλους*.

365. *ὅς τε λαὸν*: *sc. ἔησι*. The clause is relative, not interrogative.

366. *κατὰ σφίας*: *by themselves separately*. Cf. A 271.

367. *ἢ καὶ θεοπέσῃ*: *whether* thou hast failed not simply because of the inefficiency of the army, but *also by decree of the gods*. This refers to 111 ff. — *ἀλαπάξαις*: future since the success of this measure will not appear until in the future.

368. *ἢ*: *or only*, as the English idiom requires, to correspond to *καὶ* above.

369–393. *Agamemnon's speech. He calls them to battle.*

370. ἡ μάν: strong asseveration, *in very truth*. — αὖτε: *again*, “as often before.” Agamemnon’s praise is bestowed upon Nestor’s whole speech.

371. This appeal to the three chief divinities is made in the case of ardent wishes. Generally, as here, fulfilment of the wish is not expected.

372. συμφράδμονες: equivalent to σύμβουλοι. Cf. φράσαι A 83.

374. χερσιν ὑπο: for ὑπό with the dative, in its transition from local to instrumental sense, see § 19 f. — ἄλοῦσα: aorist, to mark the capture of the city as the decisive moment, while περιβομένη refers to the duration of the work of destruction, cf. A 331.

375. Κρονίδης Ζεὺς: closely connected, cf. A 502. — The verses which immediately follow seem inconsistent with the confident expectation expressed 412 ff. — For the complaint, cf. 111.

376. ὅς: as 275. — μετά: *into the midst of*, cf. A 222, 423. — ἀπρήκτους: cf. 121. — βάλλει: *casts, is wont to entangle in*.

377. μαχησάμεθα: cf. ξιρὶδι ξυνέηκε μάχεσθαι A 8. — εἰνεκα κούρης: here marks the insignificant occasion of the quarrel.

378. ἦρχον: construe with the participle. — χαλεπαίνων: i.e. the quarrel.

379. ἔς γε μίαν κτλ.: *sc. βουλὴν*, cf. δεξιαί 341. *Agree in counsel*, the opposite of ἀμφὶς φράζεσθαι, cf. 14.

380. οὐδ’ ἡβαίον: *not in the least*.

381. δεῖπνον: the principal meal of the day, no matter when it is taken. See § 17. The warriors would have no more food until night. A considerable part of the day had passed during the events narrated since 48. — ξυνάγωμεν Ἄρηα: i.e. begin the sharp contest, see on 426. Cf. 440, A 8, Γ 70, committere proelium.

382. τίς: collective. — εὖ: the repetition is rhetorical, cf. ἐκ A 436 ff. — Cf. ‘Arm, warriors, arm for fight! . . . let each | His adamantine coat gird well, and each | Fit well his helm, gripe fast his orb’d shield,’ Milton *Par. Lost* vi. 537 ff.

384. ἄρματος ἀμφίς: construe with ἰδών, *looking carefully about his chariot*, to see that all was in good condition. The principal idea is in the participle, not in the finite verb. See § 21 i.

385. πανημέριοι: as A 472. — ὥς κρινόμεθα: *that we may measure our strength*. — στυγερῷ Ἄρηι: dative of interest, i.e. *in dread battle*.

386. μετέσσεται: *shall be between*, *sc. the conflicts*.

387. μένος ἀνδρῶν: for the periphrasis, cf. 851, Γ 105. See § 16 d.

388. τεῦ [τινός]: *many a one’s*. The strap of the shield ran over the left shoulder and under the right arm. The shield was so heavy that it needed support from the body as well as from the arm.

389. ἀμφιβρότης: *man-protecting*. ἀμφί is connected with ἀμφω on both sides. — χεῖρα: *arm*. Acc. of specification. — καμῖται: *sc. τῖς* from τεύ.

391. Cf. A 549. — ἐθέλοντα: *inclined, ready*. — νοήσω: *perceive*. See § 17.

392. μυνάειν: object of ἐθέλοντα. A collateral form of μένω, μύμνω, see § 37 a. — οὐ: *by no means*, emphatic at the head of the clause, to contrast the following thought with the coward's expectation. — οἱ: personal pronoun instead of a demonstrative after the cond. rel. sentence, cf. A 218.

393. ἄρκιον: *appointed, fated*. — ἔσσεσθαι [ἔσται]: for the form, see H. 426; G. 777, 6. — κῖνας κτλ.: see on A 4. — "Nothing shall save him from death."

394-440. *Breaking up of the assembly. The sacrifice.*

394. ὡς ὅτε: introduces a comparison, see § 14 e. Sc. ἰάχῃ. — Cf. 'He scarce had finished when such murmur filled | Th' assembly, as when hollow rocks retain | The sound of blust'ring winds, which all night long | Had roused the sea,' etc. Milton *Par. Lost* ii. 284 ff. 'He ended, and the heavenly audience loud | Sung Hallelujah as the sound of seas,' *ib.* x. 641 f., 'He said, and as the sound of waters deep, | Hoarse murmur echoed to his words applause,' *ib.* v. 872 f.

395. κινήσῃ: for the subjunctive, cf. A 80. Sc. κύμα as object.

396. σκοπέειν: locative, in partitive apposition with ἀκτῇ. See on 145. — κύματα ἀνέμω: i.e. *waves roused by the winds*. Cf. ἑλκεῖ ὕδρου 723, φόβον Ἀργος 767, νοῦσον Διός ι 411 *disease sent by Zeus*.

397. ὅτ' ἂν γένωνται: *sc. ἄνεμοι*. This explains παντοίων, but the whole sentence is a picturesque decoration of the comparison. See § 14 a. — ἐνθ' ἣ ἐνθα: *in this direction or in that*, cf. 90, 462, 476, 812.

398. ὀρέοντο: *they hastened away*. — κατὰ νῆας: cf. 47.

400. ἔπει: for the imperfect, see on ἀφίει A 25. — θεῶν κτλ.: cf. A 290. Each of the tribes offered sacrifices to its national god.

402. ἱέρευσεν: *sc. as he prepared a feast for the 'Gerontes.'* Kings generally sacrificed to Zeus, as their patron. See on A 176. — Ἀγαμέμνων: in appos. with ὁ, see § 42 h.

403. πενταέτηρον: i.e. *full grown*. This age was thought to be the best for beef and pork. — Κρονίῳ: dative of interest, *in his honor*, with ἱέρευσεν.

404. γέροντας: see on γερόντων 21. The following seem to be the members of the βουλή of 53.

405. πρῶτιστα: Nestor has the first place in the regard of Agamemnon. See 20, 371 ff. Idomeneus has a high place, cf. A 145. Idomeneus is also a great friend of Menelaus, cf. Γ 232.

**406.** *Αἶαργς*: see on A 138. — *Τυδέος υἱόν*: i.e. Diomed, king of Argos. See on 567.

**408.** *αὐτόματος*: of his own accord. He needed no invitation. He holds a special relation. — *βοῇν ἀγαθός*: an important element of influence in battle when trumpets were not used. This epithet is applied to Menelaus 25 times. See § 12 b.

**409.** *ἀδελφεόν*: the subject of the subordinate clause is taken by anticipation (H. 878) as the object of the principal clause, cf. 348, 'I know thee who thou art,' St. Luke iv. 34. — The form *ἀδελφός* is not Homeric; *κασίγνητος* is found in Homer about twice as freq. as *ἀδελφεός*. — *ὡς ἔπνευτο*: how busy he was in preparing for the feast and the battle.

**410.** *περίστησαν*: 2d aorist, cf. A 448. — *οὐλοχότας κτλ.*: as A 449.

**412.** *Ζεῦ κτλ.*: equiv. to Jupiter Optimus Maximus. — The different attributes are given without conjunctions, see 15 a. — The elated tone of the prayer results from the king's infatuation by the dream, cf. 37 ff. — *κελαινεφές*: since the god appears in the dark thunder-cloud. — *αἰθέρι*: cf. A 44, 195.

**413.** *ἐπί*: const. with *δύναι*, sc. upon the battle. — *ἐπὶ κνέφας ἔλθειν*: cf. A 475. — The infinitives depend on *δός* implied in the invocation. The optative follows in 418. — The wish reminds of Joshua's words: 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies,' *Joshua* x. 12 f.

**414.** *πρηγές*: proleptic predicate after *κατὰ βαλέειν*, cf. *ῥωγαλέον* 417, *ἀλίσσων* 420.

**415.** *αἰθαλόεν*: the ceiling-timbers were blackened by the smoke from the fires and torches for which no adequate outlet was provided. — *πρήσαι*: const. with the genitive. — *θύρετρα*: i.e. the double door which with its decorations formed a principal ornament of the palace.

**416.** *Ἐκτόρεον*: equivalent to *Ἐκτορος*. See on 20.

**417.** *χαλκῷ*: bronze, i.e. sword; see on A 236. So *χαλκός* is sometimes used for armor, as 578. — *πολλές*: πολλοί, see § 38 c. — *ἀμφ' αὐτόν*: about himself, as the chief personage.

**418.** *ὀδᾶξ κτλ.*: bite the dust, in the last convulsive agony of death, cf. humum semel ore momordit Verg. *Aen.* xi. 418. — *ὀδᾶξ*: equiv. to *τοῖς ὀδοῦσιν*, cf. *πύξ* Γ 237 with the fist, *λάξ* Z 65 with the foot.

**419.** *ἐπικραίνει*: cf. A 455. Coincident in time with *ἔφατο*.

**420.** *δέκτο*: 2d aor., cf. *δέχθαι* A 23. Zeus gave no sign of displeasure, hence it was inferred that he accepted the sacrifice. — *δφέλλεν*: i.e. he gave them greater labor of war instead of giving them peace, cf. 39 f.

**421-424** = A 458-461.

**425.** Cf. A 462.

**426.** Ἡφαίστιοι: *i.e.* blazing fire. The god is put for his element. *Cf.* Ἄρης for πόλεμος 381; Ἀμφιτρίτη for θάλασσα μ 97; Ἀφροδίτη for ἔρωσ χ 444; Vulcanum spargere tectis Verg. *Aen.* vii. 77.

**427-432** = A 464-469.

**433.** τοῖς: see on A 58.

**435.** μηκέτι κτλ.: *no longer now let us talk here for a long time.* Nestor wished to prevent the conversation that generally followed a feast. He agrees with Agamemnon, 381 ff., in calling for action.

**436.** ἀμβαλλόμεθα: *cf.* ἀνάβλησις 380. — δῆ: *now.* — θεός: *i.e.* Zeus. — ἐγγυαλίζε: *gives into our hands, sc.* in so far as the Dream directed the immediate preparation for battle.

**437.** ὄγε: here only in Homer with 3d pers. imperative, but this is equiv. to "bid the heralds" *etc.* — κήρυκες: *i.e.* Agamemnon's, as 50, 442. — Ἀχαιῶν: construe with λαόν, as 163.

**439.** ἡμεῖς: *i.e.* the princes who are named 405 ff. — ἀθροοὶ ᾤδε: *assembled as we are.*

**440.** θάσσον: *the quicker.* — ἐγείρομεν κτλ.: *cf.* 381.

**441-483.** *The army goes forth to fight.*

**442-444.** *Cf.* 50-52.

**442.** ἀντίκα: 'asyndetic,' see § 15 c.

**445.** οἱ δ' ἄμφ' Ἀτρεΐωνα: "The son of Atreus and the other princes." See H. 791, 3; G. 1202, 3.

**446.** κρίνοντες: following Nestor's advice, 362. — μετὰ δέ: *but among them, as 477.* — She is unseen. So Apollo leads the Trojans forward, εἰμένος ὤμου νεφέλην O 308 *with a cloud wrapped about his shoulders.* See on A 198. — Ἀθήνη: *sc.* θῖνε, which is taken up by διέσσοντο 450.

**447.** αἰγίδα: as goddess of war (on A 206), Athena wears the Aegis of Zeus to inspire terror. The Aegis was a symbol of the thunder cloud, just as the Gorgon's head upon it represented the thunder storm. This is worn by Athena regularly in works of art. — ἀγήραον κτλ.: explanatory of ἐρίτμον. ἀγήραος is always associated by Homer with ἀθάνατος, and elsewhere in the poems is used only of persons, excepting the gold and silver dogs that guard the palace of the king of the Phaeacians.

**448.** τῆς: *from which.* Construe with ἡερέθονται. — The present is used of a divine and unchanging quality.

**449.** ἐνπλεκέες: evidently the art of drawing gold into thin threads was known in the Homeric period. — ἑκατόμβοις: *worth a hundred oxen.* *Cf.* 649 for the round number. Cattle formed the standard of value in those times. Coined money was unknown. See § 5 c.

**451.** ἐν: const. with ὥρσεν.

**452.** καρδίη: in partitive apposition with ἐκάστῳ. See § 12 g. καρδίη is found in Homer only in this verse, elsewhere κραδίη, as 171; see § 31.

**455-483.** Six splendid comparisons, each of which progressively gives prominence to a new point; (1) the gleam of their armor, 455-458; (2) their noisy tumult, 459-466; (3) their multitude, 467 f.; (4) their eagerness for the fray, 469-473; (5) their marshalling leaders, 474-479; (6) Agamemnon as commander-in-chief, 480-483. See § 14 c.

**455.** ἥϊτε: as 87. — αἰδηλον: destructive. — ἄσπετον: sc. in extent. This is essential for the comparison since the extent of the fire is a condition of its brightness as seen at a distance.

**456.** ἔκαθεν: from afar, where the poet chooses his station with the men who are looking on.

**457.** τῶν: of these, limits χαλκοῦ. — ἐρχομένων: as they were going forth. — θεσπεσίωιο: sc. because of the throng.

**458.** δ' αἰθέρος: i.e. reaches through the aether to the home of the gods. See on A 195.

**459.** τῶν: prepares the way for the leading clause. It is taken up by τῶν 464, as τοὺς 474 is taken up by τοὺς 476. — ἔθνεα: cf. 87.

**460.** χηνῶν: the specializing of ὀρνίθων forms a concrete picture, of which the definite local designation forms a part. — κύκνων: cf. ceu quondam nivei liquida inter nubila cyeni Verg. *Aen.* vii. 699.

**461.** Ἀσίφ: for the use of the adjective, cf. ἐν λειμῶνι Σκαμανδρίῳ 467, Asia prata Verg. *Georg.* i. 383, quales sub nubibus atris | Strymoniae dant signa grues *id. Aen.* x. 264 f. — From this plain of Lydia south of Mt. Tmolus, the name of Asia spread to the Persian Empire and finally over the whole continent; just as 'Europe' at first was only the Boeotian plain.

**462.** ἔνθα κτλ.: to this side or to that, cf. 397. — ἀγαλλόμενα κτλ.: lit. delighting with their wings, i.e. with joyous play of their wings.

**463.** κλαγγῆδὸν προκαθίζοντων: settling (forward) with loud cries, referring to ὀρνίθων 459. The flocks with incessant noise fly on again and again to settle in another spot, and the last birds to reach the ground take their places in front of the rest. — σμαραγεῖ δέ: for the 'parataxis,' see on 210.

**464** = 91.

**465.** πεδίον: i.e. the plain between the camp and the city. — προχέοντο: cf. 'Saw what numbers numberless | The city gates outpour'd, light-arm'd troops' etc. Milton *Par. Regained* iii. 310 f. — ὑπό: adv., explained by the following ablative genitive ποδῶν.

**466.** αὐτῶν κτλ.: of both themselves and their horses, cf. 762. This limits ποδῶν.

**467 f.** The third comparison is closely connected with the preceding. — ἔστην: halted, stopped, as they came to the field of battle. For the aorist, see on 94.

468. ὥρῃ: in the season, i.e. in spring.

469. ἦντε κτλ.: protasis to τόσσοι κτλ. 472. The verb is here omitted in the first member of a comparison. — μυιάων: the fly has elsewhere also the character of an impudent, eager insect. — διδυιάων ἔθνεα: cf. 87.

470. ἡλάσκουσιν: always hover about.

471. ὅτε κτλ.: explains ὥρῃ ἐν εἰαρινῇ. — τί: marks the close connection of the clauses. See § 21 b.

472. ἐπὶ Τρώεσσι: to battle against the Trojans. ἐπὶ is here used with the dative, implying hostility, see on A 382.

473. ἴσταντο: were taking their positions. — διαπαραίσαι: sc. Τρώας.

474. πλατεῖα: standing epithet, broad, wide-feeding, i.e. scattered as they feed; in contrast with 'huddling' sheep. — αἰπόλοι ἄνδρες: cf. βασιλῆι ἀνδρὶ Γ 170, ἄνδρες στρατηγοί, ἄνδρες στρατιῶται, ἄνδρες ἀδελφοί Acts xxiii. 1.

475. διακρίνωσιν: separate. Subjunctive of a general supposition, cf. A 554. — νομῶ: dative of place. — μυγέωσιν: sc. αἰπόλια αἰγῶν as subject.

476. διακόσμεον: cf. διακοσμηθῆμεν 126, διὰ τρίχα κοσμηθέντες 655.

477. ἔναι: for the infinitive, cf. μάχεσθαι A 8. — μετὰ: adverb, as 446.

478. Διὶ κτλ.: Agamemnon combines the majesty of Zeus with the grace of Ares. These characteristics of the gods seem known to the hearers from works of art. Cf. Γ 167 ff. Homeric comparisons of men with gods are generally indefinite, not specifying a particular feature. — Cf. 'See what a grace was seated on this brow; | Hyperion's curls; the front of Jove himself; | An eye like Mars, to threaten and command; | A station like the herald Mercury | . . . A combination and a form indeed, | Where every god did seem to set his seal,' Shakspeare *Hamlet* iii. 4. 55 ff.

479. For the 'chiasmus,' cf. A 443, 558 f. See § 16 a. — ζώνην: waist.

480. βοῦς: made more definite by its appositive ταῦρος. See § 12 f. — ἀγέληφι: in the herd. For the ending, see § 33 a. — μέγα: far, see on A 78. — ἔπλετο: gnomic aorist, freq. in comparisons; cf. A 418.

481. γάρ τε: always connected, like nam que.

482. τοῖον: such a one, sums up the characteristics which have been mentioned. In spite of 419, Zeus sustains the royal honor which he himself had granted (on A 176).

483. ἐκπρεπεία: in appos. with τοῖον. — ἔξοχον: elsewhere followed by the genitive.

#### THE CATALOGUE OF THE SHIPS.

484-785. The forces of the Achaeans.

484-493. Prooemium: Invocation of the Muses.



**484.** Solemn invocation of the muses where a faithful memory is needed for telling the story, or where the theme taxes the poet's powers. *Cf.* αἰδε θεά A 1, ἄνδρα μοι ἔννεπε μούσα α 1, pandite nunc Helicon, deae, cantusque movete, | . . . et meministis enim, divae, et memorare potestis; | ad nos vix tenuis famae perlabitur aura, Verg. *Aen.* vii. 641, 645 f. — For the repetition of the invocation, *cf.* 'Descend from Heaven, Urania,' Milton *Par. Lost* vii. 1. — *vñv*: now, closely connecting what follows with the advance of the Achaeans that has been described, 455-483. — μοῦσαι: pl. as 594. Homer does not know the name of any muse, and has their number as nine only ω 60. The earlier number seems to have been three, — the same as of the Fates, Graces, Hours, etc. The muses could not be assigned to different arts and sciences before the arts and sciences existed. — For the rhyme between the words before the caesura and the close of the verse, see § 13 a. — For this Catalogue of forces, *cf.* Joshua xv.-xix., Numbers xxvi., Hesiod's *Theogony*, Vergil's *Aeneid* vii. 641-817, and Milton's list of fallen angels (*Paradise Lost* i. 392-521).

**485.** πάρεστε: *sc.* πᾶσιν from πάντα. — This verse and the next following are parenthetical. — *Cf.* 'Say first, for Heav'n hides nothing from thy view, | Nor the deep tract of Hell' etc. Milton *Par. Lost* i. 27.

**486.** ἡμεῖς: *we singers.* — κλέος: *report*, "what people say," in contrast with ἴδμεν. — ἀκούμεν: *we hear.* Equiv. to *we have heard*, as in the English idiom.

**487.** *Cf.* 760.

**488.** πληθύν: as 143. — ἄν μυνθήσομαι: for the subjunctive with ἄν, *cf.* A 137, 139; see § 18 b.

**489.** οὐδ' εἰ: *not even if.* — *Cf.* non ego cuncta meis amplecti versibus opto, | non, mihi si linguae centum sint, oraque centum, | ferrea vox Verg. *Georg.* ii. 42 f., *Aen.* vi. 625, si vox in-fragilis, pectus mihi firmitus aere, | pluraque cum linguis pluribus ora forent Ovid *Trist.* i. 5. 53 f.

**490.** χάλκεον: epithet of strength and firmness. — ἥτορ: *i.e.* lungs.

**491 f.** This thought is hard to reconcile with the preceding, which notes the physical impossibility of rehearsing the names of so great a multitude. — Ὀλυμπιάδες: not a patronymic here, but a mere adjective of connection, *cf.* Οὔρανιῶνες A 570. The muses are Ὀλύμπια δόματ' ἔχουσαι 484. See § 39 a. — Διὸς κτλ.: *cf.* 598, θεὰ [μούσα] θύγατερ Διὸς α 10. The mother, according to the later myth, was Mnemosyne (*Memory*).

**492.** ἰπὸ Διον: see on 216.

**493.** This verse promises something different from 487. — ἀρχοὺς αἶ: in contrast with πληθύν 488. — πρὸ πάντας: *all together*; as the poet adds

a statement of the number of the ships to the names of the leaders of each people.

494 ff. The Catalogue seems to have been prepared for an account of the mustering of the Greeks at Aulis and the embarkation thence (*cf.* 509 f.), and to have been inserted here with divers alterations. We expect here an account of the forces, not of the ships.

The nations, their leaders, and the number of their ships are enumerated in a definite geographical order, in three principal divisions: I. (a) The main land of Greece south of Thermopylae; (b) middle and southern Greece with the islands immediately adjoining. 16 contingents. (494-644.) II. Insular Greece, from Crete to Calydnæ. 4 contingents. (645-680.) III. Thessalian Greece, from Mts. Oeta and Othrys on the south, to Olympus on the north. 9 contingents. (681-759.) See p. vii. of the Vocabulary.

The Achæan ships number in all 1186. The number of men on each ship is stated for only two contingents: each Boeotian ship carried 120 men (510); each of the ships of Philoctetes brought 50 men (719). The ships of Achilles also brought each 50 men (II 170). From the average of the two numbers given for the Boeotians and the ships of Philoctetes, the ancients reckoned the whole number of Achæans before Troy as about 100,000. Others reckoned the ships roundly as 1200, assigned 100 men to each ship, and thus estimated the whole number of Achæans as 120,000.

The Greeks valued this list highly, because of its geographical and statistical information. They looked upon it as a part of history, a versified geography and gazetteer. They appealed to it to settle disputed questions, and the charge of interpolating verses in it was like a charge of falsifying public records.

The poet evidently desires to represent this expedition as a great national undertaking. He enumerates even those nations which from their inland position were not likely to have had anything to do with such a war, *e.g.* the Arcadians (603-614), who are not mentioned in the rest of the *Iliad* as taking part in the battles on the plain of Troy. The poet does not seem to exalt one nation at the expense of another, either here or in the other parts of the *Iliad*. A bard wandering from country to country would acquire a wealth of geographical information, but would form no strong local attachments.

Ἕλλας and the Ἕλληνες in this Catalogue are restricted to a part of Thessaly, 683 f. The Dorians and Ionians are not mentioned. No Greek colonies are known, whether in Asia Minor, in Sicily and the West, or elsewhere. The names Peloponnesus, Attica, Eleusis, Megara, Delphi,

Olympia, and Pisa, do not appear. Thus this Catalogue seems to have been composed before the Dorian migration into Peloponnesus, and the sending forth of colonies to Asia Minor and the West.

**494-644.** I. *Greece south of Thermopylae, with the adjoining islands.*

**494-558.** *Boeotia, Phocis, Locris, Euboea, Athens, Salamis.* The enumeration proceeds from Boeotia in a northerly direction, then to the east, then southward, and so to the west, around Boeotia. Seven contingents; 262 ships. See p. viii. of the Vocabulary.

The poet begins with Boeotia, prob. because the fleet collected at Aulis (303). Because of this beginning, the ancients gave the name *Βοιωτία* or *Βοιωρέα* to the Catalogue of the ships.

**494-510.** *Boeotia.* This document presents a distribution of the Greeks such as existed after the Trojan war. Acc. to Thuc. i. 12, the Boeotians lived in Thessaly until sixty years after the fall of Troy. See on 507. More towns are mentioned in Boeotia than elsewhere. This last fact may indicate not a Boeotian poet, but the extent of the culture and history of the country. The Thebans are not prominent in the action of the *Iliad*. Thebes is not mentioned; see on 505.

**494 f.** μέν: correl. with δέ 511. — The five leaders are all mentioned elsewhere.

**496.** οἱ τε: refers to Βοιωτῶν, resumed in τῶν 509. — Ὑρίην: not far from Tanagra and Aulis. — Αὔλιδα: where the Achæan forces gathered before setting sail for Troy; see on 339.

**498.** Θέσπιδαν [Θεσπιάς]: without a conjunction to connect it with the preceding, in order to mark the beginning of a new series, as 501 f., 560 f., 647, 739. — For the sing., see § 37 d. — Thespiæ and Platea were the only Boeotian cities to refuse 'earth and water' to Xerxes. — εὐρύχωρον: generally of cities (*with broad squares for the choral dance*), as here. Even now in Greece the villagers assemble on the public square for their dances. — Freq. in Homer are three substantives so placed in a verse that but one has an adjective, and this adjective with its noun fills the second half of the verse. Cf. 497, 502, 532, 551, 582, 606, 647, 739, etc. — Μυκαλησσόν: on the road from Thebes to Chalcis.

**499.** ἀμφὶ ἐνέμοντο: *dwelt about, inhabited.* Cf. 521, 574, 585, 634, etc. — Ἄρμα: here Amphiaræus (the chief hero of the expedition against Seven-gated Thebes) and his *chariot* sank into the earth.

**502.** Κώπας: this town gave its name to the lake on which it lay. — Θέσβην: Shakspeare's 'Thisbe' was named for the nymph of this place.

**503.** ποιήεντα: here feminine, an adjective of two endings. Cf. ἡμαθόντος 77 and note, ἀμπελόεντα 561.

**504. Γλισσάρτα:** at the foot of Mt. Hypatus. The decisive battle between the Epigoni and Thebans was said to have been fought there.

**505. Ὑποθήβας:** *Lower Thebes*, which lay on the plain; in distinction from Seven-gated Thebes with the Cadmean citadel which was destroyed in the second Argive invasion by Diomed and his associates, and does not seem to have been rebuilt in the Homeric time.

**506. ἄλος:** *sacred grove*. In appos. with Ὀρχηστὸν, cf. 592, 696. The name was often applied to a sacred precinct even when no grove of trees existed.

**507. Ἄρην:** to be distinguished from the Thessalian town of the same name, which was the old home of the Boeotians and gave to this town its name.

**508. ἑσχατώσαν:** *at the extremity of the land*, cf. 616.

**509. νέες κλον:** cf. νηὸς ἰούσης A 482. — ἐν δὲ ἐκάστη βαῖνον: *in each were sailing*, sc. from Aulis. See on 494 ff., p. 84.

**510. βαῖνον:** cf. 351, 611, 619. — ἑκατον κτλ.: prob. an unusually large number.

**511–516. Orchomenus.**

**511. Ὀρχομενόν:** the rich capital of the famous empire of the Minyae; called Μινυκίον in distinction from the Arcadian city (605). It was renowned for its worship of the Graces, who were said to have been first worshipped there. Both Orchomenus and Aspledon (a small town) lay near Lake Copaïs, on the left bank of the Boeotian Cephissus (see on 522), on the fertile plain of Boeotia. The realm of the Minyae did not become Boeotian until later.

**512. ἦρχε:** singular, although two personal subjects follow. Cf. 563, 650, 830, 842, 844, 858, 862, 876. See H. 607. The second subject in many cases seems to be added as an afterthought.

**513. δόμῃ:** local, *in the house*. — Ἄκτοπος: i.e. Astyoche's father.

**514. ὑπνώδιον:** this served as the sleeping-chamber for the women.

**515. Ἄρην:** she bore to *Ares*. For the dative, cf. 658. Ares was the national god of the warlike Minyae. For the long first syllable of Ἄρην, cf. 767, Ἀπόλλωνος A 14.

**516. τοῖς:** const. with the verb. τῶν might have been used with νέες, see § 19 e.

**517–526. The Phocians.** These also may be supposed to have fitted out their fleet on the Euripus.

**518. Ἰφίτρον:** for this traditional form, the metre indicates the truer form to be Ἰφίτροο, with the last syllable lengthened before the μ (§ 59 h). Cf. δου (δο) 325, Ἀσκληπιοῦ (Ἀσκληπιόο) 731. See § 35 b.

**519.** Πυθῶνα: 'metaplastic' acc. of Πυθώ. — This was the later Delphi (Δελφοί), seat of the Pythian oracle. The epithet *πετρήσαν* is well deserved.

**520.** Κρίσαν: on the plain, near the gulf of the same name. It seems in early times to have controlled the Pythian sanctuary. — Δαυλίδα: east of Delphi, on a hill; cf. Daulis quia in tumulto excelso sita est, nec scalis nec operibus capi poterat (sc. by the Romans) Livy xxxii. 18. — Πανοπήα: burnt by the Persians under Xerxes, as was also Daulis.

**522.** ἄρα: further; uniting the following to form a series with the preceding. — Κηφισόν: the Cephissus takes its rise near Lilaea, on the north slope of Mt. Parnassus. It flows with many windings through Phocis into Boeotia, and empties into Lake Copais.

**524.** ἄμα ἕποντο: accompanied.

**525.** οἱ μὲν: the two leaders mentioned 517. — ἀμφέποντες: busily. For the use of the participle, see on ἰών A 138.

**526.** Βοιωτῶν δ' ἔμπλην: next the Boeotians. — ἐπ' ἄριστερά: to the left of the Boeotians, in the line of the ships and in the line of battle. Cf. ἐπιδέξια 353.

**527-535.** The Locrians.

**527.** Οἰήος: gen. of connection, with Αἴας. See H. 729 a, 730 a; G. 1085, 1. Cf. Τελαμώνιος Αἴας, where the adj. is equiv. to a genitive. — ταχύς: cf. celerem sequi Aiace[m] Hor. Carm. i. 15. 18. In the funeral games in honor of Patroclus, this Ajax runs a race with Odysseus and would have won the prize, but Athena caused him to slip. — He was shipwrecked and drowned on the voyage home from Troy. See § 9 c.

**528.** Τελαμώνιος Αἴας: cf. 557, 768, A 138. Throughout the battles of the *Iliad* the two Αἴαντες stand near each other and are often mentioned together.

**529.** ὀλίγος: small, like Attic μικρός which is rare in Homer. — λινωθήρηξ: with linen doublet, i.e. in a closely woven, thick linen jacket which came down only to the hips; while the χιτῶν in the common epithet χαλκοχίτωνες was cuirass and apron in one piece. The linen armor became more common in later times (see Xen. An. iv. 7. 16 of the Chalybes, τὸν λινεὶν θώρακα ὃς ἐπιχώριος ἦν αὐτοῖς id. Cyr. vi. 4. 2). Such a cuirass of cocoanut fibre was the usual armor of some of the South Sea Islanders, and would repel a ball from a revolver or a cut from a sabre.

**530.** Πανῶληνας: the Pan-Hellenes (cf. Παναχαιῶν 404), only here. This unites under one name the peoples of Northern Greece, as Ἀχαιοὺς is used of the peoples of Peloponnesus and the adjacent islands. Cf. καθ' Ἑλλάδα καὶ μέσον Ἄργος a 344 through Hellas and the midst of Argos, as

including all Greece. Cf. 'from Dan to Beersheba' *Judges* xx. 1, 'from John O'Groat's to Land's End.'

531. οἱ: refers to Δοκῶν 527.

535. Δοκῶν: for its position at the beginning of the verse, see on οἰλομένην A 2. — πύρην: *opposite*. — ἱερῆς: as A 366. The cult of Apollo and Artemis was especially prominent there.

536-545. *The Euboeans.*

536. μέναι πνέοντες: *breathing courage*, i.e. inspired with courage and fury. — μέναι: pl. because of the number of men; cf. Shakspeare's 'Wherein hath Caesar thus deserved your loves,' *Caesar* iii. 2. 241. — πνέοντες [πνέοντες]: cf. ἐτελείετο A 5. — Ἄβαντες: pre-Hellenic Thracians who from the Phocian town Abae migrated to Euboea, and gave to the island its earlier name.

537. Χαλκίδα: the chief town of Euboea, on the strait of Euripus at its very narrowest part. It is separated from Boeotia by a channel so narrow that plans are making to blast away the rocks, in order to open the way for steamers of ordinary size. In the early times of Greek history, Chalcis exhausted its own strength by sending out colonies, — founding the first Greek settlement in the West (Cumae in Campania), and the first in Sicily (Naxos, about 735 B.C.), and sending so many colonies to the southern shore of Thrace as to give its name to the great promontory of Chalcidice. — Εἰρετρίαν: the later Eretria. The short quantity of ε before τρ is unusual in Homer; see § 59 g. — Ἰστίαιαν: trisyllabic by synizesis; see § 25 a.

540. δῖος Ἄρης: only metaphorical in Homer. *Scion of Ares*, denoting bravery. Cf. θεράποντες Ἄρης 110.

542. ὅππεν κομῶντες: see on 11. — Mark the new thoughts added in this sentence by the adjectives without conjunctions.

544. This verse is composed apparently of six spondees. — δηλόν: const. with στήθεσσιν. ι is here pronounced as y. See on 566.

546-558. *The Athenians and Salaminians.*

546. Ἀθήνας: the city here represents Attica. The promontory of Sunium and Marathon are mentioned in the *Odyssey*. — In the line of battle, the Athenians had the Pylians on their left and the Cephallenians on their right. They were not prominent in the conflicts. — ἐκκλιμενον: cf. 'Where on the Aegean shore a city stands | *Built nobly*, pure the air, and light the soil; | Athens, the eye of Greece, mother of arts and eloquence,' *Milton Par. Regained* iv. 238 ff.

547. δῆμον: *the country*. — Ἐρεχθίδης: originally identical with Erichthonius. An old hero of Athens, of whose cult Athena herself is here made to be the founder.

**548.** *τίκε δὲ κτλ.*: parenthetical clause. Erechtheus is called *γῆγενής* by Herodotus and others. The Athenians boasted that they were *children of the soil* (*αὐτόχθονες*).

**549.** *κάδ [κατά]*: const. with *εἶσεν*, cf. *ἀνὰ εἶσεν* A 310 f. — *πίονι*: *fat*, i.e. *rich*; with reference to the votive offerings and other treasures stored there. — *νηφ*: recent excavations indicate that before the Persian invasion, the temple of Athena on the Acropolis stood to the north of the Parthenon (dedicated at the great Panathenaic festival 438 B.C.), with foundations extending under the Hall of the Caryatides of the Erechtheum (completed about 407 B.C.). Columns and other architectural fragments of the pre-Persian Parthenon are found built into the wall of the Acropolis.

**550.** *μὲν*: i.e. Erechtheus, who was worshipped with Athena, since the two were considered the founders of the civilization of the country.

**551.** *περιτελλομένων*: see on 295. — This then was an annual festival.

**552.** *Πετεώο*: for *Πετιάοο*, see § 35 b. The family of Peteos claimed descent from Erechtheus.

**553 f.** *τῷ δ' οὐ πω κτλ.*: acc. to Herodotus, an ambassador of the Athenians in the time of the second Persian war referred to these verses with pride before Gelo, tyrant of Syracuse. But the *Iliad* does not elsewhere mention or show this skill of Menestheus.

**554.** *κοσμήσαι*: equiv. to the Attic *τάξαι*; see § 17. Cf. *κοσμήτορε λαῶν* A 16, as an epithet of the generals. The inf. is used here as an acc. of specification. — *ἵππους*: i.e. men on chariots, horses and all that went with them.

**555.** *Νέστωρ*: see on A 247.

**557.** *Αἴας*: son of Telamon. See on A 138. — *Σαλαμῖνος*: Salamis forms a sort of stepping-stone in the enumeration, as the poet passes from Central Greece to Peloponnesus. Telamon had removed to Salamis from Aegina (the home of his father Aeacus), because of the murder of his brother.

**558.** *ἄγων*: for the use of the participle, cf. *ἀμφιέποντες* 525. Ajax here is brought into such close connection with Athens that he appears as a national hero of Attica. This was in accord with the later Athenian tradition. One of the ten tribes (*φυλαί*) of Attica was named *Αἰαντίς*, after him.

**559–644.** *Peloponnesus, Western Islands, Aetolia.*

**559–624.** *Peloponnesus.* **559–568.** *Argos.*

**559.** *Ἄργος*: the city, not the country. See on A 30. — *τειχιέσσαν*: *well walled*, lit. *rich in walls*, since Tiryns was famous for its walls, — the best known and oldest example of the so-called Cyclopean architecture.

These walls are thought to have been 50 or 60 feet in height, and in places are 20 or 25 feet thick. In the time of Antoninus Pius, they were declared to be as great a wonder as the Aegyptian pyramids. Excavations were conducted there by Dr. Schliemann in 1884-85, laying bare the plan of an extensive and elaborate structure.

560. *κατὰ ἐχούσας*: *which occupy*.

561. *Τροιχῆνα*: famous for the worship of Poseidon, and as the early home of Theseus. — *ἀμπελόεντα*: for the form, see on *ποιήεντα* 503. — *Ἐπίδαυρον*: famed for its temple of Asclepius. The theatre (built under the direction of the famous sculptor Polycletus, with seats and orchestra still well preserved), and other ruins there, were excavated during 1881 and the following years.

562. *Αἴγινα*: this island in very early times was conquered by Epidaurus. — In the eighth century B.C., it was ruled by Pheidon of Argos. — *κοῦροι Ἀχαιῶν*: does not differ materially from *νῆες Ἀχαιῶν* 281.

563. *βῶν ἀγαθός*: see on 408. — *Διομήδης*: son of Tydeus. Tydeus was son of Oeneus of Calydon, and brother of Meleager (642); having slain some relative, he fled to Argos, where he married a daughter of King Adrastus (see on 572). He fell in the first Argive expedition against Thebes. Diomed took part in the second expedition (that of the *Ἐπίγονοι*) against Thebes. He was one of the bravest and mightiest of the Achaeans before Troy. The Fifth Book is devoted to his exploits, in the course of which he wounds Aphrodite and (aided by Athena) even Ares. He has a famous meeting with Glaucus (Z 119 ff.). He visits the Trojan camp in company with Odysseus, and slays the Thracian Rhesus (K 219 ff.). He reached Argos in safety at the close of the war. Diomed belonged to the old race of rulers in Peloponnesus (the race of Danaus and Perseus) who preceded Pelops and his line.

564. *Σθένεος*: often mentioned in Homer as *θεράπων* and charioteer of Diomed. The name is a short form of *Σθενέλαος*, and thus corresponds to *Δημοσθένης*. — *Καπανεύς*: the most insolent of the 'Seven against Thebes.' He boasted that he would capture the city of Thebes, even though opposed by the thunderbolt of Zeus.

566. *Μηκιστῆος*: brother of Adrastus, and thus great-uncle of Diomed. — *νός*: the first syllable is here short, the *ι* being pronounced much like a *y*, rather than forming part of a diphthong. Cf. 544, A 489 and note. — *Ταλαίωνίδας*: this seems to be formed by a cumulation of suffixes from *Τάλαος*. Cf. § 39 j.

568. *ὀγδόκοντα*: Ionic for *ὀγδοήκοντα*.

569-580. *The realm of Agamemnon.*



**569. Μυκήνας:** the residence of Agamemnon, whose realm lay in Northern Peloponnesus (the latter Achaea), extending to Elis. Above the gate of the citadel remains the sculptured representation of two lions, probably the earliest extant specimen of Greek sculpture on Greek soil. Near the citadel are great subterranean structures, of which the finest and largest is the so-called 'treasure house of Atreus.' Mycenae (the sing. form also is used, see § 37 *d*) is called by Homer *εὐρυνάγνια* and *πολύχρυσος*. The latter epithet was shown to be justified by the discoveries in the excavations by Dr. Schliemann in 1876-77. See § 4 *b*.

**570. ἑφραίον Κόρινθον:** Corinth was made wealthy in early times by its trade, lying as it did between two seas. The old name was Ephyra, and the poet does not put the name *Corinth* into the mouth of his characters.

**572. Ἀδρηστος:** king of Argos, grandfather of Diomed (see on 563). He was driven out of Argos by Amphiaraus, and fled to Sicyon, to his mother's father, whom he succeeded on the throne. He was the leader of the 'Seven against Thebes,' and the only one of the seven who returned home alive. — *πρῶτα:* at first, with reference to his return to Argos.

**574. Πελλήνην:** in Achaea, about six miles from the sea. — **Ἀττιον:** later the capital of the 12 Achaean cities. Near it was a sanctuary of Zeus Ὀμαγύριος where Agamemnon was said to have planned the expedition against Troy, with the most honored of the Greeks.

**575. ἀνά:** cf. ἀνὰ δῶμα A 570, ἀνὰ στρατόν A 10. — *εὐρεταν:* a freq. epithet of a country (as of Crete and the Troad); rarely applied as here to a city.

**576. τῶν [τούτων]:** i.e. the inhabitants of the cities mentioned just before. The gen. depends upon *νηῶν*, the ships of these, their ships. Cf. 509, 685, while in 587, 610, 713, 719, *νηῶν* is in apposition with *τῶν*.

**577. πολὺ πλείστοι:** since his kingdom was most extensive. Thus he had the largest force of ships himself, and could beside these lend 60 ships to the Arcadians (610-614). The rule of Agamemnon 'over many islands,' implying naval power, is mentioned 108.

**578. ἐν δέ:** but among them, cf. 588. See on A 142. — *χαλκόν:* see on 417.

**580. οὐνεκα:** because, referring to *κυδιόων*. — *ἄριστος:* sc. in kingly dignity and power, as is shown by the next verse. See A 91 and note.

**581-590. The realm of Menelaus.**

**581. κητέεσσαν:** the sharply cut ravines of the mountains are one of the most striking characteristics of the Spartan landscape.

**584. Ἀμύκλας:** this was one of the most important Laconian cities before the Dorian conquest, and long maintained its independence, by

the side of Sparta. — Ἑλος: a city on the coast from which the name *helot* was said to be derived, since its inhabitants were enslaved by the Spartans.

585. Δάαν: for the name, *cf.* 'Stoneham,' 'Stonington.'

586. οἱ: for *him, his*.

587. νεῶν: in appos. with τῶν, see on 576. — ἀπάτερθε: *sc.* from the troops of Agamemnon. This marks the political independence of Menelaus.

588. ἐν δέ: as 578. — προθυμίῃσι πεποιθός: for the long penult of προθυμίῃσι, see § 59 *b*. The pl. is used because of the many occasions on which his zeal had prompted him to act.

589. πολέμῳδε: *to the battle*. πόλεμος is often used in Homer as synonymous with μάχη. — θυμῷ: local, as A 24.

590 = 356.

591–602. *The forces of Nestor.*

591. Πύλον: Messenian Pylus, on a harbor that is well protected by the island Sphacteria. During the Peloponnesian war (425 B.C.) the Athenians established themselves here and held the position for 15 years. In this harbor (then called Navarino), Oct. 20, 1827, the Turkish fleet was nearly annihilated, and the Greek war for independence was virtually decided. — The realm of Nestor was founded by his father Neleus (son of Poseidon), who had been driven from Iolcos in Thessaly by his brother Pelias (*cf.* 715).

592. πόρον: *ford*. In apposition with Θρόνον, *cf.* ἄλσος 506.

594. μούσαι: for the plural, see on 484.

595. τὸν Θρήικα: *that Thracian*. For the use of the article, *cf.* A 11. The Thracian bards, Orpheus, Musaeus, Eumolpus, *etc.*, who were called the fathers of Greek poetry, did not live in historic Thrace but in Pieria, in Southern Macedonia, on the east slope of Olympus. Thence the worship of the Muses was brought to Helicon and Parnassus. — Thamyris is here thought of as wandering after the manner of the later bards (δοῦδοί) and visiting the courts of the princes.

597. στεῦτο κτλ.: *he asserted boastfully that he would be the victor*. — εὐχόμενος: for the partic. of manner, see on ἰών A 138. — εἰ περ ἄν: *even granted that, supposing that*. Here alone is ἄν found, instead of κέν, with εἰ and the opt., *cf.* A 60; see § 18 *d β*. The form in direct discourse would be νικήσαιμι ἄν, εἰ περ ἄν αὐταὶ μούσαι ἀείδοιεν.

598. κούραι κτλ.: *cf.* 491 *f*.

599. πηρόν: *maimed*, here prob. *mute* (*cf.* 595), though a later tradition represented him as blind. — αὐτὰρ κτλ.: this states the result of their action, although elsewhere αὐτὰρ is used to introduce something new.

600. ἐκλάθειν: *sc. μίν*. Reduplicated aorist, used transitively. Only here construed like a verb of depriving, with two accusatives.

603–614. *The Arcadians*. The Arcadians are not mentioned as taking part in any of the conflicts before Troy. They may be thought of as closely connected with (or included among) the forces of Agamemnon.

603. ἔχον: *cf.* Ὀλύμπια δώματ' ἔχοντες A 18. — ὑπὸ ὄρος: *up* under the mountain.

604. Αἰπύτιον: *of Aepytus*. For the use of the adj., see on Νηληϊῶ 20. Aepytus, son of Elatus, was an old Arcadian hero whose descendants reigned long in Arcadia. His mound, which in the time of the early Roman emperors still rested on its circle of stones, reminds scholars of the German graves of the Huns. — ἴνα: *sc. εἰσίν*. For the omission of the copula in a rel. clause, *cf.* A 547.

605. Ὀρχομενόν: to be distinguished from Minyan Orchomenus 511.

608. Στύμφηλον: famous for its lake (which has a subterranean channel that comes to the surface and empties into the sea near Argos), and for the labor of Heracles in killing the birds here.

610 f. ἐν νηὶ κτλ.: *cf.* 509.

614. θαλάσσια ἔργα: *cf.* πολεμῖα ἔργα 338. — Arcadia, alone of the countries of Peloponnesus, touched the sea at no point. *Cf.* praetor Achaeorum [Philopoemen] . . . rudis in re navali erat, Arcas, mediterraneus homo, Livy xxxv. 26.

615–624. *The Eleans*.

615. Βουνπράσιον: the 'whole and part' are often thus united, *cf.* 632, 'Peter and the Apostles,' Acts v. 29.

616. ὅσον ἐφ': *i.e.* ἐφ' ὅσον. Const. with ἐντὸς ἐέργει encloses, bounds. Lit. *to as far, i.e. as far as.* *Cf.* Γ 12.

620. ἡγησάσθην: *took the lead*. Aor. as 678, 864, 867, 870. *Cf.* ἡρχε was leader.

621. ὁ μὲν: *i.e.* Amphimachus. — Εὐρύτου: not to be confounded with Eurytus of 596. — Ἀκτορίωνε: here of the grandsons of Actor. See § 39 *m*.

624. Αὐγηάδας: Augeas was the king of Elis whose stables have become proverbial. See on 660.

625–644. *The Western Islands and Aetolia*. 625–630. *Dulichium*.

625. οἱ δέ: *sc. ἦσαν*. — The poet places Dulichium and the other Echinades (which lie off the mouth of the Achelous) far to the south of their real position, off the coast of Elis. — ἱεράων: the position of the adj. indicates that it is to be construed with Ἐχινάων, with which νήσων is in apposition.

626. ναλοῦσι: *lie, lit. dwell*. — πέρην αἰόας: *i.e.* separated from Elis by the sea.

629. **δς**: *i.e.* Phyleus. — **πατρί**: *i.e.* King Augeas.

631–637. *The forces of Odysseus.*

631. **Κεφαλλῆνας**: the common name for the subjects of Odysseus.

632. **βά**: *namely, to wit.* The relative sentences are virtually in apposition with **Κεφαλλῆνας**. — **Ἰθάκην καὶ Νήριτον**: see on **Βουπράσιον** 615. — **εἰνοσφύλλον**: *lit. leaf-shaking*, as if the mountain caused what it suffered.

635. **ἡπειρον**: refers to Leucadia and Acarnania, which were conquered by Laertes. — **ἀντιπέραια**: *neut. adj. as substantive.* *The opposite coast* in Elis where the Ithacans had herds. Odysseus himself had on the mainland twelve herds of cattle, as many flocks of sheep and of goats, and as many droves of swine.

636. **Ὀδυσσεύς**: see on A 138. — **Διὶ κτλ.**: Odysseus is freq. called **πολύμητις** and **πολυμήχανος**.

637. **δυσέδεκα**: a small number in comparison with the 40 ships of Dulichium, 630, or the 80 ships of Diomed, 568. The same number of Odysseus's ships is mentioned in the *Odyssey*. See § 9 d. — **μυλοπάρηοι**: *red-cheeked*. Their bows (*cheeks*) were painted with vermillion. On the other hand, *cf.* 170 and ι 482, where the ship of Odysseus is called **κυανόπρωρος** *dark-prowed*. — The forces of Odysseus are the fifteenth in the enumeration of the 29 contingents. Corresponding to this position, these ships are said to be at the middle of the line.

638–644. *The Aetolians.*

640. **Καλυδῶνα**: on a shoulder of Mt. Aracynthus. It was famed for the Calydonian Hunt of the boar that was killed at last by Meleager.

641. **γάρ**: introduces the explanation why Thoas was in command, and not Oeneus or one of his distinguished sons, Tydeus (see on 563) or Meleager. — **ἦσαν**: *were living*.

642. **αἰτός**: *i.e.* Oeneus. — **ξανθός**: see on Γ 284. — **Μελέαγρος**: the most distinguished of the sons of Oeneus.

643. **τῷ**: *i.e.* Thoas. — **ἐπὶ**: construe with **ἐρέταλτο**. — **πάντα**: *everything*, explained by **ἀναστέμην** in apposition with it; *i.e.* the whole command. — **Αἰτωλοῖσιν**: *dativ. of interest, cf.* A 180, 231.

645–680. II. *The islands in the southern part of the Aegean sea.*

645–652. *The Cretans.*

645. **Κρητῶν**: this includes all the mixed population of the extensive island. — The cities here mentioned all lay in the interior of the island, at the foot of Mt. Ida. — **Ἰδομενεύς**: see on 405.

646. **Κνωσόν**: the principal city of the island. — **Γόρυνα**: the Cretan city next to Cnosus in importance. Here in 1884 was discovered a long inscription (probably of the fifth century B.C.) containing a code of laws — **τοιχωέσσαν**: *cf.* 559.

647. Μῶλητον: this city gave colonists and name to the Ionian Miles. — ἀργυρόνεια: cretosum, *chalky*, as 656. The town was situated on chalk cliffs.

648. Φαιστόν: southwest of Gortyna; birthplace of the poet and prophet Epimenides. There half of the ships of Menelaus were wrecked.

649. ἄλλοι: made prominent before the rel. clause. — ἑκατόμπολιν: a round number, *cf.* 449. *Cf.* centum urbes habitant magnas, uberrima regna Verg. *Aen.* iii. 106.

650. ἄρα: recurs to 645.

653–670. *The Rhodians.*

653. ἥς τε μέγας τε: two essential qualities of a hero; see on μέγας 816.

655. διὰ: const. with κοσμηθέντες, *divided* in three parts. The Rhodians dwelt acc. to tribes (καταφυλαδόν, 668), in their three cities. Pindar tells in greater detail the story of the settlement of the island, and calls it τρίπολις νῆσος.

656. Λίνδον: famed for its worship of Athena and Heracles. From this name came that of Lincoln (Lindum colonia).

658. This episode is intended for the glorification of the Rhodians. — βίη Ἡρακλείη: periphrasis for all cases of Ἡρακλῆς, which was not suited to the verse. For the periphrasis, *cf.* 851, Γ 105; see § 16 d.

659. Ἐφύρης: the seat of King Augeas (see on 624).

660. πέρσας: *sc.* when he made his expedition against Augeas to avenge the wrong done him in withholding the reward for cleansing the stables.

661. τράφη: intransitive, *grew up*. Construe with ἐπεὶ, *when he had grown up*. — ἐν μεγάρῳ: *i.e.* in his father's house at Tiryns. — ἐν: for the length of the final ι before the following μ, see § 59 h.

662. αἰνίκα: refers to the preceding ἐπεὶ κατλ. — φῖλον: evidently only as a standing epithet here. — μήτρωα: brother of Alcmena, son of Alec-tryon. — καρέκτα: 'in a burst of anger,' says Pindar; by accident, acc. to another tradition.

663. ὄζον Ἄρης: see on 540.

664. δ γε: for its position in the second member of the sentence, see on Γ 409.

665. βῆ φεύγων: *set out in flight*, *cf.* 71; see on A 391. The participle indicates the manner of his going; — *as a fugitive*, since he feared the vengeance of the relatives. 'A life for a life,' was the old Greek law; but sometimes a fine was paid. Flight from the country was frequent, as in the case of Tydeus (see on 563), and of Patroclus (see on A 307).

667. ἐς Πύδον ἕεν: this is an anachronism. Even the Dorian migration into Peloponnesus followed the fall of Troy by 80 years. — ἄλγεα πάσχον: *wilk sorrow*. Const. with ἀλώμενος.

668. τριχθαί: cf. τρίχα 665; see § 30 i. — καταφυλαδόν: equiv. to κατὰ φύλα 362. See on 655.

669. ἐκ Διός: see on 33.

670. καὶ σφιν κτλ.: an independent sentence illustrating φέληθεν. — κατέχευε: *poured down* upon them. This indicates the abundance of their wealth. This expression seems to have given rise to the later myth that Zeus literally rained gold upon the island.

671-675. *The forces of Nireus*. The smallest contingent of all.

671. Νιρέης: mentioned only here in Homer. He is celebrated as a pattern of beauty. Lucian invents a dialogue between him and Thersites. — For the repetition of his name ('epanalepsis'), cf. 838, 850, 871; see § 16 b. Such repetitions served to chain the attention of the hearer. — Σύμηθεν: a small island, off the Carian coast, north of Rhodes. A Dorian colony like the islands of 676 ff.

672. The names of Nireus's parents are significant.

673. κάλλιστος: predicate. See on 216.

674. ἄλλων: see on A 505.

675. ἀλαπαδός: the opposite of κρατερός.

676-680. *The Sporades*.

676. Κράπαθον: Κάρπαθον, cf. καρδίη and κραδίη. See § 31. Carpathus is an island between Rhodes and Crete which gave its name to the Carpathian sea.

677. Κών: elsewhere Κόως in Homer. An island off Cnidus and Halicarnassus. — Εἰρηνύλοιο: king of Cos. He was slain by Heracles on the latter's return from Troy. His daughter Chalciope bore to Heracles a son Thessalus, 679. — Καλύδνας: small islands near Cos.

678. Φειδιππος, Ἀντίφος: not mentioned elsewhere in the *Iliad*.

680 = 516.

681-759. III. *Northern Greece*. See on 494 ff., p. 84.

681-694. *The forces of Achilles*.

681. νῦν αὖ: *but now*; a transition to the forces of Northern (Thessalian) Greece. This verse forms a general prelude and announcement for what follows. — τοῖς: ἐρέω hovers before the mind, cf. 493. — τό: dem., *that*. — Πιλασγικόν Ἄργος: i.e. Thessaly. See on A 30. Thessaly is represented as being more important in Homeric than it was in historical times.

683. Φθίην: home of Peleus and Achilles, cf. A 169. In the valley of the Spercheus. — καλλιγύναικα: this epithet appears only in the accusa-

tive. The inflection of the adjective seems to be attracted to that of the noun *γυνή*.

684. *Μυρμιδόνες*: cf. A 180, 328.

685. *τῶν*: see on 576. — *πεντήκοντα*: Achilles arranged his men in five divisions with five commanders. Each of his ships was manned by 50 men, who (like all the rest) on their arrival at Troy served as soldiers.

686. *πολέμοιο δυσηχίος*: cf. *fremituque sequuntur* | *horrissono* Verg. *Aen.* ix. 54 f.

687. *οὐ γὰρ κτλ.*: *for there was no one, etc.* — *ἐπὶ στίχας*: *into ranks, so as to form ranks.* — *ἡγήσαιοτο*: potential opt. without *ἄν*, after *οὐ γὰρ κτλ.*

688. *ἐν νήεσσι*: i.e. in the camp. See on A 12.

689. *κούρης*: causal genitive, cf. 694; see on A 65. — *Βρισηΐδος*: see on A 184, 348.

690. *ἔτελλετο*: i.e. received as his *γέρας* *ἐξαίρετον*. See on A 124.

691. *Δυρνησσόν*: Briseis tells of its capture and destruction, T 290 ff. See on A 125. — *Θήβης*: see on A 366.

692. *καὶ δ' ἔβαλεν*: a change to the finite const., after the participle *διαπορθήσας*. Cf. Γ 80; see § 11 f. — *Μύνητα*: king of Lyrnessus, and (acc. to the later story) husband of Briseis.

694. *τάχα*: Achilles is reconciled with Agamemnon, goes forth to battle, and kills Hector, on the 27th day of the action of the *Iliad*, five days after the events narrated in this Second Book. See § 7 q.

695-710. *The forces of Protesilaus.*

695. *Πύρασσον*: named from the wheat (*πυρός*) which abounded in the region. — *ἀνθεμόεντα*: see on 503.

696. *Δήμητρος τέμενος*: *consecrated field of Demeter*. In apposition with *Πύρασσον*, cf. 506, 592. This afterwards gave to Pyrasus the name *Δημήτριον*. — *μητέρα μήλων*: Mt. Ida is called *μητὴρ θηρῶν*, © 47.

697. *ἀγχ(α)λον*: this epithet would fit the other cities also. — *λεχετοίην*: *grass-bedded, grassy*.

698. *Πρωτεσθεος*: he was the first to fall in the war. The name is significant, cf. 702. High honors were paid to him at Elaeus in the Thracian Chersonese, down to the time of the Persian wars. His ship was the centre of the fiercest conflict when Hector forced his way to the ships of the Greeks, and it was half consumed by fire before Patroclus appeared with the Myrmidons, and repulsed the Trojans. See § 7 m, n.

699. *ἔχεν κάτω κτλ.*: *held down, covered*. He was in the realm and power of the dark earth.

700. *ἀμφιδρυφής*: women tore their faces in mourning. — *Φυλάκη*: dat. of place.

**701.** ἡμιτελής: *half-finished*. He left home for the war before he could complete his house. He had hardly begun life for himself when he was killed. — Δάρδανος ἄνθρωπος: *a Dardanian warrior*. Acc. to the later amplified form of the story, this was Hector; but Homer does not call any Trojan Δάρδανος, though the Dardanians were included among the Τρῶες.

**703.** οὐδέ μὲν οὐδέ κτλ.: as 726. The repetition of the negative gives it great weight. The first negative belongs to the whole sentence, the second is to be construed closely with οἶ, — neque vero ne hi quidem. — ποθέον γε μὲν [μήν]: lit. *they missed him indeed*, equiv. to καὶ ποθοῦντές περ ἄρχόν. The word before γε μὲν is made prominent and always forms an 'adversative asyndeton' (see § 15 c). The English idiom introduces such a clause by *yet, but*. — ἄρχόν: i.e. their former leader.

**704.** σφέας: monosyllabic, see § 25. — Ποδάρκης: leader of the Phthians.

**705.** Φυλακίδαο: with ὕ, but Φυλάκη 700; cf. Πριάμῃδης 817 with Πρίαμον Γ 146; see § 59 e.

**707.** πρότερος: cf. προγενέστερος 555.

**708 f.** Only another form of 703. — οὐδέ τι: *but in nothing*.

**711–715.** *The kingdom of Eumelus.*

**711 f.** Φεράς, Βολίην κτλ.: cities on the peninsula of Magnesia and in the southeastern part of Pelasgiotis. — παρὰ: for the locative ending, cf. ὑπαί 824.

**712.** Ἰωολκόν: famed as the chief seat of the Thessalian Minyae (see on 511), the capital of King Pelias, and the native city of Jason, the leader of the Argonautic expedition.

**714.** ὕπ' Ἀδμήτῃ: const. with τέκε, cf. 728, 742, 820. — For the repetition of the name, cf. 636, 655, 691.

**715.** Ἀλκηστίς: her devotion to her husband, which led her to die for him, became proverbial. This death is the theme of the *Alcestis* of Euripides.

**716–728.** *The forces of Philoctetes.*

**718.** τῶν δέ: antecedent of οἱ δέ 716. When the relative clause precedes, the apodosis often has δέ, as here. — τόξων ἐν αἰσάς: as 720 and freq., οἶδα *am skilled in* is followed by the genitive.

**719.** ἐρέται: the warriors were the oarsmen.

**720.** ἐμβέβασαν: *had embarked*; see on 351, 509. The preposition is repeated in ἐν ἐκάστῃ. — ἵφι μάχεσθαι: infinitive of result, *so as to (so that they could) fight, etc.* See on A 8.

**722.** Δῆμνυ: the Achaeans landed at Lemnos on their voyage to Troy and received hospitality from King Euneüs. They sent slaves thither



for sale, and received wine thence. — The repetition of the preposition gives to ἐν Ἀθήνῃ some independence from ἐν νήσῳ.

723. ἀλοόφρονος ἔδρου: construe with ἔλκει, ablative genitive, *from the cruel water-snake*. See on 396. The wound not only disabled Philoctetes but rendered his presence odious to his comrades.

724. τάχα δὲ κτλ.: the Catalogue contains several such references to events which do not fall within the time of the action of the *Iliad*, cf. 690 ff., 699 ff. — A prophet declared that Troy could be taken only with the help of the arrows of Heracles that Philoctetes had in his possession. Acc. to Sophocles in his tragedy *Philoctetes*, the hero was brought from Lemnos to Troy by Odysseus and Neoptolemus (son of Achilles). No other allusion to this story is found in the Homeric poems. Philoctetes reached home in safety at the close of the war. See § 9 a.

725. Ἀργεῖοι παρὰ νηυσί: parenthetical, in a kind of apposition with the subject of ἐμελλον. — Φιλοκτήταο: construe with μνήσεσθαι.

726 = 703.

727. Ὀϊλῆος: father of the lesser Ajax, 527.

728. ῥά: points back to the preceding verse, cf. 650, 742.

729-733. *Forces of the Asclepiads.*

729. Τρίκην κτλ.: cities in Western Thessaly, in Hestiaeotis. At Tricca was one of the oldest sanctuaries of Asclepius, and the home of the king. — κλωμακέσσαν: it lay on the steep slopes of Mt. Pindus.

731. Ἀσκληπιόῦ: better written as Ἀσκληπίω. See on 518.

734-737. *Forces of Eurypylus.*

735. λευὰ κάρηνα: *gleaming heights*, lit. *white heads*; cf. 739. See on 117.

738-747. *The forces of Polypoetes.*

738 f. Ἀργισσαν κτλ.: cities of the Lapithae (see on A 263), in the western part of what was Perrhaebia in later times.

739. Ὀλοοσσόνα: the most important city in Perrhaebia. — πόλιν λευκήν: sc. because of its chalk cliffs.

741. Παιρθόιο: see on A 263.

742. κλυτός: as feminine. See on 77.

743. ἤματι τῷ ὅτι: see on 351. — φῆρας: see on A 268.

744. Πηλίου: Mt. Pelion, south of Mt. Ossa, was celebrated in mythology as the home of the centaurs, esp. of Cheiron (δικαιότατος Κενταύρων) who trained the youthful Achilles.

745. οὐκ ὅλος: construe with ἡγεμόνευε 740. — ἅμα τῷ γε κτλ.: no conj. connects this with οὐκ ὅλος, since it is in a kind of apposition with it (see § 15 b), expressing more fully the thought of the first words of the verse (see on οὐλομένην A 2).

746. ὑπερθύμοιοι: in a laudatory sense. — Καυναῖδαι: cf. A 264.

748–755. *Aenianians and Perrhaebians.*

750. οἰκὶ ἔθεντο: *built their homes.*

751. ἀμφί: *on the banks of.* — ἔργα: *tilled fields.*

753. ἀργυροδίνῃ: *silver-eddy*ing, because of the white waves and eddies of the turbid Penēus, where the clear Titaresius empties its stream into it. The swift current makes it possible to distinguish for a time the waters of the two streams.

754. ἀλλὰ τι: see on A 82. — ἥντ' ἔλαιον: refers to the water of the one stream flowing above the other.

755. ὄρκου δαινοῦ: explained by its appos. Στυγός. — This introduces a mythical explanation that gives a miraculous quality to the water. — Στυγός: limits ὕδατος. — ἀπορροή: *branch* of the water of the Styx, as the Cocytus also is said to be. This mysterious connection with the Styx (a stream with a high fall, in Arcadia) was imagined prob. because of its violent current.

756–759. *The Magnesians.*

757. Πηνειόν: the most important river of Thessaly. It flows into the sea through the beautiful vale of Tempe, between Mts. Olympus and Ossa.

758. Πρόθοος θεός: the poet puns upon the name, see § 13 c.

760–785. *Conclusion of the Catalogue of the Achaean forces.*

760. Cf. 487.

761. τίς τ' ἄρα: cf. A 8. — δ'χ' ἀριστος: see on A 69. — ἔννεπε: see on 484.

762. αὐτῶν κτλ.: cf. 466. — ἅμα ἔποντο: cf. A 158.

763. μέγα: adv., see on A 78. — Φηρητιάδαι: Admetus. Cf. 713 ff. Or this name may be given to Pheres's *grandson* Eumelus, see on 621. In the funeral games in honor of Patroclus, these mares of Eumelus would have won the race but for an accident. — This statement is subject to qualification below, ὅφρ' Ἀχιλεὺς μῆνιν 769, 764–767 being parenthetical.

764. Ἑύμηλος: see 714. — ποδώκεας: this and the following epithets are attracted to the construction of the relative clause. — ὄρνιθας: for the length of the last syllable, see on κακὸν ὥς 190.

765. σταφύλῃ ἕως: *like to a plumb line*, "straight as an arrow." — ἐπὶ νῶτον: *along, over the back*, cf. 308.

766. ἐν Πηρείῃ: prob. the region of Pherae where Apollo served Admetus as herdsman. Angry at the death of Asclepius, Apollo had killed the Cyclopes of Zeus, and as a punishment was sent to serve a mortal. See Euripides's *Alcestis*, *ad init.* Apollo retained his interest in these mares.

767. φόβον κτλ.: *the flight of Ares* attends them. For the ablative genitive, see on 396. φόβος in Homer does not mean mere *fright*, see § 17.

768. αὖ: marking the contrast with ἵπποι μέν 763; cf. αὖτε A 237, αὐτάρ A 51, 127, 333.

770. Ἴπποι: these were immortal steeds, sired by Zephyrus, and given by Poseidon to Peleus. — φορέσκον: *drew*; the Homeric heroes did not ride on horseback. Thus ἵπποι often stands for *horses and chariots*. Cf. 554.

771. ἐν νήεσσι: cf. 688 f. This noun receives the epithets of ships, although it means *camp* here.

772. ἀπομνήσας: *giving vent to his wrath away* (ἀπό) from the battlefield. Equiv. to ἀπεὼν μνήσας.

773. λαοί: in contrast with ὁ μέν 771, *their leader*.

774. δίσκοισιν: this contest was not unlike the modern 'putting the shot.' The prize was given to him who hurled the discus furthest. — αἰγανήσιν: dat. of means with ἵεντες.

775. παρ' ἄρμασιν: i.e. where they had been tied when released from the yoke; in contrast with ὑφ' ἄρμασι, where the horses are *under the* yoke before the *chariot*. — ἑκαστος: appositive, as A 606.

776. ἐλαόθρεπτον: *grown on moist meadows*. — The Homeric horses were fed on λωτόν (*clover*), σέλινον (a kind of *parsley*), κύπειρον (a fragrant marsh plant), and on κρὶ λευκόν (*white barley*), πυρός (*wheat*), and ὀλურαι or ζεαί (*spell*).

777. εὖ πεπυκασμένα: *well covered*, away from the dust. — κείτο: *lay*. When chariots were out of use, their wheels were sometimes removed. But κείμεν is often perf. pass. of τίθημι. — ἀνάκτων: *of the masters* (const. with ἄρματα). — I.e. Achilles and his lieutenants (see on 685). The λαοί did not fight ἀφ' ἵππων.

778. οἱ δέ: i.e. the λαοί and ἄνακτες. — ποθέοντες: cf. 703.

779. φοίτων [ἐφοίταον, ἐφοίτων] κτλ.: *wandered to and fro*.

780. Return to the narrative which was interrupted by the Catalogue (484). But while, at 476, the leaders are busy in arranging their troops, here they are represented as already moving forward for the attack. — οἱ δέ: i.e. the Achaeans. — ὡς εἰ τε κτλ.: *as if the earth were devoured* (lit. *pastured off*) *by fire*. The opt. is used to express a mere conception of the mind. The comparison relates to the gleam of the armor and weapons, cf. 455 ff.

781. "The earth trembled as from an earthquake." — Διὶ ὤς: sc. στεναχίζει, *groaned as it groans under Zeus, under the power of Zeus*. ὑπὸ ποσσὶ 784 corresponds to this. — Διὶ: for the length of the ultima, see on ὀρνίθας 764, and cf. Διὶ 636.

**782.** *χουμένη*: "in his wrath." An instance of the exhibition of this anger follows. — *ὅτε τε*: with hypothetical subjunctive. — *ἀμφὶ Τυφώϊ*: a mighty giant, symbol of volcanic power. He opposed Zeus, but was overcome by the thunderbolt, and was buried under a mountain. From this he belches forth fire. When he attempts to rise, he causes earthquakes; then Zeus smites with his lightning the earth *about Typhoeus*, i.e. the earth, that which covers him. Pindar, in his first Pythian ode, represents the monster as lying under Mt. Etna, and extending to Mt. Vesuvius. — *Cf.* 'In bulk as huge | As whom the fables name of monstrous size, | . . . Briareos [A 403] or Typhon, whom the den | By ancient Tarsus held,' Milton *Par. Lost* i. 196 ff.

**783.** *ἐν Ἀρίοις*: in the land of the *Arimi*, in Cilicia. This belongs to the so-called 'earthquake belt.' *Cf.* *durumque cubile* | *In arime Iovis imperiis imposta Typhoeo* Verg. *Aen.* ix. 715 f. — *εἰνός*: couch.

**784.** *Cf.* *scuta sonant pulsuque pedum conterrita tellus* Verg. *Aen.* vii. 722.

**785.** *διέπρησσον*: intrans., *advanced*. — *πεδίοιο*: local gen., *on the plain*; *cf.* 801. The acc. is used with no essential difference of meaning, A 483.

**786-877.** *The forces of the Trojans.*

**786.** *ποδήνεμος*: Iris is *ἀελλόπος storm-footed*. — *ᾠκία* [*ὠκία*]: for the inflection, see § 38 b.

**787.** *πᾶρ Διός*: const. with *ἦλθε*.

**788.** *ἀγορὰς ἀγόρευον*: *were holding an assembly*, *cf.* *πόλεμον πολεμέζειν* Γ 435. — *ἐπὶ Πριάμοιο θύρῃσιν*: *at the gates of Priam*; i.e. before the palace, where acc. to oriental custom the king sat in judgment. *Cf.* 'Judges and officers shalt thou make thee in all thy gates,' *Deut.* xvi. 18.

**789.** *πάντες*: i.e. *all the nobles*. It is limited by the circumstances of the case. — No special *βουλή* (*cf.* 53) of the Trojans is mentioned.

**790.** *προσέφη*: *sc.* *μὴν* (referring to Priam), as 172. *Cf.* 795.

**791.** *φθογγήν*: at first only the similarity of voice receives prominence, in close connection of thought with *προσέφη*. But here, as in the other cases, a transformation of the whole person is to be assumed; hence *ἔισαμένη* 795 without the addition of *φθογγήν*. The contents of the speech, however, cause Hector to recognize the goddess, 807.

**792.** *ποδωκείησι κτλ.*: equiv. to *ποσὶ κραιπνοῖσι πεποιθώς*. For the plural, *cf.* *προθυμῆσιν* 588.

**793.** *τόμβῃ κτλ.*: *on the top of the mound*. This mound of Aesyetes was at the extremity of the ridge south of Ilium Novum.

794. δέγμενος ὀππότε: expectans dum, generally followed by the aorist optative. — ναῦφιν: ablative genitive with ἀφορμηθεῖεν. For the form, see § 33 a.

795. τῷ μιν ἐυσάμενη: cf. 22. — μιν: i.e. Priam. Construe with προσέφη. — This verse repeats the sum of 790 f., because of the interposed clauses.

796. αἰεί τοι: cf. A 107, 177, 541. — φίλοι: predicate. — ἀκριτοί: cf. 246. — Iris blames Priam's untimely unconcern.

797. πόλεμος δὲ κτλ.: contrast (paratactic, § 21 d) with ἐπ' εἰρήνης in time of peace. — ἀλυστος: cf. 420.

798. δῆ: equiv. to ἦδη. — πολλά: cognate accusative with εἰσῆλυθον. It does not differ greatly from πολλάκις.

799. Cf. 120.

800. ἰοικότες: sc. in number. Cf. 468. — Cf. 'I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore,' *Genesis* xxii. 17. — ἦ: in a comparison where the poet leaves the choice open.

801. προτὶ ἄστυ: const. with ἔρχονται.

802. Ἴεκτορ: Iris turns to address Hector as the commander-in-chief, on whom above all others depends the weal of the state. — δέ: for the order of words, see on A 282. — ὧδέ γε: const. with ῥέξαι. It refers to what follows.

803. πολλοὶ κτλ.: explanatory preparation for 805. For the thought, cf. 130 f.

805. τοῖσιν: to *thèse*. Antec. of the following relative. No conj. is used to connect this with what has preceded, since this is in a kind of appos. with ὧδέ γε ῥέξαι. For the dative, cf. Τρωσὶ 810. Each is to give orders to his countrymen, as usual. This indicates the separation into tribes (accomplished 815) corresponding to that of the Greeks, 362 f.

806. τῶν δ' ἐξηγεσθω: and let him lead these forth, sc. from the city to the field of battle. — πολίτας: his fellow-citizens; equiv. to οἱσὶ περ ἄρχει. This measure is intended esp. for the great number of Trojan allies.

807. οὐ τι κτλ.: by no means failed to recognize (i.e. he recognized clearly) the speech of the goddess, he recognized the goddess herself. For the 'litotes,' see on A 220, § 16 c.

808. ἐπὶ τεύχεα: to fetch their arms; like Attic μετὰ τεύχεα.

809. πᾶσαι πύλαι: the whole gate, — the Scaean or Dardanian gates, leading from the city to the plain. Homer does not mention any other gates of the city. — πύλαι is always plural in Homer, of one gate two wings or doors.

**811.** ἔστι δὲ τις: a favorite Epic beginning of a description, *cf.* urbs antiqua fuit Verg. *Aen.* i. 12.—πόλιος: disyllabic by synizesis; see § 25. The ultima is long before the caesural pause; see § 59 l.

**812.** ἀπένευθε: *aside*, *sc.* from the principal road.—περιδρομος: *i.e.* free-lying, lying in an open place.—ἐνθα κτλ.: see on 397.

**814.** ἀθάνατοι κτλ.: for the language of the gods, see on A 403.—σῆμα: such a tomb as that of 604.—πολυσκάρμοιο: *agile*, *sc.* in battle.—Μυρίνης: perhaps one of the Amazons mentioned Γ 189.

**815.** δικάριον: see on 805; *cf.* 475 f.

**816-877.** *The Trojans and their Allies.* The force opposed to the Achaeans is composed of sixteen contingents: I. five contingents from Trojan peoples (816-839), and II. eleven contingents of allies (ἐπικούροι, 840-877). Of the allies, three divisions come from Europe, and eight from Asia. I. Trojans from (a) Ilios, (b) Dardania, (c) Zelea, (d) Adrastea, (e) Percote *etc.*; II. Allies (from Europe), (a) Thracians, (b) Ciconians, (c) Paeonians; (from Asia), (a) Pelasgians, (b) Paphlagonians, (c) Halizonians, (d) Mysians, (e) Phrygians, (f) Maeonians, (g) Carians, (h) Lydians.

The catalogue of the Trojans is far less exact and detailed than that of the Achaeans; it contains no definite statements of number. The total number of Trojans and allies was 50,000, acc. to © 562 f.: 'A thousand fires were kindled on the plain, and by each sat fifty men.' Of these about 12,000 were Trojans, if 123-130 are to be interpreted literally.

**816-839.** *The Trojans.*

**816.** Τρωεῖ: in the narrower sense, the inhabitants of the city Ἴλιος.—μέγας: of stature. The Greeks were prone to believe that no man could be physically small, while mentally great. *Cf.* 653.—κορυθαίολος: *helmet-waving*, a mark of martial activity, *cf.* et cristam adverso curru quatit aura volentem Verg. *Aen.* xii. 370.

**817.** πλεῖστοι κτλ.: *i.e.* as the flower of the whole army.

**818.** μμαῶτες: *striving forward* with the lance, *i.e.* eager for the fray.

**819.** Δαρδανίων: adj. as subst.; "inhabitants of the district Dardania." Dardanus was grandfather of Tros, who gave his name to the district Τροίη (162, Γ 74); while Tros in turn was the father of Ilus, who gave his name to the city Ἴλιος and was father of Laomedon and grandfather of Priam. See p. x. of the Vocabulary. The Dardanians are second in rank to the Trojans. Elsewhere they are called Δάρδανοι. They are also called Δαρδανῖνες, and the women are called Δαρδανίδες. The name is preserved in the modern 'Dardanelles.'—αὔτε: *correl.* with

μέν 816, see on 768. — Ἀγχίσεω: Anchises is nowhere referred to by Homer as alive at the time of this war.

820. Αἰνείας: the hero of the *Aeneid*. He is a third cousin of Hector. He was severely wounded by Diomed, but was rescued by his mother Aphrodite, and healed by Apollo in his temple; he led one of the battalions against the wall of the Achaeans; he met Achilles, and would have been slain by him, but for the intervention of Poseidon, who saved him that the race of Dardanus might not be entirely destroyed. See p. x. of the Vocabulary. — Ἀφροδίτη: for the short first syllable, see § 59 g a.

821. ἐν κνημοῖσι: i.e. where Anchises had charge of the herds and herdsmen. It was one of the patriarchal customs of those times that kings and kings' sons tended their flocks on the slopes of the mountains. — θεᾶ βοτῶ: note the 'antithesis.'

822. ὅμα τῷ γε: cf. 745.

823. μάχης πάσης: every kind of battle, — on foot or in the chariot, with lance or sword. For the gen., see on 718.

824. ἑ: for the short vowel before following ζ, cf. ο before Σκαμάνδριον in 465. — Ζῆλειαν: on the frontier of Mysia. — ἦται: cf. παραί 711. — πόδα νεύον: i.e. the northern slope. For the acc., cf. 603.

825. ἀφνειοί: sc. because of the well-tilled farms. — πίνοντες κτλ.: this expression was often imitated. Cf. exsul | aut Ararim Parthus bibet, aut Germania Tigrim Verg. *Ecl.* i. 62 f. — μέλαν: this epithet is applied to springs and rivers, as well as to the sea, when the surface is disturbed by breezes in such a way as to prevent a clear reflection of the sun's light.

826. Τρῶες: in the broader sense, — the inhabitants of the country.

827. Πάνδαρος: he broke the truce of the Third Book, by shooting an arrow at Menelaus, Δ 89 ff.; he was slain by Diomed, E 290 ff. — καί: see on A 249. — τόξον κτλ.: i.e. Apollo gave him skill with the bow; cf. laetus Apollo | augurium citharamque dabat, celeresque sagittas Verg. *Aen.* xii. 393 f. The ancients believed that the bow of an excellent archer must be the gift of the god of the bow. The making of the bow of Pandarus, from the horns of a wild goat shot by himself, is described Δ 105–111.

828. Ἀδρήστειαν: received its name from Adrestus, 830. Like the following cities, it lay in what was Mysia in later times. — δῆμον: the country, as 547.

829. Πιρρῆειαν: received its name from the neighboring pine forests; as the neighboring Lampsacus was called Πιρροῦσα. — Τηπεΐης: a mountainous region near Cyzicus.

830. λινοθήρηξ: perhaps as an archer. See on 529.

**831.** *ὡς δέω*: see on A 16. — *Περκασίου*: he seems to have lived formerly in Percote (835); or Adrastea may have been a colony from Percote. — *περὶ πάντων*: see on A 258.

**832.** *ἦδε κτλ.*: Hemer knows of no professional soothsayers. Calchas (A 69), Helenus (Z 76), Ennomus (858), Melampus, Halitherses, — all are introduced as busy in different ways, in war and in peace. — *οὐδέ*: for the lengthened ultima before the possessive pron., see § 32 c, λ. — *οὐδέ* *ἔασκεν*: 'resistance to pressure' is implied in the imperfect. He continually refused his consent.

**833.** *φθισήνορα*: a standing epithet of the battle.

**835.** *ἄρα*: as 522. — *Περκότην*: Percote, Abydus, and Arisbe were cities on the south side of the Hellespont.

**836.** *Σηστόν*: on the Thracian Chersonese, opposite Abydus. Here Xerxes bridged the Hellespont.

**838.** *Ἄσιος*: for the repetition of the name, see on 671.

**840-877.** *The Allies of the Trojans.*

**840.** *Πιλαργῶν*: a part settled in Greece proper, a part must have remained in Asia Minor. They gave to many of their towns the name Larisa (*rock-citadel*). Ten towns of this name are enumerated, beside the citadel Larissa of Argos.

**844 ff.** The following enumeration of allies has a radial arrangement, proceeding from Troy as the centre and starting-point. Each radius ends with a *τηλόθεν* (849, 857, 877) or *τῇλε* (863) for the most distant point from Troy. I. European line (844-850). II. Northeast of Troy, on the southern shore of the Euxine sea (851-857). III. Southeast of Troy (858-863). IV. South of Troy (864-877).

**844.** *Θρήικας*: European Thracians, dwelling between the Hebrus and the Hellespont. — *ἦγε*: for the sing., see on 512.

**845.** *Ἑλλήσποντος*: the Hellespont in Homer includes also the neighboring waters. — *ἀγέροος*: *with strong stream*. It is called a *ποταμός*. No current of the Mediterranean compares with that of the Hellespont. — *ἐντὸς ἔργει*: as 617.

**846.** *Κικόνων*: Odysseus destroyed their city, after leaving Troy. They are mentioned among the Thracian nations through whose country Xerxes passed.

**850.** *Ἄξιον*: for the repetition, see on 671. The Axios is one of the chief rivers of Macedonia, west of the Strymon. Homer applies to it the epithets *εὐρυρέθρος*, *βαθυδίνης*. — *κάλλιστον*: pred. "Whose water is the most beautiful that" etc. The water of the Axios is now muddy.

**851.** Here the poet returns to Asia. See on 816-877. — *Πυλαίμενος κτλ.*: equiv. to "the shaggy-breasted Pylæmenes." For the periphrasis,



*cf.* 387, Γ 105. — **λάσιον κῆρ**: see on A 189. Here the epithet is transferred to the heart itself.

**852.** **ἐξ Ἑνεῶν**: *out of the midst of the Enetians*, where he dwelt. Equiv. to Ἑνετός. In later times these Ἑνεοί were called *Veneti*; they were said to have wandered to the coast of the Adriatic sea. — **ἀγροτεράων**: the comparative ending is sometimes used in Homer with no thought of greater or less degree, but simply of contrast.

**854.** **κλυτά**: *magnificent*; a standing epithet.

**856.** *Cf.* 517.

**858.** **Μυσῶν**: south of the Propontis, east of the Aesepus, towards Bithynia.

**859.** **οὐκ**: placed emphatically before **οἰωνοῖσιν**, with reference to the preceding **οἰωνοστής**. *Cf.* gratissimus augur; | sed non augurio potuit depellere pestem Verg. *Aen.* ix. 327 f. — **οἰωνοῖσιν**: *by omens*, from the flight of birds. See on A 69.

**860.** **ὑπὸ χειρὶ**: **ὑπό** with the dat. is freq. used by Homer where the Attic used **ὑπό** with the genitive. See § 19 f. — **Αἰακίδαο**: for the use of the patronymic, see on 621.

**861.** **ἐν ποταμῷ**: as 875. The story of the general slaughter by Achilles in the bed of the Scamander is told in Φ 17 ff. — **ἔθι περ**: *just where*.

**862.** **Φρύγας**: *sc.* on the river Sangarius. They were famed for their chariots and their vineyards, Γ 184 ff. They had commercial relations with the Trojans. Vergil calls the Trojans Phrygians, but this is not Homeric, *cf.* alma Venus Phrygii Simoentis ad undam Verg. *Aen.* i. 618. — **Ἀσκάnios**: Homer knows of no son of Aeneas. The boy Ascanius was invented later as a companion-piece to Hector's son Astyanax.

**863.** **Ἀσκανίης**: in Bithynia, on a lake of the same name on which lay also the later Nicaea. — **μέμασαν δέ**: instead of a partic. or rel. clause, see 21 d. — **ἰσμῖν**: local dative. Synonymous with **μάχη, πόλεμος, δημοτής**.

**864.** **Μήοσιν**: later called Lydians. They inhabited an attractive land, and were equipped with chariots; they traded with the Trojans; and their women were skilled in purple dyeing. — **ἡγησάσθην**: see on 620.

**865.** **Γυγαίη λίμνη**: *i.e.* the nymph of that lake, *cf.* **νύμφη νηΐς** Z 21. All of these nymphs belong to Western Asia Minor, which was thought to be their favorite abode.

**866.** **καί**: *also*, marks the agreement with 864. See on 74.

**867.** **βαρβαροφόνων**: *rough-voiced*, refers to the harshness of their dialect. The word **βάρβαρος** for *non-Greek, foreigner*, is not found in Homer, just as the poet has no one word for 'all Greece.' — No one in Homer

has any difficulty in conversing with another of a different country. Greeks, Trojans, and Lycians all seem to speak the same language.

**868.** ΜΩλλον: this old Carian city became the largest Ionian city and the mother of 80 colonies, but lost much of its importance in the insurrection against the Persians, 494 B.C.

**869.** Μυκάλης: at the foot of this mountain the Persians were defeated, 479 B.C.

**870.** ὅρα: so, as I said, refers back to 867.

**871.** Νάσσης κτλ.: repeated from the preceding verse, in the reverse order. See on 871.

**872.** δς: refers to the principal person, Νάσσης 867. — καί: marks the agreement with ἀγλαὰ τέκνα 871, cf. 866. — χρυσὸν ἔχων: with gold ornaments, prob. the gold spirals used in fastening his long hair. χρυσόν here cannot refer to gold armor such as that of Glaucus, Nestor, or Achilles, since that was an honor and no reproach. Nastes was the Trojan Nireus (671 ff.). — ἥντε κόρη: like a vain girl.

**873.** νήπιος: see on 38.

**874** = 860.

**876.** Σαρπηδών: second only to Hector; the bravest leader of the allies, regarded by the Trojans as ἔρμα πόλλος II 549 *prop of the city*. He was son of Zeus and Laodamia, Bellerophon's daughter, Z 198 f. See p. x. of the Vocabulary. He led in the attack on the Achaean camp, M 101, 292 ff., 397 ff. He was slain by Patroclus, II 480 ff. At the command of Zeus, Apollo bathed his corpse, anointed it with ambrosia, and gave it to the twin brothers, Sleep and Death, to convey to Lycia, II 667 ff. — Γλαῦκος: Glaucus tells of his race, Z 145 ff. He was first cousin of Sarpedon and grandson of Bellerophon, descended from Sisyphus of Corinth. He is associated with Sarpedon in the battles. He has a famous meeting with Diomed, Z 119 ff. He was wounded by Teucer, M 387 ff. The honors received by the two Lycian heroes at home, are enumerated by Sarpedon, M 310. — The name 'Lycia' is given by the poet also to the district from which Pandarus (827) comes, cf. E 105. From those Trojan Lycians, the Southern Lycians of Sarpedon are to be distinguished.

**877.** Ξάνθου: mentioned also E 479, M 313; to be distinguished from the Trojan river ὃν Ξάνθον καλέονσι θεοί, ἄνδρες δὲ Σκάμανδρον Y 74.

## THIRD BOOK OF THE ILIAD.

Instead of the general battle which was to be expected from the preparations of the Second Book, a duel is fought between Menelaus and Paris. This duel is intended by the combatants to put an end to the entire war.

In the Third Book, the poet gives to his hearers a view of the state of affairs in Troy, as the preceding Books had taught of the relations existing between the Achaeans, both leaders and men.

1-75. *The advance of both armies. Paris and Menelaus meet. Hector's rebuke and the answer of Paris.*

1-14. *A transition to the scene of the approaching conflict.*

1. This verse refers to B 476, 815. — *ἕκαστοι*: i.e. the separate divisions of each army. The singular would have been used of individuals. See on A 606.

2. *Τρῶες*: i.e. Trojans and their allies. — As B 826, not as B 816. — *κλαγγῇ κτλ.*: with clamor and outcry. One idea, expressed for emphasis by two synonymous nouns. Cf. A 492, B 339. See § 12 d. — *ὄρνιθες ὡς* cf. B 764, and see on B 190. This comparison is made definite by a special illustration. — The Achaeans silent in the consciousness of their power are contrasted with the noisy Trojans. Elsewhere also the Trojans are represented as exercising less self-restraint, as less disciplined than the Greeks. When the strife is renewed, Δ 429 ff., the Achaeans advance in solemn silence, while the Trojans come to meet them with the noise of a flock of sheep.

3. *ἤτε*: see on B 87. — *οὐρανόθι*. *πρό*: the adv. *πρό* makes *οὐρανόθι* more definite. To the observer, the sky seems to be behind the cranes in their lofty flight. See on B 456. — Cf. *quales sub nubibus atris | Strymoniae dant signa grues, atque aethera tranant | eum sonitu, fugiuntque notos clamore secundo* Verg. *Aen.* x. 264 ff., 'As multitudinous on the ocean line | As cranes upon the cloudless Thracian wind,' Shelley *Hellas*.

4. *ἐπεὶ οὖν*: as A 57. — *χειμῶνα*: cf. *γέρανοι δὲ φεύγουσαι χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον, φοιτέουσι ἐς χειμασίην* (*winter quarters*) *ἐς τοὺς τόπους τούτους* (i.e. of the Nile) Hdt. ii. 22, *quam multae glomerantur aves, ubi frigidus annus | trans portum fugat, et terris immittit apricis* Verg. *Aen.* vi. 311 f. — *φύγον*: for the *gnomic aor.* in comparisons, cf. 10, 23, 33; see § 14 f.

5. *κλαγγῇ*: contains the real point of the comparison; 6 f. are added simply to complete the picture. See § 14 a. — *ταί γε*: repeats the subject,

**αἶ τε 4.** See on A 97. — **ἐπὶ κτλ.** : *toward the currents etc., i.e. toward the South.* See on A 423.

**6. ἀνδράσι :** made prominent in contrast with the cranes. *ἀνὴρ* often stands in attributive connection with nouns, *cf.* *ἄνδρες στρατιῶται, ἄνδρες ἀδελφοί, κτλ.* See on B 474. — **Πυγμαλίοισι :** these Liliputians (lit. *Fistlings*) on the southern shore of the Mediterranean, were attacked yearly by the cranes, acc. to the common story. — *Cf.* ‘that small infantry | Warr’d on by cranes,’ *Milton Par. Lost* i. 575. — **φόνον κτλ. :** *cf.* B 352.

**7. ἥρπαι :** see on A 497. *I.e.* on the day after their arrival in the land. — **κακὴν :** *destructive*, as A 10. — *Sc.* to the Pygmies. — **ἔριδα κτλ. :** *offer (lit. bring forward) strife.*

**8. οἱ δ’ ἄρα :** correlative with *Τρῶες μὲν 2.* — **ἦσαν σιγῇ :** *cf.* οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ . . . καὶ ἡσυχῇ . . . προσῆσαν *Xen. An.* i. 8. 11. — **μένα πνέοντες :** see on B 536. — *Cf.* ‘Thus they | Breathing united force with fixed thought | Moved on in silence,’ *Milton Par. Lost* i. 559 ff.

**9. ἐν θυμῷ :** *emphatic. In heart*, though they did not shout. *Cf.* B 223.

**10. εὔτε :** generally a temporal particle; here a comparative conj., *as*, like *ἥτε 3.* — “As the South wind veils the mountain tops with mist.”

**11. οὐ τ. φίλην κτλ. :** *sc.* since the shepherd on the mountains in a thick mist cannot easily watch and guard his flock. — **νυκτὸς ἀμείνω :** perhaps because the sheep were usually shut up in their fold at night.

**12. τόσσον, ὅσον :** acc. of extent, with *ἐπί*, *cf.* B 616. — **τέ, τέ :** these mark the correlation of the clauses; see on A 82. — Distances are thus measured in Homer: as the cast of a spear, or of a discus, or of a shepherd’s crook, or a bow-shot, or a furrow’s length, or the reach of the voice.

**13. ὥς ἄρα κτλ. :** as B 784.

**14 = B 785.**

**15.** A formula which, in close connection with what has preceded, introduces the single combat of two warriors. — **σχεδὸν ἦσαν :** *were near each other.* For the use of the adverb, see on A 416. — **ἐπ’ ἀλλήλοισιν :** const. with *ίόντες*. For *ἐπί* in hostile sense, *cf.* 132; see on A 382.

**16. Τρῶσιν :** *for the Trojans.* — **Ἀλέξανδρος :** the Greek name of Paris, and used four times as freq. as the other. — **θεοειδής :** this epithet is given him because of his personal beauty. *Cf.* 39, 44 ff., 55, 64.

**17. παραδέλην :** adj. as substantive. See on A 54. As a light-armed warrior (he was eminently a bowman), he wore no armor, and thus has a panther’s skin on his shoulders. See on B 43.

**18. αὐτάρ :** *on the other hand.* This gives prominence to *δοῦρε*, since the spears do not belong properly to the archer’s equipment, which has just been described. — **δοῦρε δύο :** *i.e. one in either hand.* *Cf.* 338. For

δύω with the dual, see on A 16. — κεκορυθμένα κτλ.: *helmeted with bronze, i.e. bronze pointed*. For the pl. in agreement with the dual, cf. A 200. — Cf. *bina manu lato crispans hastilia ferro Verg. Aen. i. 313, laeva duo forte gerebat | praefixa hastilia ferro ib. xii. 488 f.*

19 ff. For the single combat, cf. 'And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him and kill him, then shall ye be our servants, and serve us." And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together,"' 1 Sam. xvii. 4-10; cum trigeminis (sc. Horatii and Curiatii) agunt reges, ut pro sua quisque patria dimicent ferro: ibi imperium fore, unde victoria fuerit, Livy i. 24; 'Then said the doughty Douglas | Unto the Lord Percy: | "To kill all these guiltless men, | Alas! it were great pitie. | But, Percy, thou art a lord of land, | I am an earl called within my country; | Let all our men upon a parti stand, | And do the battle of thee and me,"' *Chevy Chase*.

19. πάλλων: parallel with ἔχων 17. — προκαλιζέτο: *challenged*; by his mien rather than by words, cf. 21. προκαλιζόμενος would make a smoother const. here, but the finite verb is used in order to give the thought more prominence; cf. ἔβαλλον 80. Thus ἔχων and πάλλων seem to be related to both imperfects. — πάντας ἄριστους: in marked contrast with the yielding of Paris before Menelaus, who was not distinguished in battle. — Here the period returns to 16, since this verse explains προμάχεν. — Paris and Menelaus are introduced first in the action, since the two are the prime cause of the war. Their feud is private as well as public. The description of the two foes is made specially effective by the contrast of their characters.

20. ἀντίβιον: cf. ἀντιβίην A 278; used only of the hand to hand conflict. — μαχίσσασθαι: inceptive aorist.

21. ἔλ: correl. with μέν 16. — εἰς: for its position, see on A 32. — ἀρηιφύλος: this epithet is generally applied as here to Menelaus. The

epithet and the name form a convenient close to the verse. See on A 7, § 58 *d*.

22. *προπάρειθεν ὁμίλου*: *sc.* as *πρόμαχος*. — *μακρὰ βιβάντα*: *with long strides*. This gives the manner of *ἐρχόμενον*. It is here a sign of courage, for Paris was no coward. *Cf.* *longe gradientem Verg. Aen. x. 572*, ‘Satan with vast and haughty strides advanced,’ *Milton Par. Lost*, vi. 109.

23. *ὡς τε λέων κτλ.*: a comparison instead of the apod., which (with *ὀφθαλμοῖσιν ἰδὼν* as a repetition of *ὡς ἐνόησεν*) follows at 27. The gnomic aor. *ἐχάρη* contains the point of comparison; but *πεινάων* also receives emphasis from its position and corresponds to *φάτο γὰρ τίσασθαι* 28, *i.e.* joy at the promised satisfaction of a passionate desire. — *ἐπὶ σώματι κύρσας*: *as he happened upon the carcass* of a beast just slain in the chase (*cf.* 26). *σῶμα* is used in Homer only of a dead body, see § 17. — *Cf.* *impastus stabula alta leo ceu saepe peragrans, | suadet enim vesana fames; si forte fugacem | conspexit capream aut surgentem in cornua cervum | gaudet Verg. Aen. x. 723 ff.* The aor. is gnomic, like *εἰρών* below.

24. *εἰρών*: *as he found*. This explains *κύρσας*, and is in appos. with it.

25. *μᾶλα κατεσθίει*: *eagerly devours*. — *γάρ τε κτλ.*: explains *πεινάων*. — *εἰ περ ἄν*: see on B 597. — *αὐτόν*: *himself*, in contrast with the goat or deer.

26. *κύνες κτλ.*: “hounds and hunters.”

27. *θεοειδέα*: with synizesis of the last two vowels of the verse, as 237, 450; see § 25.

28. *τίσασθαι*: for the aor. inf. after a verb of expecting, *cf.* 112, 366; see G. 203 N. 2.

29. Paris was on foot, see 22. — *ἐξ ὀχέων*: equiv. to *ἐξ ἵππων* 265.

31. *κατεπλήγη*: “was filled with dismay”; not from natural cowardice, but his guilty conscience robbed him of courage, at sight of Menelaus. ‘Conscience does make cowards of us all.’ — *ἦτορ*: see on A 44.

33. *ὡς δ’ ὅτε*: introduces a comparison, with the gnomic aorist. See § 14 *e*. — *τέ, τέ*: as 12. For the *ε* remaining short before *δρ*, see § 59 *g*. — *παλίνπορος ἀπίστη*: *stepped back again, sc.* in terror; in this lies the point of the comparison. For the pred. adj. used as an adverb, *cf.* *ἡέριαι 7, ἀντίαι A 535*. — *Cf.* *improvisum aspris veluti qui sentibus anguem pressit | humi nitens, trepidusque repente refugit | ... haud secus Androgeus visu tremefactus abibat Verg. Aen. ii. 379 ff.*, ‘False Sextus saw and trembled, | And turned and fled away; | As turns, as flies the woodman | In the Calabrian brake | When thro’ the reeds gleams the round eye | Of that fell speckled snake, | So

turned, so fled false Sextus | And hid him in the rear,' Macaulay *Lays, Battle of Regillus* xv.

34. ὑπό: *below*, referring to the weakness of his knees. Const. with ἔλλαβε.

35. παρειάς: in appos. with μίν, as a 'part' with the 'whole'; cf. 438, 442.

36. καθ' ὄμιλον: *into the throng*. — ἀγερώχων: also B 654.

37. Ἀλέξανδρος: in apposition with the subject of ἔδν, expressed here for the sake of the contrast with Ἀτρείος νιόν.

38. αἰσχροῖς: i.e. *reproachful*, cf. δνειδείους B 277.

39. Δόσπαρι: 'a determinative compound' (H. 590; G. 886), stronger than "Unhappy Paris." — εἶδος ἄρισται: as 124; in contrast with Δόσπαρι, cf. 45. Thus the excellence that is granted is made a reproach. — ἡπεροπεντά: cf. 399.

40. αἰῶ' ὄφιλες κτλ.: closely connected with the reproaches of the preceding verse. — ἄγονος, ἄγαμος: *childless, unmarried*; two ideas that are proverbially connected in this passionate wish, although Paris is not known to have had children. Elsewhere, also, Hector uses strong language to Paris and about him. See on 454.

41. καὶ τό: *even this*, referring to the preceding verse. — κε βουλοίμην: potential. *I should prefer*, cf. A 112. — κεν ἦεν: as contrary to fact in present time. — πολύ: cf. A 91, 112, and notes.

42. ἦ: follows the comparative idea in βουλοίμην, as A 117, καί κεν πολὺ κτλ. being parenthetical.

43. κάρη κομόωντες: see on B 11.

44. φάντες: imperfect participle, *they who believed*. Of an incorrect view, as B 37 and frequently. — καλόν: seldom is an adj. at the close of one verse in close connection with a noun at the beginning of the next, § 11 j. Many apparent exceptions to this rule can be explained, as A 78, 156, 283. This arrangement of words may have been chosen here in order to give increased prominence to εἶδος. Perhaps καλόν and εἶδος should change places, having been transposed to avoid an 'apparent hiatus.'

45. ἔπ: for ἔπεισι, as A 515; *attends thee*. — ἄλλ' οὐκ κτλ.: the contrast with φάντες calls strictly for a participle denoting the Achaeans' recognition of the truth. Instead of this, Hector states the fact from his own standpoint. — βίη: *might*, for attack. — φρεσίν: local, see on A 24. — ἀλκή: *strength*, for defence.

46. "Can such a coward have dared to meet the dangers involved in the rape of Helen?" — τοῖσδε: with deictic -δε, cf. 157, B 120.

47. ἐρίφας: for the (metaplastic) form, see § 37 b. — ἀγείρας: subordinate to ἐπιπλώσας [Attic ἐπιπλεύσας].

48. ἀλλοδαποῖσι: masc. adj. as substantive, cf. Δαρδανίων B 819. See on A 54, 539. — ἀνήγες: *didst lead (bring) home to Troy*.

49. ἀπίης: cf. A 270. — νύον: *sister-in-law* of Agamemnon, who is implied in the more general ἀνδρῶν κτλ. — αἰχμητῶν: cf. A 290. Important for the thought here. For the plural, cf. 106, B 250.

50. πῆμα: *as a bane*. This acc. and the two following are in apposition with the whole of the preceding sentence, marking the result of the action. Cf. B 160; see H. 626; Good. 915. — δῆμα: *country*, as B 547. — For the (prob. accidental) alliteration of π, see § 13 a.

51. δυσμενέσιν κτλ.: for the 'chiastic' order of words, cf. 103 f., 179, A 443, 558 f.; see § 16 a. — κατηφέην: *humiliation, shame*. Cf. ὁ Κικέρων ἔφη . . . γέλωτα μὲν τοῖς ἐχθροῖς, αἰσχος δὲ τοῖς οἰκείους παρέχοντα Dio Cass. xxxviii. 23. 1.

52. οὐκ ἂν δὴ κτλ.: a question in the sense of an energetic but sarcastic exhortation. *Couldst thou not then withstand etc.? Stand to meet etc.* The way for this question has been prepared by 50 f. "If thou hadst the courage to bring Helen to Troy, if thou didst bring war upon thy native land, then have the courage" etc.

53. γνοίης κε: *then wouldst thou be made aware*. The cond. εἰ μείνεις, is easily supplied, cf. A 232, B 242. — ἔχεις: *hast to wife*, as 123.

54. οὐκ ἂν τοι χραίσμη: "will not help thee (A 28)." This is more definite than the opt. with ἂν, to be expected after γνοίης κε. See § 18 b. ὅτε μωγεῖς is stated as a mere conception of the mind. — κίθαρις: without the article, although the other nouns here have it. Achilles, also, had a cithara. He sang, however, not love-songs but κλέα ἀνδρῶν. — τά: *these, thy*; deictic like the following ἦ and τό.

55. ἦ τε κτλ.: among the gifts of the goddess of love, two are made prominent. Observe the explanatory apposition. — μωγεῖς ἐν: cf. 209; generally the simple dative is used with μίγνυμι.

56. μάλα: *altogether*, cf. B 241. — δειδήμονες: *sc. since Paris belonged to the royal family*. — ἦ τέ κεν ἔσσο: the cond. idea (English *else*) is implied as in 53.

57. λάινον κτλ.: *put on a stone tunic*. A grim expression of popular speech for death by stoning, the customary method of capital punishment in heroic times (as in the laws of Moses). — ἔσσο: from ἐννυμι (ἐσνυμι).

59. Ἔκτορ: construe with 64, where the principal thought begins. — ἐπεὶ: follows the voc. as A 352. This clause has no grammatical conclusion. The virtual conclusion is 67 f.

60. αἰεὶ τοι: this thought is resumed in 63 with an accented σοί, because of the contrast. — ἀπειρής: *unwearied*. Predicate of κραδίη.



61. εἶσιν: *goes*. It is always used as pres. in Homeric comparisons, cf. B 87. — διὰ δούρης: *through the trunk of a tree*. — ἦν' ἀνέρος: *driven by a man*. For the passive sense in εἶσιν, see H. 820. — εἰς ῥά τε κτλ.: hypothetical, "when he hews out" of the felled tree etc. — τέχνη: *with skill*. For the dative, cf. κλαγγῇ 2, συγῇ 8.

62. ὀφέλλει κτλ.: the axe by its weight *increases the force of the man's blow*. ὀφέλλει has the same subject as εἶσιν, which shows the intervening clause to be parenthetical.

63. ἀτάρβητος: attributive adjective with νόος.

64. μή μοι: 'adversative asyndeton,' see § 15 c. — πρόφερε: cf. B 251. — χρυσέης: equiv. to χρυσοφόρου, *adorned with gold*. Cf. B 872, Venus aurea Verg. *Aen.* x. 16. Similarly, Ares is χαλκεός, because of his bronze armor. — "I acknowledge my lack of thine unyielding courage, but do not cast in my teeth the gifts of Aphrodite."

65. 'Causal asyndeton,' i.e. if a particle were used here, it would be causal. — ἀπόβλητα: abiecta, *to be cast off*, as B 361. Cf. πᾶν κτίσμα (creature) θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον 1 Tim. iv. 4.

66. δσσα . . . δσιν: for the cond. rel. sentence, see on A 554. Explanatory of δῶρα, adding the essential mark of the gods' gifts, i.e. that they are of free choice. — αὐτοί: i.e. without act and thus without responsibility of the receiver. — ἐκὼν ἔλοιτο: this forms an independent contrast to the preceding relative clause. — ἐκὼν: *at pleasure, by his own powers*.

67. νῦν αὖτε: transition from the preceding general considerations to the work before them.

68. ἄλλους: *the others*. — κάθισον: *bid to sit down*.

69. αὐτόρ: see on B 768. — ἐν μέσσοι: *between the two armies*, cf. 77, in medium inter duas acies procedunt Livy i. 25. 1, ἔγειρε καὶ στήθι εἰς τὸ μέσον St. Luke vi. 8. For the neuter adj. as a substantive (not very freq. in Homer), see on A 539.

70. συμβάλετε: *bring together*, cf. ξυνέηκε A 8. The plural is used, since the consent of the Achaeans also was necessary for the single combat. — κτήμασι πᾶσι: i.e. those which Paris carried away with Helen from the house of Menelaus; cf. 282. 'Helen and her treasures' are often united in thought. — μάχεσθαι: as A 8.

71. νικήσῃ: *shall gain the victory*. As future perfect, *shall be victorious*.

72. ἐγ: seems to strengthen πάντα. — ἀγέσθω: middle, *take as his own*.

73. οἱ δ' ἄλλοι: *but you, the rest*. Elsewhere, when at the beginning of the verse, *but they, the others*; as 94, 256. οἱ δ' ἄλλοι includes both Trojans and Achaeans, and a division into οἱ μὲν, οἱ δέ might be expected; but instead of this, the 2d person (ναίοντε) appears in the first member,

and τοὶ δὲ νεέσθων in the second. Cf. 256 ff. — φιλότητα : 'zeugmatically' (cf. Ζεύς A 533, § 16 e) connected with ταμόντες which is construed strictly with both ὄρκα. — ταμόντες : see on B 124.

74. ναίετε : *may ye continue to dwell*. Note the optative between two imperatives. This is a mere incident to the proposition. — ἐριβάλακα : epithet of Phthia, A 155, and of Larisa, B 841. — τοὶ δέ : *but those*, the Achaeans.

75. Ἄργος, Ἀχαιΐδα : i.e. Peloponnesus (as A 30) and Northern Greece, i.e. all Hellas. See on B 530. — καλλιγύναικα : see on B 683.

76–120. Hector and Menelaus. Preparations for the truce and single combat.

76. ἀκούσας : gives the cause of ἐχάρη.

78. μέσσου δουρός : partitive genitive. I.e. holding the spear horizontally with both hands, crowding the Trojans back. — ἰδρύνθησαν : *were brought to a halt*. This gives the result of ἀνέργε, see on B 94.

79. ἐπετοξάζοντο : imperfect of attempted action. *They were bending their bows at him*.

80. ἱβαλλον : transition from the participial to the finite construction, in order not to subordinate this idea to ἐπετοξάζοντο, although the τὲ . . . τέ would make βάλλοντες natural here. See §§ 11 g, 21 h.

82. ὠχέσθε, μὴ βάλλετε : note the 'asyndeton' (§ 15) where the second impv. explains the first; and the double address, Ἀργεῖοι, κούρω Ἀχαιῶν.

83. στήθαι : cf. B 597. — ἔπος : for the length of the ultima, see §§ 32 a, 59 j. — κορυθαίολος : see on B 816.

84. μάχης : for the genitive, cf. 112, αὐτῆς B 97. — ἀνέψ τε κτλ. : cf. B 323. Sc. in order to hear Hector's speech.

85. ἰσσυμένως : made emphatic by its position. Adv. formed from the adjectival ἰσσύμενος. — μετ' ἀμφοτέροιςιν : *between both armies*.

86. κέλευτε μεθ' : *hear from me*. The genitive is ablative.

87. μῦθον : *proposition, plan*.

89. κάλ' : for the accent of the ultima (καλά) thrown back upon the preceding syllable, cf. 192, A 105; see § 28 d. — ἀποθέσθαι : i.e. they were to be mere spectators. — ἐπὶ χθονί : for the dative of rest, cf. A 593.

90–94 = 69–73, with necessary changes. — αὐτόν : intensive, *himself*. αὐτὸς βούλεται would be natural here, but the acc. is used, correlative with ἄλλους μὲν above.

92 = 71. — Transition to direct discourse, see § 11 e. Cf. 89.

95. ἀκὴν : equiv. to ἀκέωγ A 34. Originally a cognate acc. with ἐγέοντο, cf. § 56 b. — σιωπῇ : dat. of manner, equiv. to σιωπῶντες. — Cf. dixerat Aeneas, illi obstupuerunt silentes Verg. *Aen.* xi. 120.

98. *θυμόν*: acc. of 'limit of motion.' — *ἐμόν*: made emphatic by its position before the caesural pause. — *φρονέω κτλ.*: "My mind is that we now (*ἤδη*) are to separate in peace." *φρονέω* is nearly equiv. to *δοκεῖ μοι*. For the aorist infinitive, cf. 28.

99. *Ἀργείους καὶ Τρῶας*: has more feeling than *ὑμᾶς καὶ ἡμᾶς*. See on A 240. — *πέποιθε* [*πεπόνθατε*]: the speaker returns to the address begun with *κέκλυτε*.

100. *ἐμῆς ἱριδος*: *my strife* with Paris. — *ἀρχῆς*: the *beginning*, cf. 87, B 377 f. A mild expression for the guilt of the first breach of the peace.

101. *ὀπποτέρῃ*: the anteced. is the subject of *τεθναίῃ*. — *θάνατος καὶ μοῖρα*: cf. *φόνον καὶ κῆρα* θ, *θάνατον καὶ πότμον* B 359. — *τέτυκται*: *is prepared, appointed*.

102. *τεθναίῃ*: *let him be dead, let him lie among the dead*. — *διακρινθεῖτε*: repeats *διακρινθήμεναι*.

103. *οἴσεται*: aor. imperative, as *ἄξετε* 105, *ὄρσεο* 250; but *οἴσομεν* 104 is future. See § 48 i. — *ἄρνι*: cf. *ἄρνες* 117. — *λευκόν, μέλαιναν*: the white male lamb was to be sacrificed to the gleaming Helios, while the dark ewe lamb was for *Γαῖα μέλαινα* (B 699). The sex of the victim was generally that of the divinity; thus a cow is sacrificed to Athena, but a bull to Poseidon. — The order of words is 'chiastic' with the following verse. For the divinities to whom this sacrifice is to be offered, see on 276.

105. *Πριάμοιο βίην*: for the periphrasis, cf. B 387, 658, 851; see § 16 d. — *ὄρκια τάμνη*: *may conclude the treaty*, as 73, 94. The victims are slain by Agamemnon, not by Priam.

106. *αὐτός*: *in person*; the old king being contrasted with his sons. The poet forgets the periphrasis and proceeds as if he had said *Πριάμον*. — *ἐπεὶ*: this introduces the first reason; the second follows with *αἰεὶ δέ* 108. — *οἱ*: *for him, his*. See § 19 e. — *παῖδες*: this refers primarily to Paris. For the pl. cf. 49.

107. *μή τις κτλ.*: *let no one etc.* Expression of anxiety connected immediately with his opinion of the sons of Priam. — *Διὸς ὄρκια*: Zeus watches over solemn treaties and punishes whoever breaks them; cf. 280, 288, Δ 160, 166, *οἱ θεῶν ὄρκοι* Xen. *An.* ii. 5. 7.

108. *ἡμέθεσθαι*: *are flighty, unsteady, untrustworthy*. For the literal use of this verb, see B 448.

109. *οἷς*: personal. It has no corresponding *τοῖς* in the apodosis. — *ὁ γέρων*: *the old man* (generic article), in contrast with *ὀπλοστέρων* 108. — *μετήῃ* [*μετῇ*, from *μέτειμι*]: for the subjunctive, cf. A 554. — *πρόσσω κτλ.*: cf. A 343.

110. *ὅπως*: *how*. Indirect question. — *ὅχ' ἀριστα*: cf. A 69. — *μετ' ἀμφοτέρωσι*: "for both sides."

111. Ἀχαιοὶ κτλ.: in apposition with οἱ.

112. παύσασθαι: for the aorist infinitive after ἐλπόμενοι, see on 28. *To free themselves from, to be freed from, with ablative genitive.*

113. καὶ ῥα: and so. — ἐπὶ στίχας: cf. B 687. — ἐκ δ' ἔβαν [ἔβησαν]: sc. from their war chariots.

114. κατέθεντο: sc. Ἀχαιοί τε Τρῶές τε. Cf. ἀποθέσθαι 89.

115. πλησίον ἀλλήλων: refers to τὰ μὲν. This thought is stated in different form by the rest of the verse: *little ground was round about each suit of armor.*

116. δύο: this numeral is construed with the plural where the two persons are not necessarily and closely connected. — κήρυκας: the heralds were the only official members of the king's household; cf. A 320 ff., B 183 f. Thus the service of the heralds, 268 ff., is because of their relations to the king's person.

118. Ταλθύβιον: see on A 320.

120. οἰσόμεναι: aor. inf., cf. 103. — ἄρα: then, so; the immediate result of the commission. — οὐκ ἀπύθησε: followed by a dative of the person.

121-244. *The view from the walls. Helen, questioned by Priam, tells him about some of the Achaean heroes.* This episode has been criticised as interrupting the progress of the action, but it has been much admired also. Cf. the scene in *Ivanhoe* where Rebecca describes the leaders of the assailing party.

121. Iris, elsewhere the messenger of the gods, here of her own accord brings into the action Helen, the cause of the war and the prize of the expected single combat. The following scene (Τειχοσκοπία) which occupies the time necessary for the preparations for the principal action (see on A 318), introduces the hearer to the Trojans and their relations to each other. — λευκωλένῃ: see on A 55.

122. γαλόφ: *husband's sister.* The Greeks were not restricted to such a clumsy and indefinite expression as *sister-in-law*. Cf. δαήρ 180, ἔκρυε 172.

124. Λαοδίκην: attracted to the case of the relative τήν, see on B 764. — ἔδος ἀρίστην: lit. *most excellent in appearance, most beautiful.* Cf. 39.

125. ἐν μεγάρῳ: in her chamber, cf. 142. — ἱστόν: *web.* Weaving was the most honorable employment of Homeric women; it occupied queens and goddesses. So Hector, on parting from Andromache, says ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμμιζε (care for), | ἱστὸν τ' (loom) ἡλακάτην τε (spindle) Z 490 f.

126. διπλάκα: fem. adj. as substantive, see on A 54. Sc. χλαῖναν, cf. χλαῖναν διπλήν. *A double cloak* (cf. 'doublet'); so large that it could be

thrown twice (or double) about the body. — πορφύρεν: of purple, while the interwoven scenes were of some other color. This art was prob. still dependent on oriental patterns, but evidently had advanced to the representation of persons. — πολέας: as A 559. — ἐνέπασσεν: wove in. — ἀθρολους: battles, fought on the plain of Troy, before the action of the *Iliad*. Other allusions to these conflicts are found, cf. 132 f., A 520 f., B 29 f. But most of the earlier fighting seems to have been done at a distance.

128. *ἔθεν*: not enclitic, since it is reflexive, referring to the subject of the principal sentence. — ἵπ' Ἀρης κτλ.: by the hands of Ares.

129. See on B 790.

130. *δεῦρ' ἔθι*: cf. βάσκ' ἔθι B 8. — θέσκελα ἔργα: an indefinite expression, exciting Helen's curiosity.

131 = 127.

132. οἱ πρὶν: who before, i.e. until now. The antec. of the rel. follows, οἱ δὲ γὰρ νῦν 134. — ἐπὶ κτλ.: see on 15. — πολύδακρυν: i.e. causing many tears. Cf. 165, lacrimabile bellum Verg. *Aen.* vii. 604.

133. For the rhyme between the two halves of the verse, cf. B 484.

134. *δὴ νῦν*: already now. — ἔσται [ῆνται] σιγῇ: with the collateral notion of inactivity. See on B 255. — πόλεμος κτλ.: parenthetical; see on B 333.

135. ἀσπίσι κεκλιμένοι: leaning on their shields, as they stood; cf. 231, 326. — παρὰ: adv., by their side. — πέπηγεν: i.e. with the σφυρῶν (bronze point of the butt) fixed in the ground. Cf. defigunt telluri hastas et scuta reclinant Verg. *Aen.* xii. 130, stant terra defixae hastae ib. vi. 652.

138. τῇ κε νικήσαντι: him who gains the victory. — κε: const. with νικήσαντι, as is shown by its position and by ὀππότερος δέ κε νικήσῃ 71. So 255. No other example of this construction is found in Homer. — φῶλη: standing epithet. See § 12 a. — κεκήλησθαι: thou shalt be called. See on A 293, B 260.

139. εἰπούσα: coincides in time with ἔμβαλε. — γλυκὺν ἡμερον: cf. 446.

140. προτέρωιο: Helen was no longer wife of Menelaus; so she says of Aganemnon, δαῖρ (husband's brother) αὐτ' ἐμὸς ἔσκε 180. — ἄσπετος: used of the native city, as πόλις, 50. — τοκῆων: Tyndareus and Leda were thought of as alive. Tyndareus is called Helen's father, just as Heracles is called son of Amphitryo. This is not inconsistent with 199, 418.

141. ἀργεννήσι κτλ.: cf. 419. In accordance with oriental custom, women and maidens were veiled when they went on the streets or came into the presence of men who were not immediate relations.

142. θαλάμιοι: the apartments of the women in the rear part of the house. There Helen sits and spins with her maids, Z 321 ff.

143. ἄμα τῇ γε κτλ.: in apposition with οὐκ ᾔη, cf. B 822. — Princely ladies in Homer are generally attended by two maids.

144. Αἰθρη: Pittheus, king of Troezen, was son of Pelops. His daughter Aethra bore Theseus to Aegeus, king of Athens. She, living in Athens, had under her care Helen whom Theseus had carried off from Sparta, until Castor and Polydeuces freed their sister Helen and captured Aethra at or near Athens. So Aethra was made Helen's slave, first in Sparta and afterwards in Ilios. But this seems to be a post-Homeric story. — Κλυμένη: likewise a slave brought with Helen from Sparta, cf. 386 ff. — βοῶπις: see on A 551.

145. ὅθι: *thither where*. — Σκαίαι πόλαι: see on B 809.

146. οἱ δ' ἀμφὶ κτλ.: see on 148, B 445. — Θυμοῖτην: only here in Homer. Vergil uses the name: primusque Thymoetes | duci (sc. wooden horse) intra muros hortatur *Aen.* ii. 32 f.

147 = Y 238, where it is said that these three heroes were sons of Laomedon, and brothers of Priam. — ὄϊον Ἄρηος: see on B 540.

148. Οὐκαλέγων κτλ.: these two receive prominence from the use of the nom. The change from the construction of 146 f. is not bold since οἱ ἀμφὶ Πρίαμον is essentially equiv. to Πρίαμος καὶ οἱ ἀμφὶ μιν. — Ucalegon (οὐκ ἀλέγων) is mentioned only here in Homer. Cf. jam proximus (sc. to Deiphobus) ardet | Ucalegon Verg. *Aen.* ii. 311 f. — Ἀντήνωρ: he is esp. prominent in the following scene, 203–224, 262.

149. εἶατο: ἦντο, see § 44 l. — δημογέροντες: in apposition, *as elders of the people*. Title of the nobles as leaders and counsellors. See on B 21. This epithet is applied also to Ilus, son of Dardanus. — ἐπὶ Σκαίῃσι πόλῃσιν: i.e. on the tower above the Scaean Gate, from which the Trojan elders and women were wont to watch the battles on the plain; cf. 153, 384, spectaverant enim e moenibus Pergami non viri modo sed feminae etiam Livy xxxvii. 20.

150. γῆραϊ: equiv. to διὰ τὸ γῆρας. — δῆ: *already*. — πεπαιγμένοι: the perfect indicates the continuance of the state brought about by the action of the verb. — ἀγορηταί: cf. A 248.

151. τερτίγεςσιν: *cicadae*. The males sit on sunny bushes and during the longest days make, by rubbing their wings, a clear chirping noise which the Greeks of all times admired greatly. They are not mentioned elsewhere in Homer. — The comparison refers only to the tone of voice.

152. δεινρόφ: a 'trochee.' For the 'synizesis,' cf. A 15, B 651; see § 25. — λειρόεσσιν: from λείριον, *lily-like*, i.e. tender and delicate like the color of the lily. — ἰῶσιν: from ἶημι, see § 52 a.

153. τοιοῖ: *such*, predicate with ἦντο. "Such were they who sat" etc. See on A 266. — ἄρα: recapitulates the comparison, cf. 161.

155. ἦκα: for the short ultima, not lengthened before *πρ*, see § 59 *g a*.

156. οὐ νέμεσις κτλ.: "we cannot blame" *etc.* — The beauty of Helen could not be praised more delicately or effectively than by this exclamation that she drew from the aged counsellors of Troy. Cf. non putant indignum Troiani principes, Graios Troianosque propter Helenae speciem tot mala tanto temporis spatio sustinere: quatenam igitur illa forma credenda est? non enim hoc dicit Paris, qui rapuit, non aliquis iuvenis aut unus e vulgo, sed senes et prudentissimi et Priamo adsidentes Quintilian viii. 4. 21, 'Homer himself who so persistently refrains from all descriptions of physical beauty that we barely learn from a passing mention that Helen had white arms and beautiful hair, even he manages nevertheless to give us an idea of her beauty which far surpasses anything that art could do. Recall the passage where Helen enters the assembly of the Trojan elders. The venerable men see her coming, and one says to the others: οὐ νέμεσις κτλ. What can give a more vivid idea of her beauty than that cold-blooded age should deem it well worth the war which had cost so much blood and so many tears?' Lessing, *Laocoön* xxi.

157. τοιῆδε: such a one as that, as she stood before their eyes, with deictic *-δε*, cf. 46. This is explained by the following verse. — ἀμφί: for the sake of, as 70, 91.

158. ἀνῶς: marvellously, mightily. — εἰς ὤπτα: lit. into the face, when one looks in the face, in countenance.

159. This is a general remark, and assumes no knowledge of the proposition of Paris.

160. ὀπίσω: for the future. — πῆμα: see on 50. — λίσσονται: as passive, see § 50 *d*.

161. ἐκαλέσσατο: called to him. — φωνῇ: is used much like φωνήσας. It is contrasted with ἦκα 155. — The three following speeches are of nine verses each. Cf. the symmetry in the prayers (on 301).

162. δεῦρο: cf. 130. — ἐμετό: construe with πάροιθε, cf. A 360.

164. οὐ τί μοι κτλ.: Priam, as well as the poet, recognized the war as appointed and caused by the gods. He desired to remove the feeling of dread with which Helen, conscious of guilt, approached him. She appreciated his kindness, saying that Priam 'was always kind as a father,' Ω 770. — μοί: in my eyes. This is expressed in both clauses. — θεοί νό μοι: for the asyndeton, cf. A 107. — νό: I think. — Cf. the words of Venus: non tibi Tyndaridis facies invisā Lacaenae | culpatusve Paris; divum inclementia, divum, | has evertit opes, sternitque a culmine Troiam Verg. *Aen.* ii. 601 ff.

165. *οἱ*: demonstrative. — *πολίδακρυον*: cf. 132.

166. *ὧς* *κτλ.*: a second final clause depending on 162. — *καί*: belongs to the whole clause, and indicates that another final sentence preceded.

167. *ὧς* *τις*: predicate. — *ὅδε*: observe the regular interchange of the prons. *ὅδε* and *οὗτος* in question and answer, here and 178, 192 and 200, 226 and 229; both pronouns are deictic, but *ὅδε* indicates simply what is before the eyes, while *οὗτος* has reference to the question. — *ἤντις* *τε*: cf. B 653.

168. *ἦ* *τοὶ μὲν*: correl. with *δέ* 169. *It is true indeed.* — *κεφαλῇ*: in stature; cf. 193. — *καί*: still.

169. *ἔδον ὀφθαλμοῖσιν*: cf. Launcelot's 'running with thy heels,' Shakspeare *Merchant of Venice* ii. 2. 10. See on A 587.

170. *γεγαρόν*: *stately*, cf. 211. See B 478, and note. — *βασιλῆι ἄνδρσι*: cf. *βουλευφόρον ἄνδρα* B 24, and see on 6, B 474.

171. *γυναικῶν*: the gen. is partitive with the superlative idea in *δία*.

172–176. Reply to 162–165. — *αἰδοῖς τε δαίνος τε*: *revered and dreaded.* — *φίλε, ἔκυρῆ*: for the two 'ultimas' lengthened by position, see § 32 c.

173. *ὧς*: introduces a wish. Cf. *αἶθ' ὄφελος κτλ.* A 415. — *ὄφελεν*: see on A 353. — *κακός*: the standing epithet of death. It is contrasted with *ἀδελν*. "Would that I had chosen death rather." Helen rarely misses an opportunity to express penitent consciousness of her guilt, cf. 404, 412. See on B 356. Her penitence always wins indulgence and sympathy.

174. *θάλαμον*: *marriage-chamber*; hence no special mention of her husband is needed. — *γνητοῦς*: *brothers*. See 236 ff.

175. *παῖδα*: i.e. Hermione, who afterward married Neoptolemus, son of Achilles. — *ὁμηλικίην*: abstract expression for *ὁμήλικας*, *companions*.

176. *τό*: *therefore*. Adverbial acc. with *τέτρηκα*. — *καί*: *also*, marks *κλαίονσα τέτρηκα* (*melt away in tears*) as the expected effect.

177. *ἀνείρεαι*: followed by two accusatives, cf. A 550.

178. *Ἀτρείδης*: see on A 7.

179. The favorite verse of Alexander the Great, according to Plutarch, *de fortuna Alex.* 331 c. — For the thought, see A 258 and note. — *ἀμφότερον*: *both*; with the two parts added in apposition. — Observe the 'chiasmus.'

180. *αὐτε*: *on the other hand*. — *κυνώπιδος*: see on A 159, cf. 404. The gen. is in apposition with *ἐμοῦ* implied in *ἐμός*. See on B 20. — *εἰ ποτ' ἔην γε*: *if ever he was*, "if it was not all a dream." Helen speaks with mournful recollection of the happier past.

182. *μάκαρ*: *blessed*. — *μοιρηγενὲς*: *child of fortune, blest by Moῖρα at his birth*. The opposite is found in A 418.



183. ἡ βὰ νυ κτλ.: *in truth then were subject to thee*. The plpf. (= impf.) is used with reference to the previous perception of the numerous throng.

184. καί: *also, i.e. as well as to other countries*. Cf. 205. — Φρυγίην: on B 862.

185. ἐνθα: *there*. — Φρύγας ἀνέρας: closely connected, cf. βασιλῆι ἀνδρὶ 170. Whenever ἀνδρες is added to an ethnic name, the words are not separated. For the 'diaeresis' after the third foot, see § 58 k. — αἰολοπόλους: *with swift steeds*.

186. Otreus and Mygdon were Phrygian kings. Acc. to the later story, Otreus was brother of Hecaba. Aphrodite in visiting Anchises introduces herself as the daughter of Otreus. Mygdon was father of Coroebus (Cassandra's bridegroom), acc. to Verg. *Aen.* ii. 341 ff.

188. καί: const. with ἐγών. — ἐλέχθην: *I was numbered*.

189. Ἀμαζόνες: these were thought to live on the east of Phrygia. They carried on a war for booty against the Phrygians to whose assistance Priam went. Cf. B 814. — ἀντιάνειραι: cf. bellatrix audetque viris concurrere virgo Verg. *Aen.* i. 493.

190. ἀλλ' οὐδ' οἱ: *but not even these; i.e. the Phrygians of 185*.

191. δεύτερον: neuter accusative as adverb with ἐρέεινε, cf. 225.

192. εἴπ': for εἰπέ, with the accent thrown back after elision, cf. 89. — τόνδε: anticipated from the rel. clause, see on B 409.

193. μείων μὲν κτλ.: more exactly describing ὄδε. — κεφαλῇ: as 168.

194. ἰδέσθαι: *to look upon*.

196. κτίλος ὥς: cf. B 480. The syllable preceding ὥς is not lengthened as is usual. See on B 190. — ἐπιπαλείται στίχας: *comes up to the ranks*, in order to review them. Acc. to another figure, Agamemnon was ποιμὴν λαῶν.

197. ἀρνεῖ κτλ.: a detailed explanation of κτίλος ὥς.

199. ἐκγεγαυῖα: for ἐκγεγονυῖα. See on ἰδυῖη A 365.

200. οὗτος δ' αὖ: contrasted with οὗτός γε 178; cf. 229. — Ὀδυσσεύς: see on A 138.

201. ἐν δῆμῳ: cf. B 547. — κραναῆς: cf. (Ἰθάκη) τρηχεῖ ἀλλ' ἀγαθὴ κουροπόφος (*nurse of men*) ι 27, scopulos Ithacae, Laërtia regna Verg. *Aen.* iii. 272, Ithacam illam in asperimis saxulis tanquam nidulum affixam Cic. *de Orat.* i. 44. — πέρ: as A 352.

204. ἡ μάλα: *yes, in truth*.

205. καί: as 184. — δεῦρό ποτ' ἦλυθε: sc. before the beginning of open hostilities, in order to demand the restitution of Helen and the treasure. See § 6 a. Odysseus as the most ready in speech and counsel was sent with Menelaus who had the greatest interest in the decision.

207. *ἔλασσα*: received hospitably. — *φάσσα*: received at my home, entertained. This shows the beginning of a law of nations by which embassies enjoy the rights of guests.

208. *φύην*: as A 115. Cf. 210 f. — *ἔδην*: I learned to know. — *μήδεα*: cf. 212 ff.

209. *ἀλλ' ὅτε δῆ*: the same beginning of the verse as 212, 216, 221. — *ἐν ἀγορμένοισιν*: among the assembled, cf. 55. This was on the occasion when the Trojans discussed the demand made by the embassy. The poet does not raise the question why Priam did not then make the acquaintance of Odysseus.

210. *στάντων*: sc. to address the people, cf. A 58, 68, etc. The genitive is partitive, of Menelaus and Odysseus, but is not unlike a genitive absolute, see § 19 c, d. — *ὑπέρεχεν* [*ὑπερ*]: "towered above" Odysseus, cf. 168. Cf. *umeris extantem* Verg. *Aen.* vi. 668. — *ἄμους*: acc. of specification, cf. 227.

211. *ἄμφω δ' ἰσμεν*: i.e. as listeners. 'Nominative of the whole,' almost a nominative absolute, since only one of the two persons common is mentioned in what follows. The sentence begins as if 'Ὀδυσσεὺς μὲν, Μενέλαος δέ' were to follow. — *γεραρότερος*: cf. 170. Menelaus had a short trunk but long legs, and appeared shorter only when they were seated.

212. *πάσιν ὑφαίνον*: wove for all, set forth before all.

213. *ἐπιπροχάδην*: in contrast with the cautious, slow beginning of Odysseus.

214. *παῦρα μὲν*: correlative with *οὐδ' ἀφαιμαρτοεπής*. *ἀλλὰ μάλα λιγύως* is shown to be parenthetical by *ἐπεὶ οὐ πολὺμυθος* which explains *παῦρα*. "Few words but to the point." "Saying little indeed (although very clear, B 246), for he was not a man of many words; but saying nothing which failed to hit the mark." A Spartan king ought to be laconic! — Cf. et Homerus brevem quidem cum iucunditate et propriam (id enim est non deerrare verbis) et carentem supervacuis eloquentiam Menelao dedit, quae sunt virtutes generis illius primi, et ex ore Nestoris dixit dulciorem melle profluere sermonem [A 249], qua certe delectatione nihil fingi maius potest: sed summam expressurus in Ulixe facundiam, et magnitudinem illi vocis et vim orationis nivibus hibernis copia verborum atque impetu parem tribuit. cum hoc igitur nemo mortalium contendet, hunc ut deum homines intuebuntur Quintilian xii. 10. 64 f.

215. *εἰ καὶ*: even if, although he was younger than Odysseus. — *γένει*: in birth, in age.

**216.** ἀναίψων: for the optative expressing indefinite frequency of past action, *cf.* 233. See H. 914 B; G. 1431.

**217.** ἄρα τῷσε: *he always looked down*; with the more definite statement κατὰ χθονὸς κτλ., — a sign of meditation. *Cf.* non protinus est erumpendum, sed danda brevis cogitationi mora: mire enim auditurum dicturi cura delectat et iudex se ipse componit. hoc praecipit Homerus Ulixis exemplo, quem stetisse oculis in terram defixis immotoque sceptro, priusquam illam eloquentiae procellam effunderet, dicit Quintilian xi. 3. 157 f.

**218.** σκήπτρον: see on A 58, 234.

**219.** ὡς τεμφές: *cf.* B 344. — Odysseus made no gesture.

**220.** φαίης κε: potential of the past, crederes, as 223; Attic ἔφης ἄν. *Cf.* 392. — Observe the asyndeton. — ἄκοτον κτλ.: *a sullen, ill-natured kind of a fellow.* — ἄφρονα κτλ.: *a mere simpleton.* For αὐτως, see on A 133.

**221.** δὴ ὅρα: the hiatus is merely apparent, since ὅψ is from the same root as the Lat. vox. *Cf.* ἔπος, and see § 32 a.

**222.** See Quintilian quoted on 214. — ἔπειτα: for the length of the ultima, see § 59 h. — νιφάδεσσιν κτλ.: in contrast with 214.

**223.** οὐκ ἄν κτλ.: “no other mortal could have vied.” — ἔπειτα: lit. *after that.* — Ὀδυσῆι: for the use of the name instead of a pronoun, see on A 240. Observe the repetition of the name in the same position in the following verse, *cf.* 430, 432, 434.

**224.** τότε: refers to ὅτε 221, made more definite by εἶδος ἰδόντες. — ὥς: *so much as before.* They were so moved by his eloquence that they forgot his unusual manner. — Ὀδυσῆος: const. with εἶδος.

**225.** Αἴαντα: Telamonian Ajax. See on A 138.

**226.** τίς τ' ἄρα: as A 8, B 761.

**227.** ἔτοχος: *cf.* B 480. — Ἀργείων: differs mainly in metrical form from Ἀχαιῶς above. See on A 79.

**229.** οὗτος: see on 167. — ἔρκος Ἀχαιῶν: see on A 284. *Cf.* οὖρος Αχαιῶν © 80, of Nestor; ἔρμα πόλῃος II 549 *prop of the city*, of Sarpedon; ‘pillar of state,’ Milton *Par. Lost* ii. 302.

**230.** Ἰδομενέες: see on B 645. Idomeneus is named by Helen without any question of Priam. At sight of him she cannot suppress the memory of a happy past, and hence the longing for her brothers. A more mechanical reason for the change in the form of question and answer, is that the repetition of Priam’s inquiry would become monotonous. — θεός ὧς: equiv. to θεοειδής 16, θεοείκελε A 131.

**231.** ἡγυρῆσθαι: *cf.* B 304. The present serves to paint a picture.

**232.** πολλάκι: generally appears in Homer without the final *ς*, see § 30 *l*.

**233.** ἴκοντο: for the optative, *cf.* 216 where the iterative aorist στάσκειν in the principal clause corresponds to the aorist with πολλάκι in 232.

**235.** κεν γνώην: potential optative. *Sc.* if you should ask me. — τί: *well, clearly.* — καί τε: *cf.* A 521. — οὔνομα: *sc.* the gen. of the pronoun from οὐς.

**236.** δοῖό: for this form of the numeral, see § 41 *b*. — κοσμήτορ: *cf.* 1, A 16.

**237.** Castor and Polydeuces are mentioned only in this verse in Homer. — πύξ: *with the fist, i.e. in boxing.* See on B 418.

**238.** αὐτοκασιγνήτω: *cf.* B 706. — τό μοι κτλ.: develops the thought of the first word of the verse, *cf.* A 2. — μοί: 'dative of likeness' with μία, "the same who bore me." — μήτηρ: *i.e.* Leda. Acc. to the later story, Clytaemnestra also was Leda's daughter. See on A 113.

**239.** ἀπέρθη: *cf.* A 158, B 524.

**241.** αὐτε: correl. with μέν, see on B 768, § 21 *f*.

**242.** αἰσχρα: *insults.* — δειδότες: *sc.* that they must hear them. — ἐνείδεα: *reproaches.* For the use of two nearly synonymous words, see on 2. — ἃ μοι ἔστιν: *which are mine, heaped upon me.*

**243.** κάτεχεν: see on B 699. A euphemism for death. "They were dead and buried." — φρωζοος: *life-giving.* The epithet seems out of place here, but is used only in this connection. — Acc. to this story, both Dioscuri (Δῶς κούροι) were dead. The later form of the story made Castor mortal, but Polydeuces immortal; but after the death of Castor, Zeus granted the prayer of Polydeuces that both brothers should be together alternately in heaven and in Hades. In post-Homeric times, they became the patron saints of sailors.

**244.** Λακεδαίμονι: for the following hiatus, see §§ 27 *a*, 36 *a*. — αὐθι: here follows the word that explains it. — The grave of the Dioscuri was shown at Therapnae, near Sparta. — ἐν πατρίδι: observe the repetition of the preposition in this appositive clause. *Cf.* B 722.

**245–313.** Priam drives to the field, concludes the treaty with Agamemnon, and returns to the city. — This continues the story interrupted at 121.

**245.** κήρυκες: see 116 *f*. — ἀνὰ ἄστυ: *up through Ilios, cf.* A 10. — θεῶν: *i.e.* those named 103 *f*. — φέρον: *sc.* in order to take them to the plain. — ὅρκια πιστά: *cf.* 269, B 124. *Faithful, trustworthy pledges of the gñh.*

**246.** ἄρνε κτλ.: in apposition with ὅρκια. — οἶνον κτλ.: equiv. to εὐφραίνοντα κτλ. *Cf.* 'wine that maketh glad the heart of man,' *Psalms* civ. 15.

247. ἀσκή κτλ.: the usual means of carrying wine on journeys. Wine was stored at home in great jars. — καρπὸν ἀρούρης: elsewhere only of grain.

248. Ἴδαίος: the most honored of Priam's heralds and his personal attendant. For the quantity of the ultima, see § 59 l.

249. γέροντα: i.e. Priam, whom they were sent to summon. — παριστάμενος: sc. after ascending the tower by the Scaean gate (149).

250. ὄρσο: see on 103; *arise*. Observe the following 'asyndeton.' — Δαοιδοντιάδῃ: for the formation of the patronymic, see § 39 j. — ἄριστοι: the princes, as 274.

252. τάμητι: sc. thou and the Achaean princes. — See on 105.

253-255 = 136-138, mutatis mutandis.

254. μαχήσονται: *will fight*. This marks simply the future fact.

255. ἔποιτο: the optative here, as 74, expresses a wish. The imperative is used in the corresponding passages, 72, 93, 282, because this thought is presented there as a demand or condition.

256-258 = 73-75, with slight changes.

257. ῥώνται: future, cf. 137. The future is better suited than the imperative to the lips of the herald.

259. ῥέγησεν: i.e. he feared for his son's life, cf. 306 ff. — ἐταῖροις: his attendants. The king was never unattended.

260. ἐπιθόντο: i.e. they hastened to the palace, harnessed the horses, and brought them to the Gate. Priam descended from the tower to mount the chariot. We miss here the usual epic fullness of detail.

261. ἄν [ἀνά]: const. with ἔβη. — κατὰ κτλ.: as 311. The reins were tied to the front rim of the chariot. The king now untied them and drew them back toward himself.

262. πᾶρ δὲ οἱ: lit. *at his side for him*, πᾶρ being adv. I.e. so as to stand beside him. — δόκον: acc. of 'limit of motion,' cf. 407, see on A 254.

263. Σκαιῶν: only here as substantive, without πύλαι. See on A 54. — ἔχον: held, guided.

264. μετά: see on A 222.

265. ἐξ ἵππων: from their chariot; equiv. to ἐξ ὀχέων 29.

266. ἐς μέσσον: see on 69. — ἐστιχόωντο: went, as B 92.

267. ὤρυστο: arose, hastened to greet the Trojan princes, cf. ὄρσο 250. — αὐτίκ' ἔπειτα: follows the verb.

268. ἄν [ἀνά]: sc. ὤρυστο. — κήρυκες: sc. of both armies, cf. 274.

269. ὄρκια: see on 245.

270. μίσγον: not like κερόωντο, but mingled the wine of both parties to the libation. In solemn sacrifices, the wine was not mixed with water, hence σπονδαὶ ἀκρηταὶ B 341. — βασιλεῦσιν: for the princes of Trojans and

Achaeans. Observe that no priests are mentioned in this connection. — ἐν χείρας: see on A 449.

271. χείρῃσι: χεῖρ would be more exact.

272. παρ κούλεόν: *along by the sheath*. — αἰέν: as commander and high-priest of the army, Agamemnon used this knife often at sacrifices. — ἄσπερτο: from αἶρω, *cf.* ἄσπ sword, ἄσπερ sword-strap.

273. ἀνῶν: as the principal idea, it is placed before κεφαλῶν which it limits. See 103 f.

274. νείμαν: *sc.* τρήχας. They distributed the wool cut from the victims' heads as a symbol that all the chiefs present took part in the treaty, swearing by the victim. This sacrifice was without fire, as was most freq. in the case of treaties and reconciliations.

275. *Cf.* A 450.

276. Agamemnon invokes the divinities of the heavens, the earth, and the regions beneath the earth. *Cf.* esto nunc Sol testis, et haec mihi Terra precanti, | . . . et pater omnipotens, et tu Saturnia coniux, . . . tuque inclute Mavors, | . . . fontesque fluviosque, voco, quaeque aetheris alti | religio, et quae caeruleo sunt numina ponto Verg. *Aen.* xii. 176 ff. — Ἰδῆθεν: Zeus had a sacred grove and an altar on Mt. Ida, and ruled thence as god of the country. The pious soul sought and found the divinity near at hand, esp. on mountain summits. — κῆδιστε κτλ.: *cf.* Iupiter optimus maximus. See on B 412.

277. ἥλιος: nominative as vocative. This construction is rare. — πάντ' ἐφορᾷς κτλ.: Helios, accomplishing daily his course in the heavens, is fitted to be a witness to solemn compacts.

278. ποταμοί: the Trojan river-gods (Scamander and Simois), as near at hand, are invoked as witnesses. A priest (ἄρηγῆρ) of the Scamander is mentioned (E 77 f.). — καὶ οἱ: const. with τίνυσθον. The dual is used with reference to Hades and Persephone.

279. ὃ τις: observe the distributive singular, after the plural. For the form, see § 42 o. — ὁμόσση: for the aorist subjunctive, *cf.* A 554.

280. μάρτυροι: as A 338, B 302.

282. αὐτὸς ἔχτω: *let him keep*. — κτήματα: see on 70.

283. νεώμεθα: the subjunctive expresses the speaker's resolve, not unlike the ordinary 'hortatory' subjunctive.

284. ξανθός: from the color of his hair. See on A 197.

285. Τρῶας κτλ.: *then shall the Trojans restore etc.* ἀποδοῦναι is parallel to ἔχτω, *cf.* B 413.

286. τιμῇ: equiv. to ποιῆν recompense. *Cf.* A 159. — ἤν τινα: *sc.* ἀποτινέμεν.

287. καί: *also*. Const. with ἐσσομένοισιν. — πῶληται: *shall be*. This is strictly a final clause. — This exemplary penalty was to serve as a precedent in later times and warn men against committing such deeds.

288. Πηλεΐδης κτλ.: as A 255.

289. οὐκ ἔθλωσιν: οὐκ is used, not μή, though in a conditional clause, since the negative and verb form but one idea, *are unwilling, refuse*. Cf. οὐ χαίρειν A 28. — Ἀλεξάνδροι: prob. gen. abs.; although it could be construed with τιμῇ. See § 19 d β.

290. ἀντίρ: *on the other hand*, introduces the adversative apodosis, cf. A 133, si tua re subita consilia torpent, at tu mea sequere Livy i. 41. See § 21 a.

291. τέλος πολέμοιο: i.e. the victory. See on B 122. — κηέω: see on A 26. Or it may be pres. subjv. of κίχημι.

292. ἦ: see on A 219. — στομάχους: obj. of ἀπὸ τάμε. — χαλκῶ: equin. to μάχαιραν 271.

294. θυμοῦ: *life*, as A 593. — δεινομένους: gives the reason for ἀσπαίροντας. — μένος: *force*, cf. μένεα 8.

295. ἀφυσσόμενοι: *drawing* (dipping) for themselves. The act of dipping and pouring continued until each had poured his libation. Elsewhere drawing wine was part of the herald's office. See on A 471.

296. ἔκχεον: *sc.* out of their cups, upon the ground. — αἰγιονέτησιν: cf. θεοὶ αἰὲν ἑόντες A 290.

297. Cf. B 271.

299. πρότεροι: comp., since only two parties are in question, cf. 351. — ἐπὶ ὅρκια: "contrary to the compacts." Cf. Δ 67, 236, 271. — πημήνεια: intransitive. "Commit an act of hostility." The optative is used in the subordinate clause, with the optative of wishing in the principal clause, to express a mere conception of the mind.

300. ὥδε σφι κτλ.: *thus may for them etc.* The personal pronoun is used instead of the demonstrative, since the protasis has hypothetical force. Cf. B 393. — ὡς ὅδε ὄλβος: symbolical actions were customary in curses and conjurations. Cf. (fetialis) 'si prior defexit publico consilio dolo malo, tum illo die, Iuppiter, populum Romanum sic ferito ut ego hunc porcum hic hodie feriam.'... id ubi dixit, porcum saxo silice percussit, Livy i. 24; (Hannibal) eaque ut rata scirent fore agnum laeva manu dextera silicem retinens, si falleret, Iovem ceterosque precatus deos, ita se mactarent, quem ad modum ipse agnum mactasset, secundum precationem caput pecudis saxo elisit, ib. xxi. 45; 'As sinks that blood stream in the earth, | So may his heart's blood drench his hearth,' Scott *Lady of the Lake* iii. 1.

**301.** αὐτῶν καὶ τεκνίων: the genitive depends on ἐγκέφαλος, although σφί (not σφέων) has preceded. This clause forms an extension of the original thought. — ἄλλοισι δαμείν: "may they be made the slaves of others." — This prayer contains four verses, like the prayers of 320 ff., 351 ff., 365 ff. See on 161.

**302.** Cf. B 419.

**303.** τοῖσι: const. with μετὰ εἶπεν, cf. 96. — Δαρδανίδης: Priam was in the fifth generation from Dardanus, Y 215 ff. See p. x. of the Vocabulary. — For the use of the patronymic, see § 39 m.

**304** = 86.

**305.** ἡνιόσσων: the epithet is well deserved acc. to Dr. Schliemann, who in his excavations at Hissarlik was much disturbed by the constant winds which drove the dust into the eyes of the workmen. He thinks that such continual wind-storms are known nowhere else on earth. 'The winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice.'

**306.** ἄψ: const. with εἰμι. — οὐ πῶ: in no way. For πῶ as πῶς, see § 30 l. — τλήσομαι: cf. τέτληκας A 228. — ἐν ὀφθαλμοῖσιν: see on A 587. — Priam fears the death of his son, as 259. — Vergil imitates: non pugnam aspicere hanc oculis, non foedera, possum Aen. xii. 151.

**308.** Ζεὺς κτλ.: "Zeus doubtless knows, but I do not."

**309.** θανάτοιο τέλος: a 'periphrasis' for θάνατος. — πεπρωμένον ἐστίν: equiv. to πέπρωται, cf. τετελεσμένος ἐστίν A 388.

**310.** ἄρνες θέτο: sc. in order to take back with him the two slaughtered lambs which he had brought. The flesh of the victim sacrificed to confirm an oath was not eaten, since a curse rested upon it, but was buried. Prob. the Achaeans cast their victim into the sea, being unable to bury it in their own land.

**311 f.** = 261 f. — ἔβαινε: for the imperfect, see on ἀφεί A 25.

**313.** ἄσποροι: cf. παλίνοσρος 33. — ἀπονέοντο: see on B 113.

**314–382.** The duel. Paris is rescued from death by Aphrodite, and carried to his home.

**315.** διεμέτρων: they measured off the ground for the combat, and the distance at which they were to hurl their spears, cf. 344. Cf. campum ad certamen magnae sub mœnibus urbis | dimensi Rutulique viri Teucrique parabant Verg. Aen. xii. 116 f.

**316.** κλήρους πάλλον: "they arranged the casting of lots." This is expressed more definitely in 324. The κλήροι were bits of wood or stone, marked with some sign so as to be recognized. The prayer was offered while the lots were shaken.



317. *πρόσθεν*: *before, first*. Cf. 346, B 359, *πρότερος* 351. — *ἀφείη*: optative in indirect discourse, representing the subjunctive of deliberation in direct discourse. Cf. A 191.

318. *χείρας ἀνίσχον*: equiv. to *χείρας ἀνασχόντες*, see § 21 *h*. For the attitude, cf. A 450. See Vocabulary *s. v.* *χείρ*.

319 = 297. 320 = 276.

321. *τάδε ἔργα*: *these troubles here, i.e. this war*. — *ἔθηκεν*: *caused*, as A 2. — Both armies seem to unite in wishing the death of Paris.

322. *δός*: for *δός* with the inf. in prayers, cf. 351. — *ἀποφθίμενον δύναι*: equiv. to *ἀποφθίσθαι καὶ δύναι*. For the epic fulness of expression, see on A 88. — *Ἄϊδος*: see on A 3.

324. *κορυθαίολος*: see on B 816.

325. *ἄψ ὄρον*: *with averted face*, in order to escape the suspicion of favoring his brother. — *Πάριος*: see on 16. — *ἐκ ὄρουσεν*: the lot was not drawn, but *cast, thrown out*.

326. *οἱ μὲν*: *i.e. Trojans and Achaeans, who had stood during the sacrifice*. Perhaps they had not been seated before (cf. 78, 84, 113 f., 231, 250, 267), although they long ago had dismounted from their chariots and laid their armor upon the ground. — *κατὰ στῆλας*: *according to ranks, in ranks*.

327. *ἔκειτο*: grammatically and in sense, construed only with *τεύχεα*, although *κείμεαι* often is the passive of *τίθημι*. For the 'zeugma,' see on *πρὸς δῶμα* A 533.

328. *ἀμφ' ἄμοισιν*: standing expression in the case of the principal parts of the warrior's equipment: breastplate, sword (as 334), and shield. — *ἔδωκετο*: Paris had entered the conflict as a light-armed warrior, see on 17.

330. The poet presents a picture of the preparations for battle. The complete armament of the Homeric warrior consisted in the six pieces here enumerated, which are always mentioned in the same order before an important conflict. — *κημιδας*: see on A 17.

331. *καλὰς*: for the order of words, see § 11 *j*.

333. *οἷο κασιγνήτοις*: *sc. since he himself had appeared without a cuirass*. — *Λυκάονος*: Lycaon had been captured by Achilles and sold as a slave to the king of Lemnos. Being ransomed thence, he returned to Troy a week before the events narrated in this book; but twelve days after his return, he met Achilles again and was slain by him, Φ 34 ff. — *ἤρμοσε δ' αὐτῷ*: *but he fitted it to himself*; he changed the length of the straps, buckling it to suit his own form.

334 = B 45.

335. *χάλκεον*: prominence is given to an epithet of the whole sword, after the decoration of the hilt has been mentioned in *ἀργυρόηλον*. —

**σάκος**: the strap which aided the arm in supporting the heavy shield was thrown over the shoulder, see on B 388. Thus the shield was taken up before the plumed helmet was donned.

**336. κυνέην**: originally a head-covering of *dogskin*, then *helmet*.

**337. ἵππουριν**: cf. *ἵπποδασεῖς* 369, *aere caput fulgens, cristaeque hirsutus equina* Verg. *Aen.* x. 869. — **δαινόν**: cognate acc., adv. with *ἐνευεν*, cf. 342.

**338. παλάμηφιν**: here dative; it is in the genitive 368. See § 33 a. — **ἀρήρειν**: for the *ν*-movable, cf. *ἦσκειν* 388. See § 30 k.

**339. ὡς δ' αὐτως**: and thus in like manner. See § 42 g. — **Μενέλαος**: Menelaus came forth to battle equipped with armor (29), but put it off as the rest did, 114. — **ἀρήιος**: a short form of *ἀρηίφίλος*. See on 21. — **ἔντεα**: equiv. to *τεύχεα*, chiefly of defensive armor.

**340. ἐκάτερθεν ὀμίλου**: on either side of the throng.

**341 = 266. 344. διαμετρητῷ**: see on 315.

**345. κοτόντε**: subord. to *σεύοντε*. **346. πρόσθε**: as 317.

**347. Cf. 356. — πάντοσ' ἔσσην**: a standing formula, at the close of the verse. Strictly used of the smaller circular shields (*ἀσπίδας εὐκύκλους* E 453), in distinction from the large oval *σάκος*. But the shield of Paris is called *σάκος* 335, and *ἀσπίς* 356.

**348. οὐδέ**: but not. — **ἐρρηξεν**: broke through the shield. — **χαλκός**: the bronze point of the lance, cf. *χαλκῷ* below. — **οἱ**: refers to *χαλκός*.

**349. ἄρυστο χαλκῷ**: arose with his lance, "raised himself to hurl his lance." Cf. *ἀνασχόμενος* 362, *altior exurgens* Verg. *Aen.* xi. 697, *corpore toto | alte sublatum consurgit Turnus in ensem. . . at perfidus ensis | frangitur ib. xii. 728 ff.*

**350. ἐπευξάμενος**: "uttering a prayer as he did so."

**351. Ζεῦ ἄνα**: the vocative form *ἄνα* is found in Homer only in this phrase; elsewhere, *ἄναξ*, as B 284, 434. — **δὸς τίσασθαι ὃ κτλ.**: equiv. to *δὸς μοι τίσασθαι τοῦτον ὃς κτλ.* The rel. clause *ὃ με κτλ.* represents a noun as the object of *τίσασθαι*. — **πρότερος**: cf. 299.

**352. δῖον**: a standing epithet, denoting nobility of descent and beauty. It is here used without any special reference to the circumstances of the case. See on A 7. These 'ornamental epithets' are sometimes put into the mouth of a foe. — **Ἀλέξανδρον**: is the object of *τίσασθαι*. This makes the preceding rel. clause more parenthetical than if this proper name had been attracted to the construction of the rel. clause, as *Λαοδίκην* 124. — **καὶ . . . δαμήναι**: a more definite expression of the thought of *τίσασθαι*.

**353. τις**: many a one, cf. B 271. — **καὶ**: as 287.

**354. ὃ κεν κτλ.**: explanatory of *ξεινοδόκον*. — **φιλότιμα**: hospitality, cf. 207.

355. ἀμπεπαλόν: reduplicated aor. (§ 43 e) from ἀναπάλλω. *Swinging back*, i.e. drawing back for the throw. Cf. adducto contortum hastile lacerto | immittit Verg. *Aen.* xi. 561 f.

356. Cf. 347.

357. δῖα: with long ι at the beginning of the verse.—φαινήs: the outer layer of the shield was a plate of bronze.—δβριμον: *weighty, mighty*.

358. ἤρηρεστο: *was thrust*, by the force of the throw. Plpf. from ἔρειδω, used almost like an aorist.

359. ἀντικρὺs: construe closely with what follows.

360. ἐκλινή: *he bent* aside.—ἤλεύατο: for the 1st aorist without tense-sign, see § 48 h.

362. ἀνασχόμενος: *drawing up his arm*, in order to give a heavier blow; cf. 349.—φάλον: the metal ridge in which the horsehair was arranged like a mane.—ἀμφι αὐτόφ: const. with διατρυφέν, *about itself*, i.e. about the φάλος.

363. τριχθά τε καὶ κτλ.: a descriptive expression, see § 13 b.—τε καὶ: cf. A 128, B 346 and notes.—διατρυφέν: cf. Verg. *Aen.* xii. 730, quoted on 349.

365. σείο ὀλοότερος: Zeus ξείνιος, the guardian of hospitality, had not avenged the privileges that Páris had abused.—Such reproaches of the divinity are uttered only in outbreaks of momentary vexation. Cf. B 111.

366. ἐφάμην κτλ.: see on B 37.—κακότητος: causal genitive. *For the wrong* which he did me.

367. νῦν δέ: see on A 354.—ἄγη: from ἄγνυμι.—ἐκ: const. with ἤιχθη.

368. ἐτάσιον: predicate nominative.—οὐδέ δάμασσα: marks the result of both preceding clauses.

369. κόρυθος: for the genitive, cf. ἑανοῦ 385, γοίνων A 500.

370. ἔλκε κτλ.: "he seized Paris by the helmet, turned him about, and strove to draw him into the midst of the Achaeans." Of course the helmet-strap (ἱμάs) under the chin of Paris, choked the wearer.

371. πολύκεστος: *richly embroidered*.

372. This verse explains ὑπὸ δειρήν.—ὑπ' ἀνθερεῶνος: as A 501.—ὄχεύs: *as holder*. Predicate with ὄs.

375. ἦ: in the rapid narration, the rel. const. is used here, where a new sentence would be expected. Or this ἦ may be called demonstrative, with no conjunction to connect it with the preceding verse.—ἰφι κταμένοιο: such leather would be stronger than that from a diseased animal. For the aorist middle used as passive, see § 50 d.

**376.** *τροφέα*: the following hiatus is justified, as falling at the fem. caesura of the third foot, see § 27 b. — *ἀμ' ἔσπετο* κτλ.: i.e. it remained in his hand. — *παχέη*: thick.

**378.** *ῥίψ' ἐπιδηήσας*: i.e. he swung the helmet before he threw it. — *κόμισαν*: cf. B 875.

**379.** *ὁ ἄψ*: for the hiatus, see on A 333.

**380.** *ἔγχει* κτλ.: emphatic at the beginning of the verse, and the close of the sentence, cf. *βάλλε* A 52. Const. with *ἐπόρουσε*. — *ἐξήραξε*: the poet recognizes no chance rescue; see on A 8.

**381.** *ῥέτα* κτλ.: "easily, as only a god can." — *ἐκαλύψε δέ*: "and made him invisible."

**382.** *καὶ εἰσι*: cf. *κάθισον* 68. — *ἐν θαλάμῳ*: in his chamber, cf. 391.

**383-420.** *Aphrodite conducts Helen from the Scaean Gate to her home.*

**383.** *καλόνουσα*: future participle, expressing purpose.

**384.** *Τρῶες*: i.e. women who had come to view the combat, as 420; see on 149.

**385.** *νεκταρέον*: used like *ἀμβρόσιος* as divine, heavenly, of charming grace and beauty. — *ἐτίναξε*: plucked.

**386.** *μὲν*: const. with *προσέειπεν*, cf. 389. For the quantity, before a lost consonant, see § 59 j. — *παλαιγενεῖ*: the adj. strengthens the noun. — *προσέειπεν*: always used of words that follow immediately, or separated only by a parenthetical clause.

**387.** *εἰροκόμῳ*: explained by the following clause.

**388.** *ἦσκειν*: contracted from *ἦσκεεν*. — *μάλιστα* κτλ.: the rel. const. is abandoned, cf. A 79, 162. — This shows why Aphrodite took the form of this old woman. — *φιλέσκειν*: sc. *Ἑλένη*.

**389.** *τῇ μιν* κτλ.: cf. B 22, 795.

**390.** *δεῦρ' ἴθι*: see on 130.

**391.** *κεῖνος*: used much like a dem. adv., *there*. — *ὃ γὰρ*: *is he*.

**392.** *οὔδε κε φαίης*: potential, *nor would you think*. Not as 220.

**393.** *ἀνδρὶ μαχησάμενον*: equiv. to *ἐκ μάχης*. — *χορόνδε*: at the close of the verse in contrast with *μαχησάμενον*.

**394.** *ἔρχεσθαι*: "ready to go to the dance," so beautiful and vigorous is he. — *ῥέον* κτλ.: i.e. he is in as merry a humor as if he had just enjoyed a dance. The participle has the principal thought.

**395.** Cf. B 142. — *θυμὸν ὄρινεν*: aroused her anger, by the unworthy suggestion.

**396 f.** *καὶ ῥα*: and so. This *ῥά* is resumed by the *ἄρα* of the apodosis, 398. — *δειρὴν στήθεα* κτλ.: these parts were unchanged by the transformation (386-389); the divinities retained their characteristics even under a disguise, except when they desired to make themselves

entirely unrecognizable by mortals.—All but Helen saw only the old woman.

398. *θάμβησεν*: cf. A 199. Wonder mingled with dread came over her, fearing some new device of Aphrodite who had already led her far from her Spartan home.—*ἔπος κτλ.*: as A 361.

399. *δαιμονίη*: *cruel divinity*. See on B 190.—*ταῦτα*: cognate acc. with *ἡπεροπείειν* which takes *μέ* as direct object. “To trick me with these deceits.” Cf. *τοῦτο ὑμῶς ἐξαπατήσαι* Xen. *An.* v. 7. 6.

400. *ῆ*: *surely*; with mocking irony.—*πρωτέρω*: *still farther* from Lacedaemon.—*πολίων*: const. with *πῇ*, “into any one of these cities.” See H. 757; G. 168, N. 3.

401. *Φρυγίης*: construe with *πολίων*.

402. *καὶ κείθι*: *there also*. Just as Alexander in Ilios.—*μερόπων*: as A 250.

403. *οὐνεκα δὴ νῦν*: this introduces sarcastically the reason for the conjecture of 400 f. “Since now, as it seems, I cannot remain longer with your favorite Paris.”

404. *στυγερήν*: see on 173.

405. *τοῦνεκα δὴ κτλ.*: again a sarcastic tone. This is closely connected with the causal rel. sentence, as is shown by the repetition of the particles *δὴ νῦν*. Thus the thought returns to 399.—*δολεφρονέουσα*: i.e. in pretending that Paris summons her, 390.

406. *παρ’ αὐτόν*: *by himself*; contrasted with *δεῦρο* 405. “Leave me alone.” The ‘asyndeton’ marks her excitement.—*θεῶν κτλ.*: *abandon the path of the gods*, “give up thine immortality.” The expression is suggested doubtless by the following verse which was already before her mind.

407. *Ὀλυμπον*: the ‘limit of motion.’

408. *περὶ κείνον*: *about him, at his side*.—*ὄλβη*: *endure woe*, “bear all the troubles of human life.”—*ὃ φέλασσε*: *watch him*, sc. that he does not escape thee or prove unfaithful to thee.

409. *ποιήσεσθαι*: aor. subjv. with *εἰς ὃ κε*, cf. B 332.—*ὃ γε*: see on A 97. For its position in the second member of the sentence, as B 664, cf. *πολλὰ δ’ ὃ γ’ ἐν πόντῳ πάθεν ἄλγεα* a 4, nunc dextra ingeminans ictus, nunc ille sinistra Verg. *Aen.* v. 457.

410. *νεμεισσητόν κτλ.*: parenthetical.—*νεμεισσητόν*: cf. 156, B 223.

411. *κείνου*: indicates contempt or abhorrence.—*πορσυνέουσα*: *to prepare, to share*.—*ἔδ*: the clause is causal in effect.—*ὅπισσιν*: *hereafter*.

412. *μωμήσονται*: sc. if I give myself to this frivolous coward after the decision by the duel. The fut. is used (more definite than the potential opt.) although the supposition at the basis of this expectation is

negated (οὐκ εἰμ 410). — ἔχω κτλ.: "and yet I have already" etc. — ἀκριτα: cf. B 246, 796.

413. *χολωσαμένη*: falling into a rage, cf. *ὀχθήσας* A 517. The middle does not differ greatly from the passive. Cf. *χολωθείς* A 9; see § 50 d.

414. *σχηλλή*: disyllabic, with synizesis of *ιη*. See on *Ἰστιάων* B 537. — *μεθείω* [*μεθῶ*]: for the subjv., cf. A 28. For the form, cf. *κιχείω* A 26.

415. *τάς*: see on B 330. — *ἔπεχθήρω*: aor. subjv. *Conceive violent hatred*. — *νῦν*: opposed to the future, *till now*. — *ἔκπαγλα*: *furiously*; cf. *αἰνῶς* 158. — *φίλησα*: *came to love you*, "bestowed my love upon you."

416. *ἀμφοτέρων*: explained by *Τρώων καὶ Δαναῶν*. — *μητίσμαι*: aor. subjv., still dependent on *μή*. — *ἔχθεα λυγρά*: *grievous hates*, which would be destructive to Helen. — Cf. *illa* (i.e. Helen) *sibi infestos eversa ob Pergama Teucros | et poenas Danaum, et deserti coniu- gis iras, | praemetuens Verg. Aen. ii. 571 ff.*

417. *σὺ δὲ . . . ὄλῃαι*: an independent addition, as is shown by *κέν*, in order to explain the effect of *ἔχθεα λυγρά*. For the subjunctive with *κέν*, see on A 137. — *οἶτον*: cognate accusative.

418. *ἔδαισεν*: see on A 33. Helen does not yield until after the sternest threat.

419. *κατασχομένη*: *wrapping herself*, cf. *καλυψαμένη* 141.

420. *Τρώας*: see on 384. — *λάθην*: sc. *βῶσα*, as she departed with her two maids (cf. 143, 422). — Helen, in her shame, veiled herself silently, and followed the goddess without attracting attention. — *ἦρχε*: as A 495. — *δαίμων*: nowhere else in Homer of a definite divinity.

421–447. *Helen and Paris*.

421. *δόμον*: on the citadel of Ilios, near the dwellings of Priam and Hector.

422. *ἀμφίπολοι*: i.e. the two who had accompanied her, 143.

423. *κίε*: i.e. following Aphrodite, cf. 420.

424. *τῇ*: for *her*. — *δίφρον*: *a low seat without a back*. — *ἐλοῦσα*: prior in time to *κατέθηκε φέρουσα*. Observe the distinction between the aor. and present participles.

425. *ἀντί* 'Ἀλεξάνδρου': acc. to 391, Alexander was on the bed, but this is disregarded in the following narration, cf. *ἄρχε λέχουσε κίων* 447. — *θεά*: this is added to give prominence to her condescension in performing a maid's duties. — *φέρουσα*: for the use of the participle, see on *ἰών* A 138.

426. *κούρη Διός*: generally of Athena. Cf. *κούρην Βρισηῖος* A 392.

427. *πάλιν*: *back, away* from Paris, here as a sign of her displeasure. Cf. *talìa dicentem iamdudum aversa tuetur Verg. Aen. iv. 362*. — *ἡνίκαται*: for the form, cf. B 245.

428. ἤλυθες: an exclamation. She reproaches him for his return, *cf.* B 23.

429. δαμείς: with dat. of the agent, as 301. — πρότερος: see on 140.

430. ἡ μὲν δὴ κτλ.: with disdainful mockery. *Truly thou wast wont to boast.*

431. σὴ: added with emphasis, as B 164.

432. ἀλλ' ἔθι νῦν: an ironical exhortation. The following 'asyndeton' is usual. — προκάλεσσαι: *challenge, call forth to meet thee.* Middle, as 19. — Μενέλαον: observe the emphatic repetition of the name with the same epithet, in the same position in the verse as 430. See on 223.

433. ἀλλὰ κτλ.: Helen now speaks in earnest. — ἐγὼ γε: *cf.* A 173. — "But I advise you."

434. παύεσθαι: *cease for ever.* Present infinitives are used also to explain this injunction. — ξανθῷ: *cf.* 284.

435. ἀντιβιον: for the construction, *cf.* B 121, 452. — πόλεμον: for the cognate accusative, see on B 788.

436. μὴ πως τάχα: *lest in some way, soon.* — ὑπ' αὐτοῦ δουρί: *by the spear of this very man.* For the dative with ὑπό, *cf.* B 860 and note.

437. μύθοισιν: construe with προσείπεν.

438. θυμόν: in partitive appos. with μέ. *Cf.* 35, 442; see on A 362.

439. μὲν γάρ: always in this order; never γὰρ μὲν. — σὺν Ἀθήνῃ: *by the aid of Athena.* This diminishes the personal credit of Menelaus for his success.

440. αὐτῇς: *another time*, as A 140. — ἐγὼ: *sc.* νικήσω. — παρὰ εἰσσί: more freq. in this sense is παρίστασθαι. — ἡμῖν: *i.e.* with Paris and his countrymen.

441. τραπέομεν: aor. pass. subjv. from τέρω, see §§ 31, 51 d. — εὐνηθέντε: in the English idiom, this would be in the same const. as τραπέομεν. *Cf.* B 113; see § 21 i.

442. ὅδε: *so completely, sc.* as now (446). *Cf.* B 802. — ἔπος φρένας ἀμφεκάλυψεν: see on A 103.

443. οὐδ' ὅτε: *not even then when.*

444. ἔπλεον ἐν νήεσσι: "was on the voyage."

445. Κρανίη: perhaps this name was invented for the situation, *cf.* 201; at least the ancients were completely at a loss concerning it. In the second century of our era, with reference to this passage, the name Κρανίη was given to a small island in the Laconian gulf.

446. ὥς: refers to ὅδε 442.

447. ἔρχε: *made the beginning, began*; with a supplementary partic., κίων, as B 378. — εἰπετο: the fear of Aphrodite's anger had its effect, in spite of 428 ff. — The whole scene, from 382, characterizes the sensual frivolity of Paris.

**448-461.** *Menelaus seeks Paris in vain. Agamemnon claims the victory and demands the restitution of Helen.*

**448.** τὰ μὲν ἄρα: *so these two.*

**449.** The story returns to the point where Aphrodite interposed, 380. — ἐν ὄμῳ: *sc. Τρώων.* — θεοὶ ὡς: *like to a wild beast in fury and power.*

**450.** εἰ ποὺ ἴσαρθέσκειν: for the opt., see H. 907; Good. 1420. *If he but might catch sight of him somewhere.* — θεοὶ δὲ: for the 'synizesis,' *cf.* 27.

**451.** οὐ τις δύνατο δεῖξαι: the logical proof of this statement is given below. "They would have pointed him out, if they could."

**452.** τότε: *i.e.* when he sought him.

**453.** "They did not conceal him through love (*cf.* 321 ff.), nor would they have concealed him if any one had seen him."

**454.** κηρὶ: *dat. of likeness with ἴσον.* For the comparison, *cf.* A 228. — μελαινῇ: *cf. morti atrae Hor. Carm. i. 28. 13, post equitem sedet atra cura id. iii. 1. 40.*

**455.** καὶ: *also.* A standing expression, generally referring to previous speakers.

**456.** *Cf.* 86. — Δάρδανοι: see on B 819.

**457.** ὅγ': *as you see, surely.* — φαίνεται: *belongs evidently.*

**458.** Ἀργεῖν: as B 161. *Cf. ornatus Argivæ Helenæ Verg. Aen. i. 650.*

**459.** τιμὴν κτλ.: *cf.* 286.

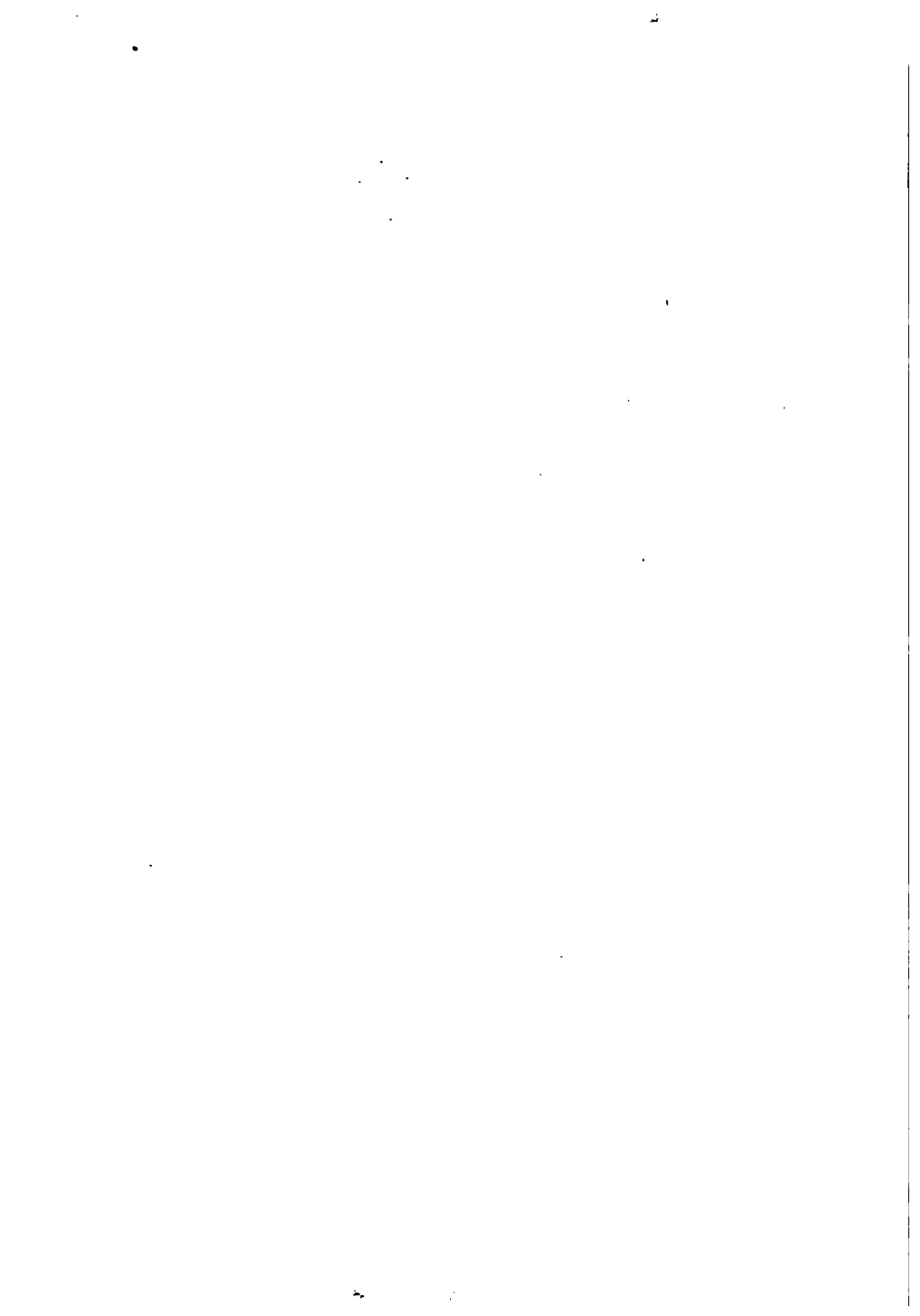
**460** = 287.

**461.** ἐπὶ ἦνεν: *cf. ἐπευφήμησαν A 22.* — The poet does not tell how Hector and the other Trojans received this demand, but implies that they allowed it to be just. — For the conclusion of the episode, see § 7 d.

The Fourth Book opens with a Council of the Gods in the great hall of Zeus on Olympus. They have watched what has been done on the Trojan plain, and recognize the fact that Menelaus has won the victory. Zeus proposes that the provisions of the treaty be carried into effect, — that the Achaeans withdraw to their homes, taking with them Helen and her treasures. But Hera and Athena cannot consent to any peace which would leave unsacked the hated city of Troy, and they instigate a Lycian archer, a Trojan ally, to break the truce by wounding Menelaus. Then the strife begins anew.



# VOCABULARY.



## PREFACE.

THIS vocabulary has not been compiled from other dictionaries, but has been made from the *Iliad* itself. The maker has endeavored to be concise, — to give nothing but what is important for the accurate and appreciative reading of the poem, — and yet to show the original and derived meanings of the words, and to suggest translations which should be both simple and dignified. Much space has been saved by omitting the words and forms which are not found in the first six books of the *Iliad*.

A concise special vocabulary to the Homeric Poems, or to parts of them, is open to far fewer objections than a similar vocabulary to any other work of Greek literature, since the words are found more nearly in their original significations and constructions. No attempt has been made in this work to tell the history of each word in pre-Hellenic and post-Homeric times. Even the most complete Homeric dictionary cannot entirely supersede the large general lexicons, but a confident hope is felt that the concise form of this vocabulary will save much time for the beginner in Homer. The beginner meets many unusual words. Whether he uses a large or a small dictionary, he will be satisfied, in most cases, with learning the meaning and construction of the new word; and generally this is enough for him. The teachers who insist on the use of the unabridged lexicon of Liddell and Scott by elementary classes in Homer forget the word of Hesiod, οὐδ' ἴσασιν ὅσῳ πλέον ἤμῖσιν παντός, while this vocabulary will give fuller and better information about Homeric words and forms than the abridged edition of Liddell and Scott's lexicon. A student who

is beginning Homer does not absolutely need to know the later history of each word, although the student of Plato does need to remember the Homeric usage.

In making this vocabulary, Seber's *Index Homericus*, Frohwein's *Verbum Homericum*, Ebeling's great *Lexicon Homericum*, and Seiler-Capelle's *Wörterbuch über die Gedichte des Homeros* were very useful. Mr. W. Irving Hunt, tutor in Greek in Yale College, rendered important assistance, and kindly took upon himself the verification of the completeness of the work.

Cognate or illustrative forms are placed in parentheses. Corresponding Attic forms are placed in square brackets.

References have been added to proper names, in order to serve as an index; also to other important words, especially to those which occur but once in the Homeric Poems (*ἀπαξ εἰρημένα*).

YALE COLLEGE, Jan. 21, 1889.

CONTENTS OF THE ILIAD IN GREEK HEXAMETERS.\*

1. Ἄλφα · λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.
2. Βῆτα δ' ὄνειρον ἔχει, ἀγορὴν, καὶ νῆας ἀριθμεῖ.
3. Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷον μόθος ἐστὶν ἀκοίταιν.
4. Δέλτα · θεῶν ἀγορή, ὄρκων χύσις, Ἄρεος ἀρχή.
5. Εἰ · βάλλει Κυθήρειαν Ἀρηά τε Τυδέος υἱός.
6. Ζῆτα δ' ἄρ' Ἀνδρομάχης καὶ Ἑκτορός ἐστ' ὀαριστύς.
7. Ἡτα δ' · Αἴας πολέμιζε μόνῳ μόνος Ἑκτορι δίῳ.
8. Θῆτα · θεῶν ἀγορή, Τρώων κράτος, Ἑκτορος εὐχος.
9. Ἑξεσίη δ' Ἀχιλῆος ἀπειθέος ἐστὶν Ἴῳτα.
10. Κάππα δέ · Ῥήσου τὴν κεφαλὴν ἔλε Τυδέος υἱός.
11. Λάμβδα δ' · ἀριστήας Δαναῶν βάλλον Ἑκτορος ἄνδρες.
12. Μῦ · Τρώων παλάμῃσι κατήριπε τείχος Ἀχαιῶν.
13. Νῦ δέ · Ποσειδάων Δαναοῖς κράτος ὥπασε λάβρην.
14. Ξεῖ · Κρονίδην λεχέεσσι καὶ ὕπνῳ ἤπαφεν Ἥρην.
15. Οὐ · Κρονίδης κεχόλωτο Ποσειδάωνι καὶ Ἥρῃ.
16. Πεῖ · Πάτροκλον ἔπεφνεν Ἀρήϊον Ἑκτορος αἰχμῇ.
17. Ῥῶ · Δαναοὶ Τρῳῆς τε νέκυν πέρι χειῖρας ἔμισγον.
18. Σίγμα · Θέτις Ἀχιλῇ παρ' Ἠφαίστου φέρει ὄπλα.
19. Ταῦ δ' · ἀπέληγε χόλοιο καὶ ἔκθορε δῖος Ἀχιλλεύς.
20. Ῥ · μακάρων ἕρις ὦρτο, φέρει δ' ἐπὶ κάρτος Ἀχαιοῖς.
21. Φεῖ · μόγος Αἰακίδαο παρ' ἠΐονας ποταμοῖο.
22. Χεῖ δ' · ἄρα τρεῖς περὶ τείχος ἄγων κτάνεν Ἑκτορ' Ἀχιλλεύς.
23. Ψεῖ · Δαναοῖσιν ἀγῶνα διδοὺς ἐτέλεσεν Ἀχιλλεύς.
24. Ω · Πρίαμος νέκυν νῖα λαβὼν γέρα δῶκεν Ἀχιλλεῖ.

\* Ascribed to Stephanus Grammaticus in the *Palatine Anthology*, ix. 385.

## THE ILIAD.

The action of the Iliad covers only about seven weeks, or forty-nine days, which may be divided as follows:—

### Days.

1. Visit of Chryses to the Greek Camp, A 12.
- 1-9. Pestilence, A 53.
10. Assembly of the Achaeans, A 54.
- 10-21. Visit of the gods to the Aethiopians, A 423.
21. Return of the gods to Olympus, A 493 f. Visit of Thetis to Zeus.
22. The Achaeans prepare for battle. Single combat between Menelaus and Paris. The battle begins. Brave deeds of Diomed. Hector's meeting with Andromache. B 1-H 380.
23. Burial of the dead, H 381-432.
24. Building of a wall for the Achaean Camp, H 433-482.
25. Second day of battle, Θ.
- Embassy to Achilles, I.
- Odysseus and Diomed enter the Trojan Camp, K.
26. Third day of battle. The Trojans break down the Greek wall. Death of Patroclus. Λ 1-Σ 617.
27. Reconciliation of Achilles and Agamemnon. Fourth great day of battle. Death of Hector. T 1-Ψ 61.
28. Burial of Patroclus, Ψ 62-225.
29. Funeral games in honor of Patroclus, Ψ 226-897.
- 27-38. Achilles drags the body of Hector around the bier or tomb of Patroclus, Ω 1-31.
38. Priam visits the tent of Achilles and ransoms Hector's body, Ω 31-676.
39. Priam brings Hector's body to Troy, Ω 677-775.
- 39-47. Lament for Hector in Troy, Ω 784.
48. Burial of Hector, Ω 785-787.
49. Erection of a mound over Hector's ashes, Ω 788-804.

## THE GREEK FORCES. B 494 ff.

## MAINLAND OF GREECE.

Order of mention.	Nations and Commanders.		No. of ships.
1.	Boeotians (Peneleüs)	B 494-510.	50
2.	Orchomenians (Ascalaphus)	B 511-516.	30
3.	Phocians (Schedius)	B 517-526.	40
4.	Locrians (Ajax, son of Oileus)	B 527-535.	40
5.	Euboeans (Elephēnor)	B 536-545.	40
6.	Athenians (Menestheus)	B 546-556.	50
7.	Salaminians (Telamonian Ajax)	B 557, 558.	12
8.	Argives (Diomed)	B 559-568.	80
9.	Myceneans (Agamemnon)	B 569-580.	100
10.	Spartans (Menelaus)	B 581-590.	60
11.	Pyliaus (Nestor)	B 591-602.	90
12.	Arcadians (Agapēnor)	B 603-614.	60
13.	Epēans (Amphimachus)	B 615-624.	40
14.	Dulichians (Meges)	B 625-630.	40
15.	Cephalenians (Odysseus)	B 631-637.	12
16.	Aetolians (Thoas)	B 638-644.	40

## INSULAR GREECE.

17.	Cretans (Idomeneus)	B 645-652.	80
18.	Rhodians (Tlepolemus)	B 653-670.	9
19.	From Syme (Nireus)	B 671-675.	3
20.	From the Sporades (Phidippus)	B 676-680.	30

## THESSALIAN GREECE.

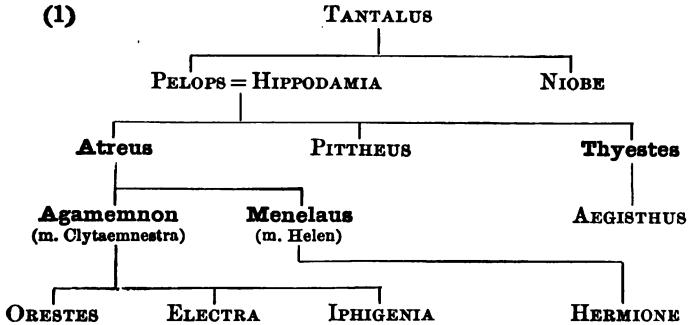
21.	Myrmidons (Achilles)	B 681-694.	50
22.	From Phylace (Podarces)	B 695-710.	40
23.	Pheraeans (Eumelus)	B 711-715.	11
24.	Methonians (Philoctetes)	B 716-728.	7
25.	Oechalians (Podalirius)	B 729-733.	30
26.	From Ormenium (Eurypylus)	B 734-737.	40
27.	From Argissa (Polypoetes)	B 738-747.	40
28.	Aenianians (Guneus)	B 748-755.	22
29.	Magnesians (Prothoüs)	B 756-759.	40



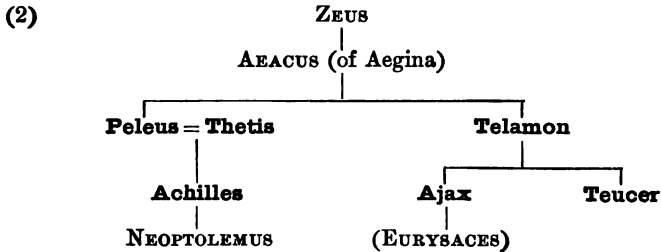


## FAMILY TREES.

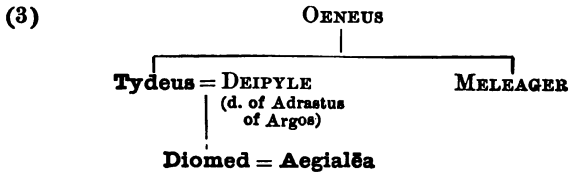
### THE PELOPIDS.



### THE AEACIDS.

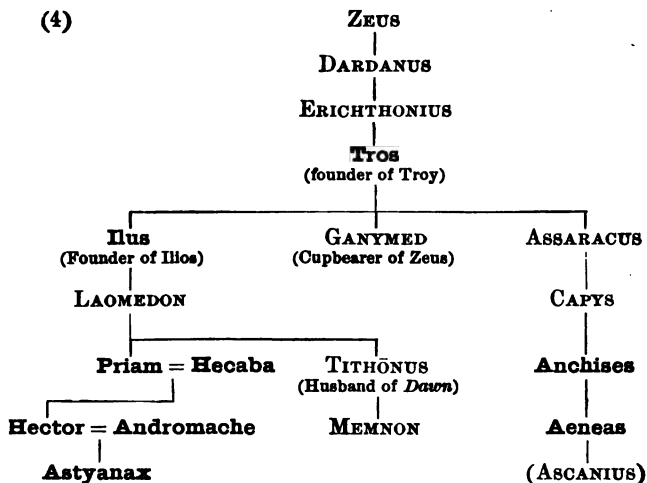


### THE OENEIDS.

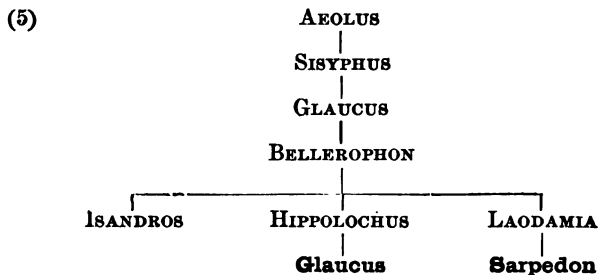


## FAMILY TREES.

### ROYAL FAMILY OF TROY, Y 215 ff.



### LYCIANS, Z 153 ff.



# VOCABULARY

TO THE

## FIRST SIX BOOKS OF THE ILIAD.

### A.

**ἄ-απτος**: *unapproachable, invincible.*  
**ἀάσχετος** (ἔχω): *irresistible, unman-  
 ageable.*

**ἄατος**: *insatiate.*

\***Ἀβαντες** pl.: early inhabitants of Euboea, B 536.

**Αβαρβαρήν**: a fountain-nymph, Z 22.

\***Ἀβας, -αντος**: a Trojan, slain by Diomed, E 148.

\***Ἀβληρος**: a Trojan, slain by Nestor's son Antilochus, Z 32.

**ἀ-βλής, -ήτος** (βάλλω): *un-shot, new* (of an arrow), Δ 117.

**ἄ-βλητος** (βάλλω): *un-hit, not wounded by a missile*, Δ 540.

**ἀ-βληχρός** 3: *delicate, weak.*

\***Ἀβύδος**: *Abydus*, in the Troad, on the south side of the Hellespont, opposite Sestus, B 836.

\***Ἀβυδόθεν**: *from Abydus*, Δ 500.

**ἀγα-**: strengthening prefix, *very, exceedingly.*

—**ἄγαγε**: aor. of ἄγω, *lead.*

—**ἀγαθός** 3: *good, noble, useful, esp. useful in war, brave.* It is rarely used of moral quality. *βοῆν ἀγαθός*, *good at the war-cry, brave in war.*

**ἀγα-κλειτός** 3 and **ἀγακλυτός** (κλέος): *renowned, famed, highly praised.*

**ἀγάλλομαι**: *delight, exult.*

**ἄγαλμα, -ατος**: *delight, treasure.*

**ἄγαμαι**, aor. **ἤγάσσατο, ἀγασσάμεθα**: *admire, wonder at.*

\***Ἀγαμέμνων, -ονος**: *Agamemnon*, son of Atreus, grandson of Pelops (B 104 ff.), king at Mycenae (B 569 ff.). As the leader of the expedition against Troy, he is prominent through the whole of the *Iliad*. The first part of the Eleventh Book is devoted to a recital of his brave deeds. At the close of the war, on his arrival at home, he was slain by his false wife Clytaemnestra and her paramour (Agamemnon's cousin) Aegisthus, α 35 ff., δ 512-537, λ 409 ff.

—**ἄγαμος**: *unmarried*, Γ 40.

**ἀγά-νιφος**: *very snowy, snow-clad.* Epith. of Olympus, A 420.

**ἀγανός** 3: *kindly, winning.*

\***Ἀγαπήνωρ, -ορος**: *Arcadian leader*, B 609.

**ἀγαπητός** (ἀγαπάω): *beloved.*

**ἀγά-ρροος**: *with strong stream.*

\***Ἀγασθένης, -εος**: son of Augēas, E 624.

**ἀγασσάμεθα**: aor. of ἄγαμαι, *wonder.* —**ἀγανός**, *admirable, excellent, noble.*

- ἀγγελίη: *message, news.*  
 —ἀγγελίης and ἀγγελος: *messenger.*  
 —ἀγγέλλω: *announce, bear a message.*  
 —ἄγγος, -εος: *vessel, bowl, pan.*  
 —ἄγε, ἄγετε: *strictly inv. of ἄγω, bring, but generally used as interjection, up, come! Cf. ἄγρει.*  
 —ἀγείρω, aor. mid. ἀγέροντο and ἀγορεύω, plpf. ἀγγέροντο, aor. pass. ἀγέρονθι and ἡγερονθι [ἡγέρονθαι]: *collect, bring together, assemble.*  
 —ἀγε-λαίη: *giver of booty.* Epith. of Athena as war-goddess.  
 —ἀγέλη-φι: *old locat., in the herd.*  
 —ἀγέμεν inf., ἄγεν impf. of ἄγω, *lead.*  
 —ἄγεν [ἔαγαν]: *aor. pass. of ἄγνυμι, break.*  
 —ἀγέραςτος: *without gift of honor (γέρας), A 119.*  
 —ἀγέρθη, ἀγέροντο: *aor. of ἀγείρω, collect.*  
 —ἀγέρωχος: *proud, mighty, impetuous.*  
 —ἄγη: *aor. pass. of ἄγνυμι, break.*  
 —ἀγγέροντο: *plpf. pl. of ἀγείρω, assemble.*  
 —Ἀγήνωρ, -οπος: *brave Trojan leader, son of Antenor, Δ 467, Α 59.*  
 —ἀγ-ήνωρ, -οπος (ἀνήρ): *manly, proud.*  
 —ἀγήραος (γῆρας): *ever-young, imperishable.*  
 —ἀγρός: *admirable, splendid.*  
 —Ἀγκαῖος: *Ancæus, an Argonaut, B 609.*  
 —ἀγκάς: *adv. in his arms.*  
 —ἀγκλίνας: *aor. partic. of ἀνακλίνω, lean upon.*  
 —ἀγκυλο-μήτης (μήτις): *crooked-minded, crafty.* Epith. of Cronus.  
 —ἀγκύλος: *curved.*  
 —ἀγκυλό-τοξος: *with curved bow.*  
 —ἀγκών, -ῶνος: *elbow.*  
 —Αγλαΐη: *mother of Nireus, B 872.*  
 —ἀγλαΐη, loc. as dat. ἀγλαΐηφι: *splendor, beauty.*  
 —ἀγλαός: *clear, splendid, glorious.*
- ἀγνοῖω, aor. ἡγνοήσεν: *fail to notice.*  
 —ἄγνυμι, aor. subjv. ἄξῃ, aor. partic. ἄξαντε, aor. pass. ἄγη and ἄγεν [ἔαγαν] (φαγ-): *break, break in pieces.*  
 —ἄ-γονος: *without offspring, childless, Γ 40. (Perhaps unborn.)*  
 —ἀγοράομαι, impf. ἡγορόωντο, aor. ἀγορήσατο: *am in assembly, deliberate, address an assembly.*  
 —ἀγορεύω: *speak, say, tell. φόβονδ' ἀγόρευε, advise to flee (flight).*  
 —ἀγορή (ἀγείρω): *assembly, speech to an assembly, place of assembly.*  
 —ἀγορή-θεν: *adv. from the assembly.*  
 —ἀγορήν-δε: *adv. to the assembly.*  
 —ἀγορητής: *speaker, orator.*  
 —ἄγός (ἄγω): *leader.*  
 —ἄγρει: *interjection, up, come! (Strictly inv. of ἀγρέω [αἰρέω], take hold.) Cf. ἄγε.*  
 —ἄγριος (ἀγρός): *wild (of animals), savage.*  
 —ἀγορμένησιν: *aor. partic. of ἀγείρω, assemble.*  
 —ἀγρός: *field, country (opp. to city).*  
 —ἀγρότερος 3: *wild (of animals).*  
 —ἀγυιά: *street.*  
 —ἄγχι: *adv. near, with gen.*  
 —Ἀγχιάλος: *a Greek, slain by Hector, E 609.*  
 —ἀγχι-ἅλος (ἅλς): *near the sea.* Epith. of coast-cities.  
 —ἀγχι-μαχητής: *hand-to-hand fighter, who fights with sword and spear, in contrast with javelin-throwers.*  
 —ἀγχι-μόλον: *adv. near.*  
 —Ἀγχίστης: *Anchises, king of the Dardanians, father of Aeneas by Aphrodite, B 819, E 247, Y 239.*  
 —ἀγχιότα: *adv. most nearly.*  
 —ἀγχιόστινος: *near, in thick succession.*  
 —ἄγχοῦ: *adv. near.*  
 —ἄγχω: *choke, Γ 371.*

- *ἄγω*, impf. *ἦγεν* or *ἄγεν*, fut. *ἄξω*, aor. *ἤγαγε* or *ἄγαγε*, aor. impv. *ἄξERE*: *lead, bring, fetch, lead away* (the connection indicating from what and to what the motion tends).
- ἄ-δαήμων*, -ονος: *unskilled in, inexperienced*, with gen.
- ἄ-δάκρυτος*: *without tears, tearless*.
- *ἄδEIV*: aor. inf. of *ἀνδάνω*, *please*.
- *ἄδελφεός* or *ἄδελφεός*: *brother*.
- ἄδην*: adv. in *plenty, to satiety*.
- ἄδωνός* 3: *thick, crowded, huddled*.
- \**Ἀδμητος*: *Admetus*, Thessalian king, husband of *Alcestis*, father of *Eumelus*, B 713 f.
- \**Ἀδρήστεα*: *Mysian town*, B 828.
- \**Ἀδρηστίνη*: *daughter of Adrastus*, *Aegialea*, E 412.
- \**Ἀδρηστος*: (1) *Argive king* who gave his daughters in marriage to *Tydeus* and *Polynices*, B 572. (2) *Leader of Trojan allies*, B 830. (3) *A Trojan*, Z 37.
- ἄ-δντον*: (place *not-to-be-entered*), *sanctuary*.
- ἀεθλεύω*: *contend in games*.
- *ἀεθλος*: *struggle, conflict*.
- ἄειδω*, impf. *ἄειδον*: *sing*.
- *ἄ-εικής*, -ές, *unseemly, shameful, pitiful*.
- *ἄειρω*, aor. partic. *ἀεραμένη*, plpf. *ἄωpro*: *raise, take up*; plpf. pass. *was hanging*.
- ἀεκαζόμενος* 3 (*ἄ-φεκ-*): *against his will*.
- *ἄ-έκων*, -ονσα 3: *unwilling, against (his) will*.
- ἄελλα* (*ἄημι*): *violent wind, storm*.
- ἄελλής*: with *κονίσσαλος*, *cloud of dust*, Γ 13.
- *ἄέξω* (cf. *wax*): *increase*.
- *ἄερόι-πος* (*ἄείρω*, *πούς*), pl. *ἄερόι-ποδες*: *high-stepping* (of horses).
- \**Ἀεΐδης*: *son of Azeus, Actor*, B 513.
- ἄ-ζηχές*: neut. adv. *incessantly, unceasingly*.
- ἄζομαι*: *dry, season*, Δ 487.
- ἄζομαι*: *reverence, feel pious fear*.
- ἀημι*, pres. partic. *ἀέντες*: *blow* (of the wind).
- ἄηρ*, dat. *ἡέρι*: *air* (as opposed to the clear *αἰθήρ*), *mist*.
- ἄήσυλος*: *wicked, dreadful*, equiv. to *αἰσυλος*, E 876.
- *ἄ-θάνατος* 3: *undying, immortal, imperishable*. *ἄθάνατοι* *immortals*.
- ἄ-θερίζω*: *disregard, slight*.
- ἄ-θέσφατος*: *unspeakable, ineffably great*.
- \**Ἀθῆναι* pl.: *Athens*, B 546.
- \**Ἀθηναῖος*: *Athenian*.
- \**Ἀθήνη* and \**Ἀθηναίη*: the goddess *Athena, Minerva*. She appears often in *Homer* as war-goddess, as she is represented in later works of art; hence she is called *Παλ-λάς* (*spear-brandishing*), *γλαυκ-ῶπις* (*gleaming-eyed*), *ἀγελείη* (*giver of booty*), *λαοσσοός* (*rouser of the people*).
- *ἄθροός*: *assembled, all together, united*.
- αἰ* (εἰ): *if*. *αἰ κε: εἰάν. αἰ γάρ* often introduces a wish.
- αἶα*: *earth*, equiv. to *γαῖα*, γῆ.
- Αἰακίδης*: *son of Aeacus*. Of *Achilles*, grandson of *Aeacus*, B 860.
- Αἴας*, -αντος: *Ajax*. (1) *Son of Telamon*, king of *Salamis*, the mightiest of the *Achaean*s, next to *Achilles*, B 768 f., Γ 226 ff. (2) *Son of Oileus*, swift-footed leader of the *Locrians*, B 527 ff.
- Αἰγαίων*: a hundred-armed giant of the sea, son of *Poseidon*; called *Βριάρεως* by the gods, A 404.
- αἰγανή*: *javelin*, used chiefly for hunting, or in games.

*Αἰγεῖδην*: son of *Aegeus*, Theseus, A 265.

*αἴγεις* (αἴξ): adj. of goat-skin.

*αἴγερος*: black poplar.

*Αἰγιάλεια*: daughter of *Adrastus*, E 412.

*Αἰγιάλος*: (1) the north coast of Peloponnesus, on the Corinthian gulf, from Corinth to the Elean frontier; the later *Achaea*, B 575.

(2) A town in *Paphlagonia*, B 855.

*αἰγιάλος*: coast, shore.

*Αἰγιάω*: a district (?) under the rule of *Odysseus*, B 633.

*Αἴγινα*: *Aegina*, island in the Saronic Gulf, B 562.

*Αἴγιον*: city in *Achaea*, B 574.

*αἰγί-οχος* (ἔχω): *aegis-bearing*, freq. epith. of *Zeus*, esp. in the gen. *Διὸς αἰγίοχοιο*.

*αἰγίς*: *aegis*; the shield of *Zeus*, wrought by *Hephaestus*; prob. an emblem of the thunder-storm. Described E 738 ff., cf. B 447 f. *Athena* also holds it, B 447, E 738 ff.

*αἴγλη*: gleam, brightness.

*αἰγλή-εις*: gleaming, bright-shining.

*αἰδέομαι* and *αἰδομαι*, aor. pass. partic. *αἰδесθείς* (αἰδώς): feel honorable shame, or self-respect, reverence, am abashed before.

*ἀ-ἰδηλος* (ἀ-φιδ-): (making unseen), destroying, *destroying*.

*Ἄ-ιδης*, gen. *Ἄιδεω* and *Ἄιδος*, dat.

*Ἄιδωνη* (φιδ-): *Hades*, god of the unseen lower world. His realm is the home of the dead, and in the *Iliad* it is beneath the earth, cf. © 16, I 568 ff., Y 61, X 482; while in the *Odyssey*, *Odysseus* sails to it, across *Oceanus*, κ 508 ff., and finds in it a faint, ghostly imitation of life on earth. Freq.

are the elliptical expressions *εἰς Ἄϊδαο* (sc. *δόμους*), *Ἄϊδος εἰσω*, to the realms of *Hades*.

*αἰδοῖος* (αἰδώς) 3: revered, honored, modest.

*ἄ-ιδρις*: witless, Γ 219.

*Ἄιδωνεύς*: parallel form of *Ἄιδης*.

*αἰδώς*, acc. *αἰδῶ* or *αἰδῶα*: shame, sense of honor; often in a good sense for which a word is lacking in Eng. Also *shame*, *disgrace*. *Nakedness*, *genitalia*, B 262.

*αἰεῖ*, *αἰέν* (αἰεῖ): always. *αἰέν ἔόντες*: ever-living, equiv. to the following.

*αἰε-γενέτης*: ever-existing, immortal, eternal.

*ἀ-ἰζηλος*: unseen, in some editions for *ἀρ-ἰζηλος*, B 318.

*αἰζήγος*: adj. as subst., vigorous youth.

*αἰθαλό-εις*, -εσσα: smoky, sooty. Epith. of the *μέλαθρον*. The Homeric house had no chimneys. B 415.

*αἶθε*: introduces a wish, as A 415.

*αἰθήρ*, -έρος: the pure upper aether above the clouds, in contrast with the lower *αἴηρ*. *αἰθέρι ναίων* dwelling in the aether, i.e. in the sky.

*Αἰθίκες* pl.: a people in Thessaly, on the slopes of Mt. Pindus, B 744.

*Αἰθίοπες* pl., acc. *Αἰθιοπῆας*: *Aethiopians*, living in two nations, at the extreme east and west, on the borders of *Oceanus*. They are pious men; loved and visited by the gods. α 22, A 423.

*αἰθόμενος*: burning, blazing.

*αἰθούσα*: portico, corridor. The pl. is used of the two, one (*αἰθούσα αἰλῆς*) an outer corridor, through which a passage led from without into the court; the other (*αἰθούσα δώματος*), through which a passage led from the court into the house.

- αἶσος, acc. αἶσopa: *bright, gleaming*, esp. of bronze and wine.
- Αἰθρα: *Aethra*, daughter of Pitheus, wife of Aegeus, mother of Theseus. She accompanied Helen to Troy as slave, Γ 144.
- αἶθων, -ωνος: *bright* (of iron, Δ 485), *brown, tawny, bay*.
- αἶ κε: equiv. to εἰ ἄν, ἐάν, *if*, with subjv.
- αἷμα, -ατος: *blood, race, descent*.
- αἱματό-εις: *bloody, bleeding*.
- Αἱμονίδης: *son of Haemon, Maeon*, Δ 394.
- Αἷμων, -ωνος: *a Pylian leader*, Δ 296.
- αἷμων, -ωνος: *skilled*, with gen., Ε 49.
- Αἰνείας: *Aeneas*, son of Anchises and Aphrodite, the bravest of the Trojans, next to Hector, Ε 467. He was of the royal family of Troy, and the gods had decreed that he and his descendants should rule over the Trojan race, Υ 215 ff., 307 f.
- αἰνέω (αἶνος): *praise, commend*.
- Αἰνόθεν: *from Aenus*, Δ 520.
- αἰνός 3: *dread, dreadful, terrible, horrible*. αἰνά cognate acc., adv. with τεκούσα, Α 414.
- αἰνότατος: *most dread*, esp. with Κρονίδη.
- αἶνυμαι: *take*.
- αἰνῶς: *dreadfully, terribly*.
- αἶξ, αἰγός: *goat*.
- αἶξας: aor. partic. of αἰσσω, *rush*.
- Αἰολίδης: *son of Aeolus, Sisyphus*, Ζ 154.
- αἰολο-θώρηξ: *with bright shining cuirass*, Δ 489.
- αἰολο-μήρης: *with bright, shining belt of mail (μήρη)*.
- αἰολό-πῳλος: *with (quick-moving) fast horses*, Γ 185.
- αἰόλος: (*quick-moving*), *bright*, Ε 295.
- αἰπεινός 3: *lofty, high-lying*.
- αἰπόλιον: *herd of goats, herd*, Β 474.
- αἰπόλος (αἶξ, πελ-): (*goat-tender*), *goat-herd, herdsman*.
- Αἰπύ: *town under Nestor's rule*, Β 592.
- αἰπός, αἰπεία: *lofty, towering, steep, sheer*. αἰπὺν ὄλεθρον *utter destruction*.
- Αἰπύντιος: *adj. of Aepytyus, an old Arcadian hero*, Β 604.
- αἰρέω, fut. αἰρήσομεν, aor. ἔλε or ἔλε: *take, grasp, seize, gain, capture, overcome*; mid. *choose*.
- αἶσα: *share, lot, allotted portion, term of life*. κατὰ αἶσαν, *as is (my) due*, equiv. to αἶσιμα.
- Αἰσηπος: (1) *a river in Trojan Lycia, emptying into the Propontis near Cyzicus*, Β 825. (2) *Son of Bucolion, slain by Euryalus*, Ζ 21.
- αἶσιμος (αἶσα): *fitting, suitable, due*.
- αἰσσω, aor. ἤξα, αἶξας, aor. pass. as mid. ἤιχθη: *rush, hasten*. καθ' ἵππων αἶξαντε *leaping down from the chariot*, χαῖται αἰσσοῦνται the (hair) mane floats.
- Αἰσυήτης: *an old Trojan*, Β 793.
- αἰσυλος: *dreadful, horrible*, Ε 403.
- αἰσχιστος: *ugliest*.
- αἰσχος, -εος: *shame, disgrace, reproach*.
- αἰσχρός: *shameful, disgraceful*.
- αἰσχύνω: *disgrace, bring shame upon*.
- αἰρέω: *ask, beg, request*.
- αἰτιός 3: *accountable, guilty, to blame*.
- Αἰτωλῖος and Αἰτωλός: *an Aetolian*.
- Αἰτωλοί *Aetolians*.
- αἰχμάζω, fut. αἰχμάσσονσι: *wield the lance (αἰχμή), brandish*, Δ 324.
- αἰχμή: *lance-point, point, lance, spear*.
- αἰχμητής (also αἰχμητά, Ε 197): *spearman, warrior*, equiv. to ἀγχιμαχητής, with an implication of bravery.

— *αἶψα*: straightway, quickly.

*αἰών, -ώνος*: duration of life, life.

*Ἀκάμας* (κάμνω): (1) Thracian, slain by Ajax, B 844, E 462, Z 8.

(2) Son of Antenor, leader of Dardanians, B 823.

— *ἄ-κάματος*: unwearied, unwearying.

Epith. of fire, E 4.

*ἀκαχίζω*, perf. partic. *ἀκαχήμενος* and *ἀκηχεμένη*: grieve, am troubled.

Cf. *ἀχέω*.

*ἀέομαι*, aor. *ἤκέσατο* (*ἄκος*): heal, cure.

*ἀέων*: silent, quiet. Generally indeclinable, but also fem. *ἀέονσα*.

Cf. *ἀήν*.

*ἀκήδεστος* (*κήδομαι*): uncared-for, unburied (of a corpse).

— *ἀήν*: adv. quietly, still, hushed.

*ἀ-κήριος*: heartless, cowardly, E 812.

*ἀκηχεμένη*: perf. partic. of *ἀκαχίζω*.

— *ἄ-κοιτις* (*κοίτη, κείμει*): fem. (*bed-mate*), wife, spouse. Cf. *ἄλοχος*, *παράκοιτις*.

— *ἄκοντιζω*, aor. *ἄκόντισε* and *ἄκοντίσαντος*: hurl the javelin (*ἄκων*), hurl.

*ἄ-κοσμος*: un-ordered, disorderly, unfitting.

*ἀκοστώ* (*ἀκοστή* barley): am well fed (of a horse).

*ἀκονάζω*: hear. *πρώτῳ δαιτὸς ἀκονάζεσθον* "you two are the first invited to a feast."

— *ἀκούω*, aor. *ἤκουσα* or *ἄκουσα*: hear, give ear, obey, learn.

*ἀ-κράαντος* (*κρααίνω*): unfulfilled, unaccomplished.

*ἄκρη* (strictly fem. of *ἄκρος*): summit, cape, promontory.

*ἄ-κρητος* (*κεράννυμι*): unmixed, pure. *σπονδαὶ ἄκρηται* libations where no water was mixed with the wine.

*ἀκριτό-μῦθος*: endless prattler, of Thersites, B 246.

*ἄ-κριτος* (*κρίνω*): (unseparated), confused, immoderate, unreasonable, endless.

*ἀκριτό-φυλλος*: with countless leaves, leafy, B 868.

*ἀκρό-κομος* (*κόμη*): with hair upon the crown of the head, i.e. with hair bound in a knot on top of the head, Δ 533.

*ἀκρο-πόλος*: high-towering, lofty.

*ἄκρος* 3, sup. *ἀκρότατος*: uttermost, highest. Only of place. *ἄκρη πόλις* equiv. to *ἀκρόπολις*, *ἄκρη χεῖρα* the end of the arm, the hand, *ἐπ' ἄκρῳ ῥυμῶ* on the tip of the pole, *ἀκροτάτη κόρυς* very top of the helmet.

*ἀκτή*: headland, promontory, shore.

*Ἀκτορίων*: descendant of Actor, of his grandsons, B 621.

*Ἀκτωρ*: son of Azeus, B 513.

*ἄκωκη* (*ἄκ-*): point, tip.

*ἄκων, -οντος*: javelin.

*ἄλα-δε* (*ἄλς*): to the sea.

*ἄλαληγός*: a loud shout, war-cry.

*Ἀλαλκομενής* (*ἀλάλκω*, ward off): epith. of Athena, as the Defender, Protector.

*ἀλάομαι*: wander.

*ἀλαπαδνός* 3: weak, powerless, unwarlike; comp. *ἀλαπαδνότερος*.

*ἀλαπάζω*, fut. *ἀλαπάξεις*: sack, destroy.

*Ἀλάστωρ*: (1) a Pylian, Δ 295.

(2) A Lycian, E 677.

*ἀλγέω*, aor. partic. *ἀλγήςσας*: suffer pain, ache.

— *ἄλγος, -εος*: grief, pain, trouble, woe.

*ἀλεγυνός* 3: painful, grievous.

*ἀλεγίζω*: regard, heed.

*ἀλεινός*: avoid, shun.

*Ἀλείσιον*: place in Elis, B 617.

*ἀλείτης*: sinner, evil-doer, Γ 28.

*Ἀλέξανδρος* (*ἀλέξω, ἀνήρ*, warder-off of men): Alexander, perhaps the



Greek translation of *Paris* (and used four times as freq.). Son of Priam, husband of Helen, and thus the author of the Trojan war. His single combat with Menelaus, the earlier husband of Helen, is described in Γ 16 ff. For his home, see Z 313 ff. Only in one (late) passage (Ω 29 f.) does Homer mention the 'Judgment of Paris.'

ἀλέξω, fut. partic. ἀλεξήσονται: ward off, hence (with dat. of interest) defend.

ἀλέομαι, aor. ἀλείατο, aor. subjv. ἀλεώμεθα: escape, avoid. ἀλενόμενον in flight.

ἀληθής, -ές: true. ἀληθία truly, the truth.

Ἀλῆιον πεδῖον: the *Alēan plain* in Asia Minor, where Bellerophon wandered, Z 201.

ἀλήμεναι: gather, aor. pass. inf. of εἰλω crowd together.

ἄλθομαι: am healed.

Ἀλιάρτος: *Haliartus*, in Boeotia, on Lake Copāis, B 503.

ἀ-λίσστος: (unbending), mighty, violent.

ἀλίκιος: resembling, like.

Ἀλιζῶνες pl.: a people who dwelt in Bithynia on the Euxine, B 856.

Ἄλιος: a Lycian, slain by Odysseus, E 678.

ἄλιος: fruitless, ineffectual, in vain.

ἄλιος (ἄλς): of the sea, dwelling in the sea.

ἄλις (φάλις): adv. in throngs, enough. ἀλίσκομαι, aor. pass. partic. ἀλούσα and ἀλόντε (φαλ-): am captured, taken.

Ἀλκανδρος: a Lycian, slain by Odysseus, E 678.

ἄλκω: defence, protection, E 644.

ἀλκή, dat. ἀλκί: defence, help, strength, courage, bravery.

Ἀλκηστis: daughter of Pelias; who died for her husband Admētus, B 715.

ἄλκιμος: brave, courageous, mighty.

ἄλλά: but, yet, on the other hand.

Sometimes correlative with μέν.

Sometimes in apod., as A 82, 281.

ἄλλῃ: adv., strictly dat. of ἄλλος, elsewhere, i.e. away (from me).

ἄ-λληκτον (λήγω): adv. unceasingly.

ἄλλήλων, ἀλλήλοισι, ἀλλήλους: each other.

ἄλλο-δαπός: foreign. ἀλλοδαποί men of other lands.

ἄλλο-θεν: from another side. ἄλλο-θεν ἄλλος one on one side, another on another.

ἄλλοῖος (ἄλλος): of other quality.

ἄλλοῖός τις a different sort of man.

ἄλλομαι, aor. ἄλτο (salio): leap.

ἄλλο-πρόσ-αλλος: (changing from one to another), changeable, fickle, E 831.

ἄλλος 3 (alius): other, another. τὰ

μέν . . . ἄλλα δέ, some . . . others.

οἱ ἄλλοι, those others. Freq. a noun is added in appos. Cf.

ἄλλῃ, ἄλλως, ἄλλοτε, ἄλλοθεν,

ἀλλοδαπός, ἀλλοπρόσαλλος, ἀλ-

λοῖος, ἀλλότριος.

ἄλλοτε: at another time, once upon a

time. ἄλλοτε, ἄλλοτε at one time,

at another time.

ἀλλότριος 3: belonging to another

(ἄλλος, alienus). ἀλλότριος

φώς (foreigner), enemy, E 214.

ἄλλως: otherwise, E 218.

ἀλόντε, ἀλούσα: aor. partic. of ἀλίσκομαι am captured.

Ἀλόπη: town under Achilles's rule, B 682.

Ἄλος: town under Achilles's rule, B 682.

**ἄλσος** (λέχος): (*bed-mate*), *wife*.  
Cf. ἄκοιτις.

**ἅλς, ἅλως** (salum): *fem. the sea*; esp. *the sea near the shore*, as distinguished from both the high seas and the land.

**ἄλσος, -εος**: *grove*, esp. a grove consecrated to a divinity; hence, a *sacred field*, equiv. to τέμενος B 696. Temples were not frequent in the Homeric time; the god's sanctuary was generally only a grove or enclosure, with an altar.

**ἄλτο**: aor. of ἄλλομαι.

**Ἀλύβη**: a country near Troy from which silver came, B 857.

**ἄλυσκάζω**: *flee, skulk*.

**ἄλῳ**: *am frantic, am beside myself, rave*.

**Ἀλφειός**: (1) *Alphæus*, river in Arcadia and Elis (flowing past Olympia), B 592. (2) The god of the Alpheus, E 545.

**Ἀλφεύς** (ἄλῳ, *thresher*): father of Otus and Ephialtes, E 386.

**ἄλῳ**: *threshing-floor, field* (planted with vines or trees?).

**ἄλῳμενος**: partic. of ἄλλομαι *wander*.

**ἄμ**: *up, along*, for ἀνά, by 'apocope' and 'assimilation' before π, β, φ, as ἄμ πεδίον.

**ἄμα**: *adv. at the same time, together, with*. It is sometimes found with τὲ . . . καί, and ἔπεισθαι, and accompanies a 'dative of association.'

**Ἀμαζόνες** pl.: *Amazons*. These warlike women fought against the Phrygians, Γ 189; they were slain by Bellerophon, Z 186.

**ἄμαθος**: *sand*, E 587.

**ἄμαιμάκετος** 3: *raging, impetuous*.

**ἄμαρτάνω**, aor. ἄμαρτε and ἡμβροτες: *miss, fail to hit*.

**ἄμαρτη** (ἄμα, ἄρ-): *at the same time, at once, together*.

**Ἀμαρυγκειδής**: son of Amarynceus, Diöres, B 622.

**ἄμβάλλω** (ἀναβάλλω): (*throw up, hold back*), *put off, postpone*.

**ἄμβα-τός** (ἀνά, βαίνω): *to be ascended, scaled*.

**ἄμβροσίη**: *ambrosia*, food of the gods, and even of their horses.

**ἄμβρόσιος** 3 (βροτός): *ambrosial, divine*.

**ἄμβροτος**: *immortal, divine*.

**ἄμέγαρ-τος** (μεγαίρω): (*unenviable*), *dreadful*.

**ἀμείβω**, aor. ἀμείψατο: *change, exchange*; mid. *answer, reply*.

**ἀμείνων, -ον**: *better, preferable, braver, mightier*, comp. of ἀγαθός.

**ἀμέλω**: *milk*. ἀμελγόμεναι *a-milking, being milked*.

**ἀμενηνός**: *powerless, weak, faint*.

**ἄμετρο-επής, -ές** (ἔπος): *of unmeasured speech, endless talker*, B 212.

**ἄμμε**: Aeolic for ἡμᾶς, *us*.

**ἄμμι**: Aeolic for ἡμῖν, *us*.

**ἄμμορος** (μόρος, μοῖρα): (*without portion*), *ill fated, unhappy*.

**ἄμός**: for ἡμέτερος, *our*, Z 414.

**ἄμοτον**: *adv. ceaselessly, eagerly, violently*.

**ἄμ-πείρω**, aor. ἀμείραντες: *put upon spits, spit*.

**ἄμπελό-εις, -εσσα**: *rich in vines, vine-clad*.

**ἄμ-πεπαλόν**: aor. partic. of ἀναπάλλω *brandish*.

**ἄμ-πνύνθη**: aor. pass. of ἀναπνέω *revive*, E 697.

**Ἀμυδών, -ώνος**: town in Paeonia, on the Axios, B 849.

**Ἀμύνκλαι** pl.: an old Achaean city in the valley of the Eurōtas, about a league south of Sparta. Seat of Tyndareus and his sons. B 584.

*ἀ-μῦμων, -ονος*: blameless, honorable.  
*ἀμύνω*, aor. *ἀμύνεν*: ward off, keep off, protect, defend, with dat. of interest, or ablatival gen.

*ἀμύσσω*, fut. *ἀμύξω*: (tear), gnaw.  
*ἀμφ-έχοντο*: aor. of *ἀμφι-χέω*, pour about.

*ἀμφ-ηρεφής, -ές* (*ἐρέφω*): covered (closed) both above and below, A 45.

*ἀμφί* (*ἄμφω*): adv. and prep. (on both sides), (above and below), about, around. Often equiv. to *περί*, but *περί* freq. is used of what surrounds in a circle. *ἀμφ' ὀβελοῖσιν ἔπειραν* they pierced with spits so that the spit appeared at either side, *ἦριπε δ' ἀμφ' αὐτῷ* but he fell over him, *οἱ ἀμφὶ Πριάμον* Priam and his attendants. Cf. *ἀμφίς*.

*ἀμφ-ιαχῦναι*: perf. partic., as pres., shrieking about, B 316. (*ἀμφεφαχῦναι*, from *ἡχέω*, has been conjectured.)

*ἀμφι-βαίνω*, perf. *ἀμφιβέβηκα*, go about; perf. has come upon, stands over (lit. upon both sides of), protects (fig., from the beasts who stand over and protect their young).

*ἀμφί-βαστις* (*βαίνω*): defence, E 623.  
*ἀμφί-βροτος* 3: man-protecting, only of the shield (*ἀσπίς*).

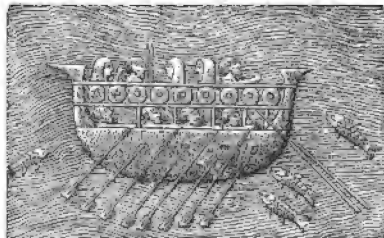
*Ἀμφιγένηα*: town under Nestor's rule, B 593.

*ἀμφι-γυή-εις* (*γυῖον*) (ambi-dexter): strong-armed. Epith. of Hephaestus; sometimes as a subst.

*ἀμφι-δαίω*, perf. *ἀμφιδέδωκε*: burn about, blaze round about, Z 329.

*ἀμφι-δρυφής, -ές* (*δρύπτω*): (torn on both sides), with both cheeks torn (in grief), B 700.

*ἀμφι-έλισσα*: fem. adj., curved at both ends (or on both sides), shapely. Epith. of ships, esp. of those drawn up on shore; only at the close of the verse.



*ἀμφι-έπω*: am busy about. *ἀμφι-έποντες* busily.

*ἀμφι-καλύπτω*, aor. *ἀμφεκάλυψε*: conceal round about, cover, envelop.  
*ἀμφι-κύπελλον δέπας*: two-handled cup.

*ἀμφι-μάχομαι*: fight about, with acc.  
*Ἀμφίμαχος*: (1) leader of the Eleans, B 620. (2) A Carian leader, B 870 ff.

*ἀμφι-μέλας*: black round about, darkened on all sides (of a mind dark with passion).

*ἀμφι-νέμομαι*: dwell round about, inhabit.

\**Ἀμφίος*: (1) Trojan leader, B 830.  
 (2) Son of Selagus, slain by Ajax, E 612.

*ἀμφι-πένομαι*: am busy about.

*ἀμφι-πόλος* (*πέλω*): fem., maid, female attendant, corresponding to the male *θεράπων*.

*ἀμφι-ποτάομαι*: fly round about, B 315.

*ἀμφίς*: on both sides, separately, in two ways. *ἀμφίς φράζονται* are divided in mind, are at variance. Cf. *ἀμφί*.

\**Ἀμφιτρύων, -ωνος*: husband of Alcmena, putative father of Heracles, E 392.

**ἀμφί-φαλος**: *with double ridge* (for the crest). Epith. of a helmet.

**ἀμφι-χέω**, aor. mid. as pass. **ἀμφέ-χυτο**: *pour about*.

**ἀμφοτέρως** (**ἀμφω**) 3: *both*. In sing. only neut., always at the beginning of the verse, sometimes introducing a following τὲ...καί. **ἀμφοτέρῃσιν** (sc. **χερσίν**) *with both hands*.

**ἀμφοτέρωθεν**: (*from both sides*), *on both sides*.

**ἀμφω** (a m b o): *both*, only nom. and acc. dual, but freq. const. with the pl.

**ἄν**: by 'apocope' for **ἀνά**, *up*.

**ἄν**: modal adv., indicating a condition. 'There is no adequate translation for **ἄν** taken by itself.' Its use is not so strictly defined as in Attic; the subjv. with **ἄν** is used nearly like the fut. ind., or the potential opt.; the potential opt. is sometimes found without **ἄν**, where the Attic rule would require it; and **κέ** is used even with the fut. ind.

In use, **ἄν** is essentially equiv. to **κέ**, which is more freq.

'In simple sentences and in the apodosis of complex sentences, **ἄν** and **κέν** express limitation by circumstances or condition.'

'In final clauses which refer to the future, the use of **ἄν** or **κέν** prevails.'

'In conditional clauses the subjv. and opt. generally take **ἄν** or **κέν** when the governing verb is a future or in a mode which implies a future occasion.'

**τότε κέν μιν πεπείθωμεν** *then we may persuade him, κείνοισι δ' ἄν οὔτις μαχέοιτο but with those no one would contend, αἱ κέ ποθι Ζεὺς*

*δαῖσι if Zeus ever grants, τάχ' ἄν ποτε θυμὸν δλέσση he may at some near time lose his life, εἴτ' ἄν πολλοὶ πίπτωσι when many shall fall.*

**ἀνά**, **ἄν**, **ἀμ** (before labials): adv. and prep., *up, thereon, upon, along*. **ἀνὰ ἔδραμε** *started back*, **ἀνὰ στρατόν** (*up*) *through the camp*, **ἄν' ὄμιλον** *through the throng*, **ἄν τε μάχην** *along through the conflict*, **φρονέων ἀνὰ θυμὸν** *considering in mind*, **ἀνὰ στόμα** *on (your) lips*. **ἀνὰ στρατόν** and **κατὰ στρατόν**, **ἀνὰ ἄστυ** and **κατὰ ἄστυ** are used with slight difference of meaning; in such expressions, metrical convenience seems to have determined the choice between **ἀνά** and **κατά**.

**ἄνα**: for **ἀνάσσει** *rise*, Z 331.

**ἄνα**: vocative of **ἄναξ** *king*, Γ 351.

**ἀνα-βαίνω**, aor. **ἀνέβη** and **ἀναβάς**: *go up, ascend, mount, embark*.

**ἀνά-βλησις**, -ος: *delay, postponement*. Cf. **ἀμβάλλω**.

**ἀναγκαίη** and **ἀνάγκη**: *necessity, compulsion*. **τίς τοι ἀνάγκη** *what compels thee?*

**ἀνα-γνάμπτω**, aor. pass. **ἀνεγνάμφθη**: *bend back, turn*.

**ἀν-άγω**, aor. **ἀνήγαγεν**: *lead up, bring back*; mid. **πυλὸς** *put to sea* (opp. to **κατάγεσθαι**).

**ἀνα-δέχομαι**, aor. **ἀνεδέξατο**: *take up, receive*.

**ἀνα-δύω**, aor. **ἀνεδύετο** and **ἀνέδυ**: *dive up, appear from below, rise*.

**ἀνα-θελέω**, fut. **ἀναθελήσω**: *bloom again, put forth new leaves*, A 236.

**ἀν-αιδείη** (αἰδώς): *shamelessness, insolence*.

**ἀν-αιδής**, -ές: *shameless, pitiless*.

**ἀν-αίμων**, -ονος (αἷμα): *bloodless* (of the gods), E 342.

**ἀν-αιρέω**, aor. partic. **ἀνελών**, aor. mid. **ἀνέλοντο**: *take up*.

- ἀν-αἶσσω, aor. opt. ἀνᾶϊζειν, aor. partic. ἀναΐτας: *start up, spring up, rise.*
- ἀνα-κλίνω, aor. inf. ἀνα-κλίνειν, aor. partic. ἀγκλινας: *lean upon, lean back.* ἀνακλίνειν νέφος *roll back (i.e. open) the cloud.*
- ἀν-ακοντίζω: *shoot up, spirt up (of blood), E 113.*
- ἀν-αλκείη (ἀλκή): *weakness, cowardice.* ἀναλκείησι δαμέντες *overcome by their cowardice.*
- ἀν-αλκίς, -ιδος: *powerless, weak, cowardly.*
- ἀνα-νεύω: (*nod up*), *refuse, deny (a request); opp. to κατανεύω indicate and confirm assent by a nod.*
- ἀναξ, gen. ἀνακτος, voc. ἀνα (φάναξ): (*protecting lord*), *king, lord, master, epith. of gods and princes.* ἀναξ ἀνδρῶν *king of men, epith. esp. of Agamemnon.*
- ἀνα-πάλλω, aor. partic. ἀμπεπαλόν: *brandish.*
- ἀνα-πύμπλημι, aor. subjv. ἀναπλήσῃς: *fill up, fulfil, complete.*
- ἀνα-πνέω, aor. pass. ἀμπνύνθη: *take breath, revive.*
- ἀν-άποινος (ἄποινα): *unransomed, freely, A 99.*
- ἀν-αρχος: *without leader, uncommanded.*
- ἀνάσσω (φάναξ): *rule over, reign, be master, lord of.* Freq. with dat. of interest. Μυρμιδόνεσσιν ἀνασσε (*reign for the Myrmidons*), *reign over the Myrmidons.*
- ἀνά-στας: *standing up; aor. partic. of ἀνίστημι set up.*
- ἀνα-στήσειεν: aor. opt. of ἀνίστημι *cause to stand up, rouse from their seats.*
- ἀνα-σχεῖν, ἀνάσχεο, ἀνασχεσθαι, ἀνασχομένος, ἀνασχών: aor. of ἀνέχω *hold up, endure.*
- ἀνα-τέλλω, aor. ἀνέτειλε: *send up, cause to grow, E 777.*
- ἀνα-τρέπω, aor. ἀνετράπετο: *turn over.*
- ἀνα-φαίνω: (*show up*), *reveal.*
- ἀνα-χάζομαι: *draw back, withdraw, yield.*
- ἀνα-χωρέω, aor. ἀναχωρήσας: *draw back, yield, retreat.*
- ἀνα-ψύχω: *cool, refresh.*
- ἀνδάνω, impf. ἤνδανε or ἄνδανε, aor. inf. ἀδεῖν (φανδάνω, φανδ-): *please, am acceptable.*
- Ἄνδραϊμῶν, -ωνος: *father of Thoas, B 638.*
- ἀνδρεί-φόντης (φόνος): *man-slaying, of Ἐννάλιος, B 651.*
- ἀνδρο-κτασίη (κτανεῖν): *slaughter of men.*
- Ἄνδρομάχη: *Andromache, wife of Hector, daughter of Eetion (king of Theba), Z 394 ff. Her father and brothers were slain by Achilles, Z 414 ff.*
- ἀνδρο-φόνος: *man-slaying, epith. esp. of Hector and Ares.*
- ἀν-έβη: aor. of ἀναβαίνω *go up, rise.*
- ἀν-εγνάμφθη: aor. of ἀναγνάμπτω *bend back*
- ἀν-εδέξατο: aor. of ἀναδέχομαι *receive.*
- ἀν-εδῶ, and ἀνεδύσεται: aor. of ἀναδύω *dive up to, appear from.*
- ἀν-εέργω: *check, hold back.*
- ἀν-έηκεν: aor. of ἀνίημι *urge on.*
- ἀν-ειμι, pres. partic. ἀνόντα (εἰμι): *come back, return, Z 480.*
- ἀν-είρομαι (ἔρομαι): *ask, inquire.*
- ἀν-εκ-τός (ἀνέχω): *endurable, A 573.*
- ἀν-έλοντα, ἀνελών: aor. of ἀναπρέω *take up.*
- ἄνεμος, -ου: *wind.* Homer knows but four winds: Ἐπρος *East wind*, Βορρὴς *North wind*, Ζέφυρος *West wind*, Νότος *South wind.*

ἀνεμῳλος (ἀνεμος) : (windy), empty, useless, idle, in vain.

Ἀνεμῳρεία : town in Phocis, B 521.

ἀνένευε : impf. of ἀνανεύω (nod up, i.e. shake the head), refuse.

ἀνέντες : aor. partic. of ἀνίημι urge on.

ἀνέξομαι : fut. of ἀνέχομαι suffer, allow.

ἀνέρες, ἀνέρι, ἀνέρας : from ἀνὴρ man.

ἀνέρχομαι : return.

ἀνέστη [ἀνέστησαν], ἀνέστη : stood up, rose, aor. of ἀνίστημι set up.

ἀνέσχεται, ἀνέσχον : aor. of ἀνέχω hold up, raise.

ἀνέτειλε : aor. of ἀνατέλλω send up.

ἀν-ετράπετο : aor. of ἀνατρέπω turn over.

ἀνευθε(ν) : adv. far, away from, without. ἀνευθε θεοῦ without divine help.

ἀν-εχάζετο : impf. of ἀναχάζομαι draw back.

ἀνέχω, fut. ἀνέξομαι and ἀνσχίσεσθαι, aor. ἀνέσχον : hold up, lift, raise ; mid. hold up under, endure, suffer, allow.

ἀν-εχώρησεν : aor. of ἀναχωρέω draw back.

ἄνεψ : speechless, dumb, mute. (Prob. an old adj. in nom. pl.)

ἀνήγαγεν aor., ἀνήγες impf. : of ἀνάγω bring back.

ἀνίημι aor. subjv., ἀνῆκε aor. ind. : of ἀνίημι let go, urge on.

ἀν-ήκεστος (ἄκος) : incurable, unendurable, E 394.

ἀν-ηκόντιζε : impf. of ἀνακοντίζω shoot up, E 113.

ἀνὴρ, gen. ἀνδρός or ἀνέρος, dat. ἀνέρι, nom. pl. ἀνέρες, dat. pl. ἀνδράσι or ἀνδρεσι : man, vir, in contrast with boy, woman, or divinity. ἀνέρες ἔστε be (brave) men ! In military use, equiv. to μαχητής warrior. In πατὴρ ἀνδρῶν τε θεῶν τε, father of both men

and gods (of Zeus), ἀνδρες is used of the human race (like ἄνθρωποι).

ἀνῆ : is sometimes added to ethnic names, as Σύντες ἀνδρες, Δάριδανος ἀνῆρ, or to the name of a class, as αἰπόλοι ἀνδρες, βασιλῆι ἀνδρί, βουλευφόρον ἀνδρα.

ἀν-ήσει : fut. of ἀνίημι urge on.

Ἀνθεμίδης : son of Anthemio, Simoisius, Δ 488.

Ἀνθεμίων, -ωνος : a Trojan, Δ 473.

ἀνθεμό-εις, -εντος (ἄνθος) : flowery, abounding in flowers.

ἀνθερεών, -ώνος : chin.

Ἀνθηδών, -ώνος : town on the Euripus, about seven miles from Chalcis, B 508.

ἄνθος, pl. ἄνθεα : flower.

ἄνθρωπος : man, human being, homo.

ἀνιάω, aor. partic. ἀνιηθέντα : grieve, vex, wear out.

ἀνίημι, 2d pers. ind. ἀνῆς, fem. partic. ἀνείσα, fut. ἀνῆσει, aor.

ἀνῆκε or ἀνέηκεν, aor. subjv. ἀνίημι,

aor. partic. ἀνέντες : (send up), let go, free, urge on.

ἀν-ιόντα : partic. of ἀνέμι come back, return.

ἄ-νιπτος (νίπτω) : unwashed, Z 266.

ἀν-ίστημι, pres. mid. partic. ἀνιστάμενος, fut. inf. ἀνστήσεσθαι, 1st aor. opt. ἀναστήσειεν, 2d aor. ind. ἀνέστη, ἀνστήτην, ἀνέστην [ἀνέστησαν], aor. partic. ἀναστάς, ἀνστάντες : set up, raise, cause to rise, in pres. and 1st aor. act. ; stand up, rise, in 2d aor. and mid. Often with dat. of interest, τοῖσι δ' ἀνέστη he rose for them, sc. to address them.

ἀν-ορούω, aor. ἀνόρουσε : start up, rise, A 248.

ἀν-ούρατος (οὐτάμεναι) : unwounded by a weapon held in the hand,

opposed to ἀβλητος *unhit* by a missile, Δ 540.  
 ἀν-σάντες aor. partic., ἀνστήσεσθαι fut., ἀνστήτην aor. ind.: of ἀνίστημι *raise up, rise*.  
 ἀν-σχίσεσθαι: fut. of ἀνέχομαι *endure, allow*.  
 ἅντα: *opposite, over against*. Cf. ἄντην.  
 ἀντ-άξιος: *of like worth, of equal value, equivalent*.  
 ἀντάω, aor. ἦντησα: *meet*, Z 399.  
 Ἄντεια: wife of Proetus, Z 160. (Sthenoboea in the tragic poets.)  
 ἀντ-ετόρησεν: aor. of ἀντιτορέω *pierce*, E 337.  
 ἄντην: equiv. to ἅντα, *opposite, to (my) face, openly*.  
 Ἀντηνορίδης: *son of Antenor*.  
 Αντήνωρ, -οπος (cf. ἀντιάειρα): *Antenor*, one of the wisest Trojan princes (the Trojan Nestor) who always favored peace and the return of Helen. He was the father of many doughty sons, seven of whom were slain in the battles of the *Iliad*. He received Menelaus and Odysseus at his house, when they came to Troy as ambassadors, Γ 205 ff.; he accompanied Priam to the field, to strike a truce, Γ 262.  
 ἀντία: *adv. opposite*. Cf. ἀντίος.  
 ἀντι-άνερα (ἀνήρ): *matched with men in battle, like to men*, of the Amazons, Γ 189, Z 186.  
 ἀντιάω, subjv. ἀντιώσω, fem. partic. ἀντιώσας, aor. partic. ἀντιάσας: *meet, approach, partake of, share, receive*.  
 ἀντι-βίην: *adv. with opposing might; originally cognate acc., sc. ξριδα*.  
 ἀντί-βιος (βίη): *opposing, hostile*. ἀντίβιον μαχέσασθαι *fight against in hand to hand conflict*.

ἀντι-βολέω, aor. inf. ἀντιβολῆσαι (βάλλω): *go to meet, take part in*.  
 ἀντί-θεος 3: *god-like, with no esp. reference to moral qualities*.  
 ἀντικρὺς: *adv. (opposite, against), straight forward, straight through*.  
 Ἀντίλοχος: *Antilochus*, eldest son of Nestor, a distinguished warrior, and friend of Achilles, P 652 ff., Ψ 556.  
 ἀντίος 3: *adj. meeting, to meet, in friendly or hostile sense*. ἀντίον is used *adv.* ἀντίον εἶπον *opposed, ἀντίον εἰμι go against*.  
 ἀντι-πέραια (πέρας): *neut. pl. as subst., the opposite fields, the opposite coast*, B 635.  
 ἀντι-τορέω, aor. ἀντετόρησεν: *pierce*. ἀντι-φέρω: *bear against; mid. bear myself against, oppose*.  
 Ἀντιφος: (1) Greek ally from the Sporades, B 678. (2) Leader of the Maeonians, B 864. (3) Son of Priam, Δ 489.  
 ἀντομαι: *meet*.  
 Ἀντρών, -ῶνος: *town under the rule of Protesilaus*, B 697.  
 ἀντυξ, -υγος: *rim, of shield or chariot*.  
 ἀννους, -ιος: *accomplishment, fulfillment*. ἀννους δ' οὐκ ἔσονται "they will not attain what they desire and plan."  
 ἀνίω: *accomplish, gain anything*.  
 ἀνωγα (perf. as pres.), impf. ἀνωγον, plpf. as impf. ἠνώγει or ἀνώγειν: *command, order, bid*.  
 ἄξαντε: aor. partic. of ἀγνυμι *break*.  
 ἄξει fut., ἄξετε aor. impv.: of ἄγω *lead, bring*.  
 Ἀξιός: *river in Macedonia, emptying into the Thermæan Gulf*, B 849.  
 ἄξιος: (*of equal weight*), *of equal value, suitable (of a ransom)*.

ἄξον: aor. impv. of ἀγννυ break.

\*Αἰῦλος: Trojan from Arisbe, slain by Diomed, Z 12.

ἄξων: axle of chariot.

ἀοιδή (ἀείδω): song, gift of song.

ἀοιδμός: sung of, subject of song, Z 358.

ἀολλής, -ές: all together, with closed ranks.

ἀολλίζω, aor. ἀόλλισαν: collect, bring together.

\*Ἀπαισός (Παισός, E 612): town of Mysia, B 828.

ἀ-πάλανμος (παλάμη): (without device), unskilled, helpless, E 597.

ἀπαλοιάω, aor. ἀπηλοίησεν: crush, Δ 522.

ἀπαλός 3: tender, delicate, soft.

ἀπαμειβομαι: reply, answer. Freq. in the formula τὸν δ' ἀπαμειβόμενος προσέφη, where the acc. is const. with προσέφη.

ἀπ-άνευθε: adv. away, apart, sometimes with ablative gen., away from.

ἄπαῖς, ἀπάσα, ἅπαν (strengthened πᾶς): all, all together.

ἀπ-άτερθε(ν) (ἀτερ): adv. separately, apart, with gen.

ἀπάτη: deceit, trick.

ἀπατηλός: deceptive, deceitful, A 526.

ἀπ-έβη and ἀπεβήσето: aor. of ἀποβαίω depart.

ἀπ-εδέξατο: aor. of ἀποδέχομαι accept.

ἀπ-έδυσσε: aor. of ἀποδύω strip off.

ἀπ-έδωκε: aor. of ἀποδίδωμι give back, pay, render.

ἀπειλέω, fut. ἀπειλήσω, aor. ἠπειλήσεν and ἀπειλήσαν (ἀπειλή): threaten. ἠπειλήσεν μῦθον (he threatened a word), he uttered a threat.

ἀπ-εἰμι, partic. ἀπέοντος (εἰμί): am away.

ἀ-πείρων, -ονος: boundless, limitless.

ἀπ-έκτανε: aor. of ἀποκτείνω slay.

ἀ-πέλεθρος (πέλεθρον): immeasurable, infinite.

ἀπ-ενάσαστο: aor. of ἀποναόμαι emigrate.

ἀπ-έοντος: partic. of ἀπ-εἰμι am away.

ἀ-περείσιος (πέρα) 3: boundless, countless.

ἀπ-ερύκω: keep off, ward off, avert.

ἀπ-εσσύμενον perf. partic., ἀπέσσυτο plpf.: of ἀποσσεύομαι hasten away.

ἀπ-έστη: stepped back, aor. of ἀφίστημι set back.

ἀπ-έτισαν: aor. of ἀποτίνω pay.

ἀπ-εχθαίρω, aor. subjv. ἀπεχθήρω (ἐχθος): hate violently.

ἀπ-εχθάνομαι, aor. ἀπήχθετο: am hated.

ἀπ-έχω, aor. subjv. ἀπόσχω: hold off, keep far away.

ἀπ-ηλοίησεν: aor. of ἀπαλοιάω crush.

ἀ-πήμων (πήμα): unharmed.

ἀπ-ηνής, -έος: (unkind), harsh, cruel, A 340.

ἀπ-ήυρα, ἀπηύρων: took away. See ἀπούρας.

ἀπ-ήχθετο: aor. of ἀπεχθάνομαι am hated.

ἀ-πιθέω, aor. ἀπίθησε (πείθω): disobey.

ἀπιος 3: distant, remote. τηλόθεν ἐξ ἀπίης γαίης from far away—a remote land.

ἀ-πιστος: faithless, untrustworthy.

ἀπό: adv. and prep., away, off, from, back. The adv. is freq. attended by an ablative gen.

ἀφ' ἵππων ἄλτο leaped from his chariot, ἀπὸ χθονὸς ὤρνυτο on the ground he set out, μένων ἀπὸ τῆς ἀλόχου remaining away from his wife.

ἀπο-αίρέομαι and ἀφαιρέομαι, fut. ἀφαιρήσεσθαι, aor. ἀφέλοντο: take away, deprive for my own interest.



**ἀπο-βαίνω**, aor. **ἀπεβήσεται** or **ἀπέβη**: *go off, dismount.*

**ἀπό-βλητος** (βάλλω): *to be cast off, to be rejected, despicable.*

**ἀπο-γυνώ**, aor. subjv. **ἀπογυνώσῃς**: *(lame utterly), weaken*, Z 265.

**ἀπο-δέχομαι**, aor. **ἀπεδέξατο**: *accept*, A 95.

**ἀπο-δίδωμι**, aor. **ἀπέδωκε**, aor. inf. **ἀποδοῦναι**: *give back, render, pay.*

**ἀπο-δύω**, aor. **ἀπέδυσε**: *strip off.*

**ἀπό-ειπε**: *imv. of ἀπόφηναι, deny, refuse.*

**ἀπο-εἶκω**: *withdraw from, abandon*, with gen., Γ 406.

**ἀπό-ερεσε** (aor.): *carried off, swept away.* Cf. **ἀποιράς**.

**ἀπο-θέσθαι**: aor. inf. of **ἀποτίθηναι** *put off.*

**ἀπο-θρῶσκω**: *leap off.*

**ἀποινα** neut. pl. (ποινή): *(recompense), ransom.*

**ἀπο-οίσετον**: fut. of **ἀποφέρω** *bear away*, E 257.

**ἀπο-κρίνω**, aor. pass. partic. **ἀποκρινθέντε**: *separate.* **ἀποκρινθέντε** *apart from their friends*, E 12.

**ἀπο-κτείνω**, aor. ind. **ἀπέκτανε**, aor. inf. **ἀποκτάμεν**: *slay, kill.*

**ἀπο-λάμπω**: *shine, gleam.*

**ἀπο-άλεσθαι** aor. inf., **ἀπόλεσαν** aor. ind.: of **ἀπόλλυμι** *destroy.*

**ἀπο-λήγω**: *cease, die away, die.*

**ἀπό-άλλωμι**, aor. act. **ἀπόλεσε** and **ἀπόλεσαν**, aor. mid. **ἀπόλετο** and **ἀπόλοντο**: *destroy; mid. perish, die, fall (in battle).*

**Ἄρῳλλον**, -ωνος: *Apollo*, son of Zeus and Leto, twin brother of Artemis. God of the sun and light (hence Φοῖβος *gleaming*), of the bow (ἑκηβόλος, *δρυγρότοξος*), of health and disease. He is one of the mightiest gods, freq. associated with Zeus and Athena.

He favors the Trojans against the Greeks.

**ἀπο-λύμαινομαι**: *purify myself.*

**ἀπολύω**, aor. **ἀπέλυσε**: *release, set free.*

**ἀπο-μνήτω**, aor. partic. **ἀπομνήσας**: *give vent to wrath far away.*

**ἀπο-ομόργνυμι**, aor. **ἀπομόρξατο**: *wipe away.*

**ἀπο-ναίω**, aor. **ἀπενάσασατο**: *emigrate.* **ἀπο-νέομαι**: *return.*

**ἀπο-νοστέω**, fut. **ἀποννοστήσειν** (νόστος): *return, go home.*

**ἀπο-νόσφι**(ν): *adv. apart, away from.*

**ἀπο-παύω**, fut. mid. **ἀποπαύσεσθαι**: *cease from; mid. keep myself away from, stop.*

**ἀπο-πέτομαι**, aor. mid. partic. **ἀποπτάμενος**: *fly away.*

**ἀπο-πνείω** (πνέω): *breathe forth.*

**ἀπο-πτύω**: *spit forth, belch forth.*

**ἀπο-ρήγνυμι**, aor. partic. **ἀπορρήξας**: *break off, break.*

**ἀπο-όρνυμαι**: *set out from*, E 105.

**ἀπο-ορούω**, aor. **ἀπόρουσε**: *leap off (from his chariot).*

**ἀπο-ρρώξ** (ῥήγνυμι): *(what is broken off), branch (of a river).*

**ἀπο-σσεύομαι**, plpf. **ἀπέσσυτο**, perf. partic. as pres. **ἀπessύμενον**: *rush away, hasten away.*

**ἀπο-στείχω**, aor. **ἀπόστιχε**: *go away, depart.*

**ἀπο-σφάλλω**, aor. opt. **ἀποσφήλει**: *drive far away from.* **ἀποσφήλει πόνον** "make vain their labor."

**ἀπόσχη**: aor. of **ἀπέχω**: *hold off, keep far away from.*

**ἀπο-τίθηναι**, aor. inf. **ἀποθέσθαι**: *put off, doff.*

**ἀπο-τίνω**, fut. **ἀποτίσομεν**, aor. **ἀπέτισαν**: *pay.*

**ἀποιράς** aor. partic.: *taking away.* (Prob. for **ἀπο-φρας**. Of this, **ἀπηνή**

ρα (or ἀπείρα) would be the ind., while ἀπύρων seems to be formed from an ἀπενράω.)

ἀπο-φέρω, fut. ind. ἀποίσετον: bear away.

ἀπο-φθινύθω: waste away, perish.

ἀπο-φθίνω, aor. partic. ἀποφθίμενον: perish, die.

ἀ-πρηκτος (πρήσσω): (unaccomplished), without result, fruitless.

ἀ-πριάτην (πρίαμαι): adv. unbought, without ransom.

ἀ-πτολέμος: unwarlike.

ἀπτομαι, aor. ἤψατο: lay hold of, touch.

ἀπ-ώλεσε, ἀπώλετο: aor. of ἀπόλ-λυμι destroy.

ἀπ-ώθε, fut. ἀπώσει: push off, keep off, remove.

ἄρα, ῥά (enclit.), ἄρ, ῥ': so, then.

Very often it marks an action as natural, or as well-known, or reminds of something recently said. It also marks transitions. Freq. it cannot be translated into Eng. for lack of an equivalent particle, but its force must be rendered by a suitable arrangement of words, or inflection of voice. It never stands at the beginning of a clause.

ἀραβέω, aor. ἀράβησε (ἄραβος): ring, of the armor of falling warriors.

Ἀραιθυρέη: thought to be the later Phlius near Corinth, B 571.

ἀραιός 3: (thin), delicate, tender, of Aphrodite's hand.

ἀράομαι, impf. ἤρατο, aor. ἤρήσατο (ἀρά prayer): pray.

ἀραρίσκω, aor. partic. ἄσαντες, aor.

ind. ἤραρε, perf. partic. ἀρηρώς and ἀραρυῖα, plpf. ἀρήρειν; join, fit, suit; perf. and plpf. are intrans., am fitted, suited. ζωστήρ

ἀρηρώς a well-fitting girdle, δ οἱ παλάμηφιν ἀρήρειν which was suited to his hands.

ἀργαλέος: grievous, terrible, difficult.

Ἀργεῖος (Ἀργος) 3: Argive. Ἥρη

Ἀργείη, Δ 8, since Hera was the

patron goddess of Argos, Ἀργείη

Ἑλένη since Helen's true home

was in Peloponnesus. As subst.,

Ἀργεῖοι the Argives, men of Argos

in the broader sense; used like

Ἀχαιοί and Δαναοί, of all the

Greeks. Metrical convenience

often determined the choice be-

tween these three words. Homer

had no one word for Greeks as

distinct from barbarians.

Ἀργεῖφόντης: a freq. epith. of

Hermes. Its derivation is uncer-

tain. It is best rendered as a

proper name.

ἀργεννός (ἀργός) 3: lustrous, with

white sheen, white.

ἀργής, -ήτος: white, glistening.

ἀργινό-εις, -εϊτος: chalky.

Ἀργισσα: a Thessalian town,

B 738.

Ἀργος, -εος: Argos. (1) Capital of

Argolis, seat of Diomed, B 559.

(2) Peloponnesus (Ἀργος Ἀχαι-

ικόν, I 141), A 30. (3) Thessaly

(Πελασγικόν Ἀργος), B 681. In

Z 456, Ἀργος seems to be used

for all Greece, just as Ἀργεῖοι is

used for Greeks.

Ἀργος-δε: to Argos, B 348.

ἀργός: (1) swift, (2) white.

ἀργύρεος (ἀργυρος) 3: of silver,

silver.

ἀργυρο-δίνης: with silver eddies,

silver-eddying.

ἀργυρό-ηλος: silver-studded, studded

with silver nails, of a sword hilt.

ἀργυρό-πεζα: silver footed, i.e. with

beautiful white feet. Epith. of

Thetis. Cf. 'Thetis' tinsel-slip-  
per'd feet,' Milton *Comus* 877.

—ἀργυρος: *silver*.

—ἀργυρότοξος: *silver-bowed, bearer of the silver bow*. Epith. of Apollo.

—ἀρείων, ἀρειον: comp. of ἀγαθός *good, brave, mighty*. Cf. ἀριστος.

—ἀρέσκω, fut. ἀρεσσόμεθα: *atone for, satisfy, make right*.

\*Αρετάων, -ονος: Trojan slain by Teucer, Z 31.

—ἀρήγω, fut. ἀρήξειν, aor. ἀρήξαι: *aid, defend*.

ἀρηγών, -όνος: *helper, defender*.

ἀρήιος: (*pertaining to Ares*), *of war, warlike, martial, brave*.

ἀρηι-φίλος: *dear to Ares*.

\*Αρήνη: town under Nestor's rule, B 591.

ἀρήρειν plpf., ἀρηρότος perf. partic.: *of ἀραρίσκω fit, suit*.

\*Αρης, gen. \*Αρεος, dat. \*Αρεϊ, or \*Αρηϊ, acc. \*Αρηα, voc. \*Αρες or \*Αpes: *Ares, Mars, son of Zeus and Hera*. God of war, but not one of the most powerful divinities.

\*Ερις (*Strife*) is his sister; Δεῖμος (*Terror*) and Φόβος (*Flight*) are his attendants, Δ 440 f. His home is in Thrace. He is on the side of the Trojans in the action of the *Iliad*. His name is freq. used for *battle, war, fury of war*.

ἀρητήρ, -ῆρος (ἀράομαι): (*one who prays*), *priest*.

ἀρί-ζηλος: *very clear, distinct*.

—ἀριθμέω, aor. pass. inf. ἀριθμηθήμεναι (ἀριθμός): *count, enumerate, number*.

Αριμοι: a people in Cilicia, where Typhoeus lay bound beneath the earth, B 783.

—ἀρι-πρεπής, -έος: *distinguished, pre-eminent*.

\*Αρίσβη, town in the Troad, not far from Abṓdus, B 836.

\*Αρίσβη-θεν: *from Arisbe*, B 838.

—ἀριστερός: *left (hand)*. ἐπ' ἀριστερά *to the left, on the left*.

—ἀριστεύς, -ῆος: *chief, prince*.

ἀριστεύω, iterat. impf. ἀριστεύεσκε: *am chief, am first, am brave in battle*.

—ἀριστος 3: sup. of ἀγαθός *good, strong, mighty, brave*. Cf. ἀρείων.

\*Αρκαδίη: *Arcadia*, in the middle of Peloponnesus, B 603.

\*Αρκάς, -άδος: *Arcadian*, B 611.

\*Αρκεσί-λαος (*Defender of the people*): Boeotian leader, B 495, slain by Hector, O 329.

—ἀρκέω, aor. ἤρκεσε: *protect, ward off*, Z 16.

ἀρκιος: *appointed, fated, sure*, B 393.

\*Αρμα, -ατος: Boeotian town near Mycalessus, B 499.

ἄρμα, -ατος: *chariot, esp. chariot of war*. It was low and light, entered from behind, with a curved rim (ἄντροξ) in front and on the sides, with standing-room for two persons, the driver and the fighter. It was drawn generally by two horses, sometimes by three. The pl. is freq. used like the sing. Cf. δίφρος, ὄχος, ὄχαι.



ἄρματο-πηγός (πήγνυμι): *chariot-maker*, Δ 485.

- ἀρμόζω, aor. ἤρμοσε: *fit, suit to*.  
 ἤρμοσε αὐτῷ *he fitted it to him-  
 self*.  
 Ἀρμονίδης, -εω: *son of Harmon*  
 (Joiner), Tecton, a skilful Trojan  
 artisan who built the ships that  
 carried Paris to Greece, E 60 ff.  
 ἄρνα (acc. sing.), dual ἄρνε, gen. pl.  
 ἄρνων: *lamb*.  
 ἀρνεῖός: *ram*.  
 Ἄρνη: Boeotian town, B 507.  
 ἀρνημαί, aor. opt. ἄρνω: *strive to*  
*win, gain*.  
 ἄρουρα (ἀρόω): *ploughed field, corn-  
 field, land, earth*.  
 ἀρπάζω, aor. partic. ἀρπάξας: *seize,  
 carry off*.  
 ἄρρηκτος (ῥήγνυμι): (unbroken),  
*unwearied, untiring*.  
 ἄρσαντες: aor. partic. of ἀραρίσκω  
*fit, suit*.  
 ἀρτεμής, -ές: *sound, unharmed*.  
 Ἄρτεμς, -ιδος: *Artemis, Diana*,  
 daughter of Zeus and Leto, and  
 twin sister of Apollo. Like her  
 brother, she is on the side of the  
 Trojans. Like him she bears a  
 bow, and she is his counterpart  
 in several respects, sending quiet  
 death to women, as he does to  
 men.  
 ἄρτιος: *well-fitting, harmonious*.  
 ἄρτια ἦδη "was of one mind."  
 ἀρτύνω, impf. ἡρτύνετο: *prepare,  
 form*.  
 ἀρχέ-κακος: *beginning-calamity, which*  
*began the trouble*, E 63.  
 Αρχέ-λοχος (Leader of cohort): a  
 Trojan, son of Antenor, B 823,  
 slain by Ajax, E 463 ff.  
 ἀρχεῖω: *lead, command*.  
 ἀρχή: *beginning*.  
 ἀρχός: *leader, chief*.  
 ἀρχω, aor. subjv. ἀρξῶσι, aor. opt.  
 ἀρξείων: *lead the way, command,*  
*rule, begin*. Freq. with gen.,  
 sometimes with dat. of interest.  
 ἀρωγή (ἀρήγω): *help, protection*.  
 ἀρωγός: *helper* (ἐπὶ ψευδέσσι *to*  
*liars*).  
 ἄσαι: aor. inf. of ἄω *sate*.  
 ἄσβεστος (σβέννυμι) 3: (unquench-  
 able), *ceaseless*.  
 ἀσθμαίνω (ἀσθμα): *breathe hard*  
*gasp*.  
 Ἀσίγη: town in Argolis, B 560.  
 Ἄσιος: prominent leader of Trojan  
 allies, B 837.  
 Ἄσιος: adj. *Asian*, B 461.  
 Ἀσκάλαφος: leader of Orchomeni-  
 ans, son of Ares, B 512.  
 Ἀσκανίη: district in Bithynia,  
 B 863.  
 Ἀσκάnios: leader of Trojan allies  
 from Ascania, B 862.  
 ἀσκέω, impf. ἥσκειν, aor. partic.  
 ἀσκήσας: *prepare*.  
 Ἀσκληπιάδης: *son of Asclepius*,  
 Machaon, a skilled surgeon,  
 Δ 204.  
 Ἀσκληπίος: *Asclepius, Aescula-  
 pius*, B 731. Homer does not  
 know him as a divinity, but as a  
 hero skilled in surgery and the  
 use of herbs.  
 ἀσκός: *leathern bottle for wine*.  
 ἀσπαίρω: *gasp*.  
 ἀσπερχές: adv. *violently, eagerly*.  
 ἄσπετος: *unspeakable, indescribably*  
*great, vast*.  
 ἀσπιδιώτης: *shield-bearing, equiv.*  
*to ἀσπιστής*.  
 ἀσπίς, -ιδος: *shield*; the general  
 word, for both the large oval  
 shield (ἀμφιβρότη, B 389), and  
 a smaller round shield (εὐκυκλος,  
 E 797). It was made of several  
 layers of ox-hide, with generally  
 an outer layer of bronze. It was  
 supported by a strap which passed

over the shoulder, and was held—*ἀτάρ* (*αὐτάρ*): *but, yet, while*. It

by the left hand.  
*ἀσπιωτής*: *shield-bearing man, warrior*. Cf. *αἰχμητής*.

\**Ἀσπληδών*, -*ώνος*: Orchomenian town, B 511.

*ἄσσα*: Epic for *ἄ τινα*, from *ὅς τις*.

—*ἄσσον*: adv. *nearer*, comp. of *ἄγχι*.

*ἄσσον εἶμι* *approach*.

*ἄσταχυς*, -*υος*: *ear of grain*, B 148.

*ἄ-στεμφής*, -*ές*: *unshaken, firm*, B 344.

*ἄστεμφές*: adv. *still*, Γ 219.

\**Ἀστέριον*: Thessalian town, B 735.

*ἄστερόεις*, -*εντος* (*ἄστηρ*): *starry*, Δ 44.

—*ἀστροπηγής*: *hurler of the lightning, god of the lightning*. Epith. of Zeus.

*ἄστηρ*, -*έρος*: *star*. *ἄστηρ ὀπωρινός* *Sirius, the dog-star*.

*ἀστράπτω*: *lighten, send lightning*.

—*ἄστν*, *εὺς* (*φάστν*): *city, walled town* (as made up of dwellings); while *πόλις* is the city as the 'county-seat,' the central point of the territory.

\**Ἀστιάλος*: a Trojan, Z 29.

\**Ἀστυάναξ*, -*ακτος* (*Lord of the city*): *Asyanax*, name given by the Trojans to Hector's son Scamandrius, because of Hector's protection of the city, Z 403, X 506. Cf. *Telemachus* (son of Odysseus), *Neoptolemus* (son of Achilles).

\**Ἀστυόος*: a Trojan, E 144.

\**Ἀστυόχεια* (*ἔχω*): mother of Telemachus by Heracles, B 658.

\**Ἀστυόχη*: mother of Ascalaphus by Ares, B 513.

*ἀσχαλάω*, pres. inf. *ἀσχαλάαν*: *am impatient, vexed*.

\**Ἀσωπός*: Boeotian river, Δ 383.

*ἀτάλαντος*: *like, equal*.

*ἀταλά-φρων*, -*ονος* (*φρήν*): *merry-hearted*, Z 400.

always stands at the beginning of its clause (often correl. with *μέν*), and often marks a distinct contrast with the preceding situation. Freq. however the contrast is slight, when *ἀτάρ* means *and or and then*, rather than *but*. It is somewhat more emphatic than *δέ*, since it has a more prominent position.

—*ἀ-τάρβητος* (*ταρβέω*): *fearless, undaunted*, Γ 63.

*ἀταρτηρός*: *harsh, angry*, A 223.

*ἀτασθαλίη* (*ἄτη*): always pl., *blind infatuation, wickedness*.

—*ἀ-τειρής*, -*ές* (*τείρω*): *unwearied, unyielding, firm*.

*ἀ-τέλειστος* (*τέλος*): *unaccomplished, unfulfilled, fruitless*.

—*ἀ-τελεύτητος* (*τελευτάω*): *unaccomplished*.

*ἄτερ*: adv. with gen., *without, apart from*.

*ἄ-τερπος* (*τέρπω*): *cheerless*. Ms. reading in Z 285.

*ἄτη* (*ἄφστη*, *ἄω*): *blind infatuation, ruin*.

—*ἀ-τιμάζω*, aor. *ἡτίμασεν* and *ἀ-τιμάω*, aor. *ἡτίμησεν* (*τιμή*): *hold in low esteem, slight*.

*ἀ-τίμος*, sup. *ἀτίμοσάτη*: *unhonored, slighted*.

*ἀτιτάλλω*: *cherish, rear, feed* (of horses).

*ἄτος* (contracted from *ἄατος*): *insatiate*, with gen.

\**Ἀτρείδης* and *Ἀτρείων*, -*ωνος*: *son of Atreus*. Epith. of Agamemnon and Menelaus (\**Ἀτρείδαι*). When without special qualification, it generally refers to Agamemnon.

*ἀτρεκές*: adv. *truly, really*.

*ἀτρεκέως*: adv. *truly, exactly*.

**ἀτρέμας** (τρέμω) : adv. *still, motionless.*

**\*Ἀτρεΰς, -έος** : *Atreus*, son of Pelops, father of Agamemnon and Menelaus, B 105 f.

**ἀτρομος** (τρέμω) : (*without trembling*), *fearless.*

**ἀτρύγετος** : *restless.* Epith. of the sea and the aether. (Of uncertain derivation and meaning; some editors take it as *barren.*)

**ἀτρυγώνη** : *unwearied, invincible.* Epith. of Athena.

**ἀπύζομαι**, aor. partic. **ἀπυχθείς** : *am confused, am frightened.*

**\*Ἀτυμνάδης** : *son of Atymnius*, Mydon, E 581.

**αὖ** : adv. *again, anew, on the other hand, but now* (forming a transition).

**Αἰγυαί** pl.: (1) *Lacedæmonian town*, B 583. (2) *Locrian town*, B 532.

**αὐγή** : *gleam, brightness.*

**Αἰγυιάδης** : *son of Augēas*, Agasthenes, B 624.

**αἰδάω**, 3d pers. impf. **ἤνθα**, iterative aor. **αἰδήσασκε** (**αἰδή**) : *speaking, shouting so loud* (of Stentor), E 786.

**αἰδή** : *voice.*

**αἰερεύω**, aor. **αἰέρυσαν** (**ἀνά, φέρνω, ἄν φερνω, ἄφερνω**) : *draw up.*

**αἰθι** : adv. *right there, there, here.*

**αἰλή** : *courtyard, court* (situated before the house; the **πρόθυρον** and **αἰθουσα** lead from it into the house); *farm yard.*

**Αἰλῖς, -ιδος** : *Aulis*, a Boeotian harbor on the Euripus (opposite Chalcis in Euboea) where the Achæan forces gathered in order to set sail together for Troy, B 303 ff., 496.

**αἰλ-ῶπις, -ιδος** (**αἰλός, ὦψ**) : *with high reed.* Epith. of a helmet,

with high reed-like standard for the crest. (Or, *with holes in the visor for the eyes.*) See **κόρυς**.

**αὐτάρ** (**αὐτε, ἄρ**) : *on the other hand, but, yet.* Equiv. to **ἀτάρ**.

**αὖτε** : conj. *again, anew, but*; in general equiv. to **αὖ**.

**—αὐτή** : *shout, battle-cry.*

**αὐτῆμαρ** : *the same day, that very day.*

**—αὐτίκα** (**αὐτός**) : adv. *at once, straightway.*

**αὖτις** (**αὖ**) : adv. *again, a second time, afterwards, back again.*

**αὐτόθι** (**αὐτός**) : adv. *right there.* Cf. **αὐθι**.

**αὐτο-κασίγνητος** : *own brother.*

**αὐτό-ματος** : *of (his) own accord.*

**αὐτός, αὐτή, αὐτό** : intensive pron., *self*, generally of the 3d pers., *himself, herself*; rarely used of things. It is intensive not merely in the nom. and when associated with a noun or pers. pron., as in Attic, but also when standing alone in the oblique cases; sometimes, however, the intensive idea (of contrast) is not easily expressed in Eng. **αὐτός** contrasts the man with his associates, his adversaries, his horses, his weapons, his soul (A 4), etc. It allows of a large variety of translations; e.g. *in person, alone (by himself), of free will.* **τὴν αὐτὴν ὁδὸν** is equiv. to Attic **ταύτην τὴν αὐτὴν ὁδὸν**, **ὡτός** is equiv. to **οὗτος ὁ αὐτός**. In the gen. it is sometimes in agreement with the gen. implied in a possessive pron., e.g. **ἐμὸν αὐτοῦ κλέος** (since **ἐμὸν** is equiv. to **ἐμοῦ**), **τὰ σ' αὐτῆς ἔργα** (since **σά** is equiv. to **σοῦ**).

**αὐτοῦ** (strictly local gen. of **αὐτός**) : adv. *in the same place, right there, right here.* Cf. **αὐθι, αὐτόθι**.

Αἰτο-φόνος: a Theban, Δ 395.

αὐτως (αὐτός): adv. in the same way.

The connection alone decides the exact meaning. A large variety of translations is required; e.g. as I am, without occasion, wholly, vainly, mere.

αὐχὴν, -ένος: neck.

αὔω, aor. ἤυσε and αὔσεν: shout.

ἀφαιρέομαι: see αποαιρέομαι take away.

ἀφ-αμαρτάνω, aor. partic. ἀφαμαρτούσῃ: lose, am bereft.

ἀφ-αμαρτο-επής, -ές (ἔπος): erring in speech, uttering idle words, Γ 215.

ἀφαντος (φαίνω): unseen, out of sight, destroyed.

ἄφαρ: adv. straightway.

ἀφάω, pres. partic. ἀφώνοντα (ἄπτομαι, ἀφή): handle.

ἀφ-είη: aor. opt. of ἀφίημι (send off), hurl.

ἀφ-έλονται: aor. of αποαιρέομαι take away.

ἄφενος, -εος: plenty, wealth.

ἀφ-έσταντε: stand aloof, perf. of ἀφίστημι set at a distance.

ἀφ-ήσω: fut. of ἀφίημι send away.

ἀφθιτος (φθίνω): imperishable, indestructible.

ἀφ-ίημι, fut. ἀφήσω, aor. opt. ἀφείη: send off, hurl.

ἀφ-ικάνω: come, as perf. am come.

ἀφ-ίστημι, aor. ἀπέστη, perf. ἀφέσταντε: set at a distance; aor. and perf. intrans., stand at a distance, stand aloof.

ἀφνεός (ἄφενος): rich, wealthy, abounding (with gen. of fullness).

ἀφ-ορμάομαι, aor. opt. pass. ἀφορμηθεῖεν: set out.

ἀφώνοντα: partic. of ἀφάω handle.

ἀφραδέως: thoughtlessly, inconsiderately.

ἀφραδίη: thoughtlessness, folly, ignorance.

ἀφραίνω (φρήν): am a fool. ἀφραίνοντα playing the fool.

Ἀφροδίτη: Aphrodite, Venus, daughter of Zeus and Dione, E 348, 370 f., wife of Hephaestus, goddess of beauty and love. She led Helen to follow Paris to Troy, and she favored the Trojans in their conflicts. Γ 380 ff., Φ 416 ff.

ἀφρός: foam.

ἀφρων, -ονος (φρήν): simpleton.

ἄφυλλος (φύλλον): leafless, B 425.

ἀφύσσω, fut., ἀφύξειν: draw (water or wine), collect, heap up (wealth).

Ἀχαιάδες, -άδων pl.: adj. as subst Achaeen women.

Ἀχαιίς, -ίδος: Achaeen, Achaea.

Ἀχαιίδες Achaeen women (contemptuously used of the men).

Ἀχαιοί: Achaeen; pl. the Achaeens.

The most powerful race of the Greeks at the time of the Trojan war. Phthiotis (in Thessaly) was one of their principal seats. Homer often uses this name for all the Greeks. Their epithets are ἐκνήμιδες (well-greaved), κάρη κομόωντες (long-haired), χαλκοχίτωνες (bronze-clad).

ἀχεύω or ἀχέω (ἄχος): grieve, sorrow, am troubled (θυμὸν in heart).

ἄχθομαι (ἄχθος): am burdened, distressed.

Ἀχιλλεύς or Ἀχιλῆς, -ῆος: son of Peleus and Thetis, leader of the Myrmidons and Hellenes in Thessaly, the mightiest warrior before Troy, the principal hero of the Iliad. During the siege he had captured 12 Trojan cities on the coast, and 11 in the interior, I 328 ff. Among his prizes was the youthful Briseis whom Aga-

memnon unjustly takes from him. This act of the king leads to the *μῆνις* of Achilles, who withdraws from the conflict and does not return to it until the death of his comrade Patroclus (in II). In the Nineteenth Book of the *Iliad*, Achilles is reconciled to Agamemnon and prepares for battle with the Trojans. He slays Hector in the Twenty-second Book, and ill-treats the corpse, but finally gives Hector's body back to the aged Priam (in Ω).

*ἀχλὺς*, -ύος: *mist*.

*ἀχνη*: *foam* (of the sea), *chaff* (of grain).

*ἀχνομαι*: *grieve, am troubled*. Cf. *ἀκαχίζω*, *ἀχέω*.

*ἄχος*, -εος: *grief, sadness*.

*ἀχρεῖον*: neut. adv., *aimless*. *ἀχρεῖον ἰδὼν* looking silly, casting a foolish look.

*ἄχρως*: adv. *completely, wholly*.

*ἀχυρμή* (*ἀχυρον*): *place where the chaff falls as it is winnowed*; loosely, *heap of chaff*.

*ἄψ*: adv. *back, back again, backward*.

*ἄψις*, -ίδος (*ἄπτω*): *mesh*.

*ἄψ-ορρος* (*ὄρνυμι*): adj. *returning, back*.

*ἄω*, aor. *ἄσαι*: *sate*.

*ἄωπρο*: *hung*, plpf. of *ἄερω* lift.

## B.

*βάλλω*: *speak, say*.

*βαθύς*, *βαθεία*, *βαθύ*, fem. gen. *βαθείης* or *βαθείης*: *deep, deep-bayed, extended, high* (of standing grain).

*βαθύ-σχονος*: *reedy, bearing tall reeds*. Epith. of the *Asōpus*, Δ 383.

*βαίνω*, fut. *βήσομαι*, aor. trans. *βῆσε*, aor. mid. *βήσετο*, aor. in-

trans. *ἔβην*, perf. 3d pers. pl. *βεβάσσι*, plpf. (*ἔ*)*βεβήκα(ν)*: *go, come, walk*; 1st aor. act., *cause to go*; 2d aor. act., inceptive, *set out*. *βεβάσσι ἐνιαυτοὶ years have passed*; *ἔβαν φέρουσαι* (*set out carrying*), *carried away*, cf. *αἰχσθαι προφέρουσα*.

*βάλλω*, aor. (*ἔ*)*βαλον*, aor. mid. as pass. *βλήτη*, perf. *βέβληται*, plpf. *βεβλήκειν*: *throw, hurl, shoot, hit with a missile*. *βαλέτην ἐν χερσίν* laid in the arms, *βάλε κύκλα* placed the wheels, *φιλόττην βάλωμεν* shall we make friendship, *ἐν φρεσὶ βάλλω* receive in thy mind, *take to heart*.

*βάν*: for *ἔβαν* [Attic *ἔβησαν*], *set out*, aor. of *βαίνω* go.

*βαρβαρό-φωνος* (*φωνή*): *rough-voiced*, with reference to the harshness of the Carian dialect. The word *βάρβαρος* for 'non-Greek,' 'foreigner,' is not found in Homer, just as the poet has no one word for 'all Greece.' B 867.

*βαρύνω* (*βαρύν*): *weigh down, oppress*.

*βαρύν*, *βαρεῖα*, *βαρύ*: *heavy, mighty, grievous*. *βαρὺ στενάχων* *groaning heavily*.

*βάς*: partic. of *βαίνω* go.

*βασιλεύς*, -ῆος: *king, prince*. This title is applied more freely than *ἀναξ*.

*βασιλεύω*, fut. *βασιλεύσομεν*: *am king (queen), reign*.

*βασιλῆς*, -ίδος: *pertaining to the king, royal*, Z 193.

*βάσσω* (*βαίνω*): *go*.

*βάτην* [*ἔβήτην*]: aor. dual of *βαίνω* go.

*Βατία* (*βάτος*): *Thornhill, a hill near Troy, before the Scaean gate*, B 813.



**βεβάασι** perf., **βεβήκειν** plpf.: of **βαίνω** go.

**βέβληται**, **βέβληται**: perf. pass. of **βάλλω** hit.

**βεβρώθω** (**βιβρώσκω**): eat, devour, Δ 35.

**Βελλεροφόντης**: son of Glaucus, grandson of Sisyphus. His story is rehearsed at length, Z 153-201.

**βέλος**, -εος (**βάλλω**): missile, arrow.

**βένθος**, -εος (**βαθύς**): depth.

**βῆ** [**ἔβη**], **βήσετο** [**ἔβησάτο**], **βήσομεν** [**βήσωμεν**], **βήω** [**βῶ**]: aor. of **βαίνω** go.

**βηλός**: threshold.

**Βῆσσα**: Locrian town, B 532.

**βῆσσα**: glen, ravine.

**Βίας**, -αντος: a lieutenant of Nestor, Δ 296.

**βίβημι** (**βαίνω**): go. **μακρὰ βιβάντα** with long strides.

**βίη**: might, strength; pl. **deeds of violence, violence**. Freq. in periphrasis (cf. **μένος**, **σθένος**, **κῆρ**); **Πριάμοιο βίη** the might of Priam, the mighty Priam, **βίη Ἡρακληείη** the mighty Heracles.

**βίη-φιν**: old locat., in might.

**βίος**: bow.

**βίωτος** (**βίος**): life, means of life, wealth.

**βλάπτω**, aor. pass. partic. **βλαπθέντε**: weaken, hinder, hold back.

**βλήμενος**, **βλήσθαι**, **βλήτο**: aor. mid. as pass. of **βάλλω** hit.

**βλώσκω**, aor. partic. **μολούσα**: go.

**Βοάγριος**: a stream in eastern Locris, emptying into the sea opposite the northwest corner of Euboea, B 533.

**βοάω**, pres. partic. **βοῶντες** (**βοή**): shout, cry aloud.

**βοείη** (**βοῦς**): ox-hide, shield of ox-hide (sc. **ἀσπίς**).

**βόειος**: of cattle. **νεῦρα βόεια** ox-sinews, bow-string.

**βοή**: shout, outcry. **βοὴν ἀγαθὸς** good at the war-cry, valiant in war (esp. of Menelaus and Diomed).

**Βοίβη**: in Thessaly, not far from Pherae, on the lake to which it gives its name, B 712.

**Βοιβηίς**, -ίδος: **Βοιβηίς λίμνη** Boebean lake, B 711.

**Βοιωτοί**: the Boeotians, B 494, 510, E 710.

**βοῶντες**: partic. of **βοάω** shout.

**Βορέης**, gen. **Βορέας**: Boreas, north wind. (See **ἀνεμος**.)

**βόσκω**: pasture, feed.

**βοτρῦδόν** (**βότρυς**): adv. in clusters like grapes, of swarms of bees, B 89.

**βουβών**, -ῶνος: groin, Δ 492.

**βουκαλέω** (**βουκόλος**): tend cattle.

**Βουκολίων**, -ωνος: eldest son of Laomedon, Z 22.

**βουλευτής**: councillor, member of the **βουλή**, Z 114.

**βουλεύω**, fut. **βουλεύσομεν**, aor. **βουλεύσατο** (**βουλή**): advise, counsel; mid. **deliberate, plan**.

**βουλή**: advice, counsel, plan, will, purpose; council, composed of **γέροντες** elders.

**βουληφόρος**: counsel-giver, councillor. Epith. of princes.

**βούλομαι** (**βουλή**, **ῥολο**): wish, will, prefer. Because of its comparative idea, it is sometimes followed by **ἤ**, like **βούλομαι μάλλον**.

**βου-πλήξ**, -ῆγος: ox-goad, whip, Z 135.

**Βουπράσιον**: ancient town in northern Elis, B 615.

**βοῦς**, gen. **βοός**, nom. pl. **βόες**, dat. pl. **βόεσσι** or **βοῦσι**, acc. pl. **βόας** or **βοῦς**: ox, cow; pl. cattle.

**βοῶπις, -ιδος (βοῦς, ὄψ)**: (ox-eyed), large eyed. Epith. esp. of Hera,

**βοῶπις πότνια Ἥρη**.

**βράχω**: roar, grate loudly.

**βρέμω**, mid. **βρέμομαι**: roar. **μεγάλα βρέμει** roars loudly.

**βρεχμός**: forehead, E 586.

**Βριάρεως**: a hundred-armed giant, called *Briareüs* by the gods, but

**Αἰγαίων** by men, A 403.

**βρίζω (βρίθω)**: am sluggish, inactive, Δ 223.

**βρίθοσύνη**: weight, burden, load.

**βριθύς, -εία, -ύ**: heavy.

**Βρισηύς, -ῆος**: father of Briseïs, A 392.

**Βρισηίς, -ιδος**: daughter of Briseus, a beloved captive of Achilles, from whom she was taken unjustly by Agamemnon. She was returned to Achilles after the reconciliation, in the Nineteenth Book of the *Iliad*. A 184, 336; B 689, T 245 f., 282 ff.

**βροτό-εις, -εντος (βρότος)**: bloody, gory.

**βροτο-λοιγός (βροτός)**: man-destroying. Epith. of Ares.

**βροτός (μορ-τος mors)**: mortal, both as adj. and subst.

**Βρυσηϊά** pl.: a Lacedaemonian town, B 583.

**βωμός (βαίνω)**: (base), altar.

**Βῶρος**: a Trojan ally, E 44.

**βωτι-άνευρα**: men- (hero-) nourishing. Epith. of Phthia, A 155.

## Γ.

**γαῖα**: earth, land, ground. Opposed sometimes to the heavens, sometimes to water. Equiv. to **γῆ, αἶα**.

**γαίω**: rejoice, exult.

**γάλα**, gen. **γάλακτος** (lac): milk.

**γαλόως**, dat. **γαλόφ**: husband's sister.

**γαμβρός (γάμος)**: connection by marriage, daughter's husband, sister's husband.

**γάμος**: marriage.

**Γανυ-μήδης, -εος (Glad-hearted) (μῆδος)**: *Ganymed*, son of Tros (founder and king of Troy), grandson of Dardanus; because of his beauty, carried away by the gods to be the cup-bearer of Zeus, E 266, Y 232.

**γάρ (γέ, ἄρα)**: causal particle, *for*. It often introduces the reason or explanation of something that is merely implied. Sometimes it seems to retain the force of the two particles of which it is composed, and cannot be translated by *for*, but 'marks a statement as certain and incontestable.'

**γαστήρ, -έρος**: belly, stomach, womb.

**γέ**: an enclitic particle, which gives prominence to the foregoing word or to its whole clause. Sometimes it can be translated *at least*, but this phrase is much heavier and clumsier than **γέ**. Generally its force must be given by inflection of voice, or by arrangement of words. In several cases, **γ'** was wrongly inserted by the copyists, after some other consonant had been lost.

**γεγαῶρας**: perf. partic. of **γίγνομαι** am born.

**γείνομαι**, aor. **ἐγείναι**: am born; aor. **begot, bore**.

**γελᾶω**, aor. **ἐγέλασσε**, aor. partic. **γελᾶσασα (γέλος)**: laugh; aor. **fell to laughing, burst into a laugh**.

**γελοίος**: laughable, what would raise a laugh, B 215.

**γέλως (or γέλος)**: laughter.

γενεή (γένος) and γενέθλη: *race, generation, breed* (of horses). γε-  
νεή in *age*. γενέθλη ἀργύρου  
*fatherland of silver*.

γενέσθαι, γένητο: aor. of γίγνομαι,  
*become, am born*.

γενναῖος (γένος): *suietd to (my) birth,*  
*in (my) nature*.

γένος, -εος: *race, family, birth, de-  
scent*. γένει ὑστερος *later by birth,*  
*younger*.

γεραῖός (γῆρας) 3: *old, full of years;*  
*subst. old man, aged man*. γεραιαί  
*matrons*.

γέρανος: *crane*.

γεραρός (γέρας): *stately*, Γ 170.

γεραρώτερος: *more stately*, Γ 211.

γέρας, pl. γέρα: *prize of honor*.

Booty taken on marauding expe-  
ditions was the common prop-  
erty of the army only after the  
several prizes of honor had been  
distributed to the chiefs. These  
prizes were sometimes selected  
by the leaders themselves, but  
are often spoken of as gifts of  
the people. Doubtless they were  
distributed by the general, with  
the approval of the army.

Γερήνιος: *Geranian*. Epith. of Nes-  
tor, prob. from a Messenian  
town or district.

γερούσιος: *of the elders* (γέροντες).  
Epithet of special wine broached  
at the 'aldermanic' dinners.

γέρων, -οντος, voc. γέρον: *old, aged  
man*. οἱ γέροντες *elders of the  
people, the nobles*, who without  
regard to age formed a βουλή or  
council; cf. the Spartan γερον-  
σία, senatus, aldermen.

γέφυραι pl.: (*bridges*), dikes. Figur.  
πόλεμος γέφυραι *bridges of war*,  
i.e. the lanes between the two  
opposing lines of combatants.

(Or, acc. to others, the open  
spaces between the different  
divisions of the same army.)

γῆ: contracted from γαῖα (γεα)  
*earth*.

γῆθῶ, aor. γήθησεν: *rejoice, am glad*.

γῆθόσυνος 3: *glad*.

γῆρας, -ας: *old age*.

γηράσκω (γῆρας): *grow old*.

γῆρυς: *voice, cry*, Δ 437.

γίγνομαι, aor. (ἐ)γένοντο, perf. γε-  
γάασι (γένος): *come into existence,*  
*am born, become, arise*. πρὸ ὁδοῦ  
ἐγένοντο *came forward (πρὸ) on*  
*their march*.

γιγνώσκω, fut. γνώσεται, aor. ἔγνω or  
γῶ: *recognize, perceive, learn,*  
*know*.

γάλας, -εος (γάλα): *milk*.

Γλαῦκος: *Glaucus*. (1) Son of  
Sisyphus, father of Bellerophon.  
(2) Grandson of Bellerophon,  
brave leader of the Lycians,  
B 876, Z 150 ff.

γλαυκ-ῶπις, -ιδος (γλαυκός, ὤψ):  
*bright-eyed, gleaming-eyed*. Epith.  
of Athena, as the fierce-eyed god-  
dess of war. Homer does not  
mention the γλαυξ owl.

Γλαφύραι: Thessalian town, B 712.

γλαφυρός 3: *hollow*.

Γλίσας, -αντος: Boeotian town, near  
Thebes, B 504.

γλουτός: *buttock*.

γλυκός, -εῖα, -ύ, comp. γλυκίων: *sweet*.

γλυφίς, -ιδος: *notch in the arrow;*  
*one notch for the string, others*  
*(around the arrow) to secure a*  
*firmer hold for the fingers*.

γλώσσα: *tongue; language*.

γνοῖν: aor. opt. of γιγνώσκω *know*.

γνύξ (γόνυ): *on the knee*. γνύξ ἔριπε  
*fell upon his knee*.

γνῶ aor. ind., γνῶ and γνώωσιν aor.  
subjv., γνώμεναι aor. inf., γνώσεται

fut. ind.: of *γινώσκω* *know, learn, recognize.*

*γγωτός* (*γγινώσκω*) 3: (*known, acquaintance*), *brother.*

*γοάω*, pres. partic. fem. *γοόωσα*, impf. *γόνον* (*γόος*): *groan, lament with groans.*

*Γονόεσσα*: Achaean town near Pelene.

*γόνος* (*γίγνομαι*): *offspring, son.*

*γόνυ*, nom. or acc. pl. *γούνατα* and *γούνα*, gen. pl. *γούνων*, dat. pl. *γούνασι* (*genu*): *knee.* The knees were to the ancients the seat of bodily strength, hence *γούνατ' ἔλυσεν* *loosed his knees, took away his strength.* In entreaties, the suppliant clasped the knees of him from whom he sought the favor, *λαβὼν ἐλλίσσετο γούνων* *clasped his knees and besought him.*

*γόνον*: impf. of *γοάω* *lament*, Z 500.

*γόος*: *groan, lamentation.*

*Γόργεος* 3: *of the Gorgon, Gorgon's.*

*Γόρτυς*, -ῦνος: *Gortys or Gortyna*, an important town in Crete, B 646.

*γούνα* or *γούνατα* acc. pl., *γούνασι* dat. pl.: of *γόνυ* *knee.*

*γουνάξομαι*, fut. *γουνάσομαι* (*γόνυ*): *supplicate, entreat.* See *γόνυ*.

*Γουνεύς*, -ῆος: leader of the Aenians before Troy, B 748.

*Γραῖα*: a Boeotian town near Orōpus from which the later name *Γραικοί* (*Greeks*) is thought to be derived, B 498.

*γράφω*, aor. partic. *γράφας*: *scratch, cut.* *γράφας ἐν πίνακι* *cutting on a tablet*; doubtless this was not writing with an alphabet, but a pictorial representation of what had been done or was to be done: *γρηῆς*, dat. *γρηῆ*: *old woman.*

*γύαλον*: *curved, curved plate* of the cuirass; one such plate prob. forming the front, and another the back of the *θώραξ*. (See *θώραξ*.)

*Γυγαίη* (*λίμνη*): the *Gygaeian lake* in Lydia near Sardis, and the nymph of that lake, B 865.

*γυῖον*: (*joint*), *limb, member* (of knees, feet, arms, hands). *τρόμος ἔλλαβε γυῖα* *trembling seized his limbs*, *γυῖα δ' ἔθηκεν ἑλαφρά* *made his limbs light.*

*γυναι-μανής*, -έος (*μαίνω*): *woman-mad*, of Paris.

*γυνή*, dat. *γυναϊκή*, acc. *γυναῖκα*, voc. *γύναι*: *woman, wife.*

*Γυρτώνη*: town of the Lapithae, in Pelasgiotis, B 738.

*γύψ*, *γυπός*: *vulture.*

## Δ.

*δαήμεναι* (aor. inf.), aor. subjv. *δαῶμεν*: *learn*; used as pass. of *διδάσκω* *teach.*

*δᾶήρ*, -έρος: *husband's brother.*

*δαιδάλεος* 3: *cunningly wrought, richly ornamented.*

*δαίδαλον*: *cunning work.*

*δαῖζω*, aor. inf. *δαΐξαι*: *rend, cleave.*

*δαίμωνιος* (*δαίμων*) 3: (*one under the influence of a divinity*), *strange goddess, sir!* *δαμόνε* *my poor wife* (or husband). The connection must determine the exact force.

*δαίμων*, -ονος: *divinity*; much like *θεός*, but esp. of the gods in relation with men. (Never demon.)

*δαίνυμαι*: *feast.*

*δαῖς*, gen. *δαιρός* (*δαίνυμαι*): *feast.*

*δαιτρόν*: *measured portion*, Δ 262.

*δατ-φρων*, -ονος: *fiery-hearted, valiant.*

*δαίω*, plpf. *δεδήειν*: *kindle*; plpf. *had blazed forth, was blazing.*

δάκνω, aor. δάρε: bite, figur. sting.

δάκρυ (lacruma): tear.

δακρύνεις, -εσσα: tearful, shedding tears, bringing tears.

δάκρυον: equiv. to δάκρυ, tear.

δακρύω, aor. δακρυσας: weep, shed tears; aor. fell to weeping.

δάμαρ, -αρος: wife, spouse.

δάμνημι, impf. ἐδάμνα, fut. δαμῶ and δαμώσιν, aor. (ἐ)δάμασσα, aor. pass. ἐδάμη, aor. subj. pass. δαμῆης, perf. pass. δεδμημεσθα, plpf. pass. δεδμηγato, aor. partic. δημθέντα: bring into subjection, subdue, overcome, conquer.

Δαναοί: the Danaëns; strictly descendants or subjects of king Danaüs of Argos. Used for the Greeks before Troy like Ἀχαιοί and Ἀργεῖοι. They are called ταχύπτεροι (with swift steeds).

δάπεδον: floor, pavement.

δάπτω, aor. ἔδασεν: devour, tear.

Δαρδανίδης: son of Dardanus. Epith. esp. of his descendant Priam.

Δαρδάνιος 3 and Δάρδαρος: Dardanian: pl. the Dardanians, inhabitants of the country around Troy, led by Aeneas, B 819. They received their name from Dardanus (son of Zeus), who was the grandfather of Tros (who gave his name to Τροίη the Troad) and the great-grandfather of Ilus (who gave his name to Ἴλιος), Y 215 ff.

Δάρης, -ητος: Dares, priest of Hephaestus, in Troy, E 9 ff.

δασμός (δαίω, δατέομαι): distribution, division, of the spoils, A 166.

δατέομαι, aor. δάσαντο, perf. pass. δέδασται: divide among themselves, distribute.

Δαυλῖς, -ίδος: Phocian town, on a height east of Delphi, B 520.

δα-φεινός: all blood-red.

δαῶμεν: learn, aor. subjv. pass. of διδάσκω teach.

δέ: conj. but, and. Freq. δέ is used in the apodosis of a conditional or relative clause, — a transition to the demonstrative construction, or a survival of the older and simpler 'paratactic' or 'coördinate' construction. Freq. a clause with δέ is used where a subordinate clause (of cause, concession, time, etc.) might have been used; hence δέ may often be translated, for, though, while.

-δέ: inseparable enclitic particle; e.g. ἀγορήνδε to the agora, οἰκόνδε to the house, homeward.

δέγμενος: waiting, aor. of δέχομαι receive, expect.

δέδασται: perf. of δατέομαι divide.

δεδεγμένος: waiting, on the watch, perf. partic. of δέχομαι.

δέδεξο: receive (in hostile sense), perf. inv. of δέχομαι.

δέδηεν: was blazing, plpf. of δαίω kindle.

δέδετο: plpf. pass. of δέω bind.

δεδμηγato plpf., δεδμημεσθα perf.: were (are) subject, pass. of δάμνημι subdue.

δεδμημένοι: perf. pass. of δέμω build.

δέδοται: perf. pass. of δίδωμι give.

δειδέχατο: were pledging, plpf. mid. of δεικνυμι (extend the hand), show.

δειδήμων, -ονος (δειδω): fearful, cowardly.

δειδίσσομαι (δειδω): frighten; am frightened.

δειδω, aor. (ἐ)δεισεν, perf. δειδουκα, perf. inv. δειδιθι, perf. partic.

δειδιότες, plpf. ἐδειδμεν (δρειδω, δέος): fear, am afraid. Since the stem originally began with

- two consonants, a short vowel is often 'long by position' before it.
- δείκνυμι, aor. δείξεν, plpf. δειδέχατο: point out, show; plpf. pledge.
- δαίλος 3: cowardly, worthless, miserable.
- δαίμα, -ατος (δέος): fright, terror.
- Δαίμω: Terror, attendant of Ares. See \*Αρης.
- δεινός (δέος) 3: terrible, fearful, dread.
- δεινὸν ἐνευεν nodded terribly.
- δείπνον: dinner; the chief meal of the day whenever it was taken, whether early or late; generally eaten about noon. Cf. ἄριστον breakfast, δόρπον supper.
- δειρή: neck.
- δεῖσε: aor. of δέω fear.
- δέκα: indeclinable, ten. As a round number, B 489, Δ 347.
- δεκάς, -άδος: decade, squad of ten.
- δέκατος 3: tenth. δεκάτῃ on the tenth day.
- δεκά-χῖλοι: ten thousand, E 860.
- δέκτο: aor. of δέχομαι accept.
- δέμας: build, stature, form.
- δέμω, perf. pass. δεδμημένοι: build.
- δένδρεον: tree. (δενδρέω is disyllabic.)
- δέξαι, δέξασθαι: aor. of δέχομαι receive.
- δεξιή: right-hand (sc. χεῖρ), pledge.
- δεξιός 3 and δεξιτερός 3: right, on the right.
- δέος, -εος (δρέος): fear, dread.
- δέπας, dat. pl. δεπάεσσιν: goblet, beaker, cup. Cf. κύπελλον.
- δέρκομαι: look, see, have sight.
- δέρμα, -ατος: hide, leather (of a shield).
- δέρω, aor. ἔδειραν: flay.
- δεσμός (δέω): bond, halter (of a horse).
- δεῦρο, δεύρω (Γ 240): adv. hither. Sometimes as an interjection, come hither!
- δεύτερον: adv. second, next.
- δευτέρος: second, next.
- δέουμαι: lack, am in want.
- δεύω: moisten, wet.
- δέχομαι, aor. (ἐ)δέξατο, aor. inf. δέχθαι, perf. inv. δέδεξο, fut. perf. as fut. δεδέξομαι: receive, take, accept; await, receive (in hostile sense).
- δέω, aor. (ἐ)δησαν, plpf. δέδερο: bind, fetter.
- δη: temporal and determinative particle, now, already, at length; clearly, just. No Eng. particles correspond to many of its uses. Freq. with inv. and opt., and with other particles, and strengthening the superlative. It stands at the beginning of the clause in the phrases δη τότε, δη γάρ. It forms one syllable (by 'synizesis') with the first syllable of αἶρε, αὖ, and of οὕτως, and several other words.
- δηθά (δῆν): adv. long, for a long time.
- δηθῆνω: delay, tarry.
- Δηκίων, -ωντος: Trojan, killed by Agamemnon, E 534.
- δήμος (δαίω): blazing, devouring, destroying, hostile; pl. enemies.
- δησιός, -ήτος (δήμος): strife, conflict.
- δηιώ, impf. δῆον, aor. subjv. δηώσωσιν, aor. pass. partic. δηωθέντων: slay, cut down, destroy.
- Δηίπυλος: comrade of Sthenelus, E 325.
- δηλέομαι, aor. (ἐ)δηλήσαντο: harm, lay waste.
- Δημήτηρ, gen. Δήμητρος: Demeter, Ceres.
- δημο-βόρος (βιβρώσκω): people-devouring, "devouring the goods of the people." A 231.

δημο-γέρων, -οντος: elder of the people, in Troy.

Δημοκόων, -ωντος: son of Priam, slain by Odysseus, Δ 499.

δήμος: country, land; people. δῆμον ἄνδρα man of the people, common man, contrasted with the nobles.

δὴν (δφην): adv. long, for a long time, long-lived.

δηραῖός (δὴν): long-lived, E 407.

δῆνος, -εος: pl. thoughts.

δηῶω: see δηῶω slay, destroy.

δηρόν: adv. long. Cf. δῆθά, δὴν.

δήσαν: aor. of δέω bind.

δηωθέντων aor. pass. partic., δηώσωσιν aor. subjv.: of δηῶω slay.

Δία: acc. of Ζεύς.

δία: fem. of δῖος magnificent, divine.

διά (δύο): adv. and prep. with gen.

and acc., between, through, in different directions. διὰ κτήσιν δατέοντο divided (parted) among them the property, διὰ τρίχα κοσμηθέντες divided in three tribes, διὰ ἀσπίδος through the shield, διὰ ἑσμύνας through (by means of) the conflicts, διὰ νύκτα during the night, διὰ μαντοσύνην (on account of), by means of his gift of prophecy. In composition with verbs, διά indicates motion through something, completion, separation, reciprocal relation.

δια-θρύπτω, aor. pass. partic. διατρύφην: break in pieces, Γ 363.

δια-κλάζω, aor. partic. διακλάσσας: break in pieces, E 216.

δια-κοσμέω, aor. opt. pass. διακοσμηθεῖμεν (κόσμος): divide and arrange. Cf. dispono.

δια-κρίνω, fut. διακρινέει, aor. pass. διέκριθεν [διεκριθήσαν], aor. inf. pass. διακρινθήμεναι: separate, arrange in divisions.

διάκτορος: messenger. Freq. epith. of Hermes, generally connected with ἀργειφόντης.

δι-αμάω, aor. διάμησε: (mow through), cut through.

δια-μετρέω: measure off ground for a combat, Γ 315.

δια-μετρήρός: measured off, Γ 344.

δι-αμπερές: adv. through and through, completely through, right through.

δι-άν-διχα: adv. in two ways.

δια-πέρθω, aor. inf. διαπέρσαι, aor.

διεπράθομεν: sack, lay waste.

δια-πορθέω, aor. partic. διαπορθήσας: sack, destroy, B 691.

δια-πρήσσω: accomplish (go, pass through); intrans. advance; with gen. πεδίοιο on the plain.

δια-πρό: adv. forward and through, right through.

δια-ρραῖω, aor. inf. διαρραῖσαι: tear in pieces, rend.

δια-σκιδνῆμι: send in different directions, scatter.

δια-σσεύω, plpf. διέσσυντο: rush through.

δια-στήτην: (stood apart), separated, aor. of δίστημι separate.

δια-τμήγω, aor. pass. διέμαγεν [διετμάγησαν]: (cut through), separate.

δια-τρίβω: (wear away), hinder, attempt to check.

δια-τρυφέν: aor. pass. partic. of διαθρύπτω break in pieces, Γ 363.

διδάσκω, aor. δίδαξε, aor. pass. ἐδάην, aor. subjv. pass. δάωμεν: teach, instruct.

διδυμάων, -ονος (διδυμος): twin.

δίδωμι, 3d pl. pres. δίδουσιν, impf.

δίδου, fut. δώσω, aor. (ἐ)δωκε(ν) and δόσαν, 3d sing. aor. subjv.

δῶσι, 3d pl. aor. subjv. δώσιν or δώωσιν, aor. imv. δός, aor. inf.

δόμεναι, δόμεν or δοῦναι, perf. pass. δέδοται: give, grant.

δέε: impf. of δέω *fear*.  
 δι-είρομαι: *ask, inquire*.  
 δι-εκόσμεον: impf. of διακοσμέω  
*arrange in order*.  
 δι-έκριθεν [διακρίθησαν]: aor. pass.  
 of διακρίνω *separate into tribes*.  
 δι-έξ-εμι, inf. διεξιμέναι: *go forth*  
*through (the gates)*, Z 393.  
 δι-επράθομεν: aor. of διαπέρθω *sack*.  
 δι-έπω: *perform, accomplish; stride*  
*through*.  
 δι-έρχομαι: *pass through*.  
 δι-έσυντο: plpf. of διασσεύω *rush*  
*through*.  
 δι-έτμαγεν [διετμάγησαν]: aor. pass.  
 of διατμήγω *separate*.  
 δι-έχω, aor. διέσχε: *hold through,*  
*reach through, pass through*.  
 δίζημαι: *seek, look for*.  
 δι-ζυέ, -υγος (ζεύγνυμι): *two-yoked,*  
*horses yoked two and two*.  
 δι-ίστημι, aor. intrans. διαστήτην:  
*separate*.  
 δι-φιλος: *dear to Zeus, esp. of*  
*Achilles and Hector*.  
 δικάζω (δίκη): *judge, decide, rule*.  
 (Cf. the Hebrew *Judges*, i.e. rulers.)  
 διακασ-πόλος (πελ-): *guardian of*  
*justice, judge*.  
 δινεύω (δίνη): *stroll, wander*.  
 δινήεις, -εντος: *eddying*.  
 δινωτός (δινώ) 3: *skilfully turned,*  
*well-wrought*.  
 διο-γενής, -εος (γένος): *sprung from*  
*Zeus, descended from Zeus, of*  
*kings and princes, who were*  
*under the special care of the*  
*king of the gods*.  
 Διοκλής, -ῆος: son of Orsilochnus of  
 Phrae in Messenia, E 542 ff.  
 Διομήδης, -εος: *Diomed, son of*  
*Tydeus (who fell in the first*  
*expedition against Thebes), king*  
*of Argos, one of the bravest and*  
*mightiest of the Achaeans before*

Troy. Only Agamemnon and  
 Nestor led a larger fleet on the  
 expedition. The Fifth Book of  
 the *Iliad* is mainly devoted to  
 his exploits, in the course of  
 which he wounds Aphrodite and  
 (aided by Athena) even Ares.  
 He returned in safety to Argos  
 at the close of the war. He is  
 called βοὴν ἀγαθός and κρατερός.  
 Δῖον: Euboean town, south of  
 Oreus, B 538.  
 δῖος, δία, δίων: *glorious, divine, god-*  
*like, noble, without reference to*  
*moral quality*. Freq. epith. of  
 Achilles and of Odysseus, having  
 convenient metrical adaptation to  
 the names of those heroes, allow-  
 ing the bucolic diaeresis (at the  
 close of the fourth foot).  
 διο-τρεφής, -έος (τρέφω): *Zeus-*  
*nourished, Zeus-cherished, of*  
*kings, who enjoyed the special*  
*favor of Zeus*. Cf. διογενής.  
 δι-πλαξ, -ακος: *doubled, sc. χλαῖνα*  
*a cloak so large that it was worn*  
*double; opposed to ἀπλοῖς*.  
 δι-πλόος: *two-fold, double*.  
 δι-πτυξ, -υχος: *double*.  
 δίσκος: *discus, quoit*. The game was  
 more like 'putting the shot' than  
 the modern 'pitching quoits'.  
 δέσπος: (1) *foot-board of chariot,*  
*chariot-box, chariot; low, open*  
*behind, with a rounded rim*  
*(ἀντυξ) around the front and*  
*sides*. See ἄρμα. (2) *Stool, low*  
*seat without a back*.  
 δέω: *fear*. Cf. δαίω.  
 διώκω: *pursue*.  
 Διώνη: mother of Aphrodite, E 370.  
 Διώνυσος: *Dionysus, Bacchus*. Son  
 of Zeus and Semele, reared by  
 nymphs in Thrace. The Thra-  
 cian king Lycurgus attacked the



nymphs, and Dionysus fled into the sea, to Thetis. Z 132 ff. Dionysus is mentioned only incidentally in Homer, and clearly has not gained a position among the gods of Olympus; (cf. Ares, Demeter, Asclepius).

Διώρης, -εος: Epean commander, B 622.

δημηθέντα: aor. pass. partic. of δάμνημι *overcome, subdue*.

δμωή (δάμνημι): *female slave, maid*.

δνοπαλίζω: (*shake*), *slay*.

δοῖεν: aor. opt. of δίδωμι *give, grant*.

δοιοί, δοιαί, δοιά, dual δοῖω: *two*.

δοκέω: *seem, appear*.

δολιχός 3: *long*.

δολιχόσκιος: *long-shadowy, casting long shadows, long*. Epith. of the lance.

δολομήτης (μήτης): only voc. δολομήτα, *crafty*.

Δολοπτήων, -ονος: priest (ἀρητήρ) of the Scamander, E 77.

δόλος: *trick, deceit*.

δολοφρονέουσα partic. (φρήν): *devising a trick, with crafty mind*.

δόμεν, δόμεναι [δοῦναι]: aor. inf. of δίδωμι *give*.

δόμος (δέμω): *dwelling, house*.

δόντες: aor. partic. of δίδωμι *give*.

δόρυ, gen. δουρός, dat. δουρί, dual δούρε, pl. δούρατα or δούρα: *timber, beam, spear*. See ἔγχος.

δός inv., δόσων ind., δότε inv.: aor. of δίδωμι *give*.

δούλη: *female slave*, equiv. to δμωή. δούλιον ἥμαρ: *day of slavery, i.e. slavery itself*.

Δουλίχιον: *Dulichium*, island in the Ionian sea, southeast of Ithaca, inhabited by Epeans, B 625.

Δουλιχίον-δε: *to Dulichium*.

δουλιχόδερος (δολιχός, δειρή): *long-necked, of swans*.

δουπέω, aor. δούπησεν: *δούπησεν* πεσών *fell with a thud*.

δούπος: *heavy noise*.

δούρα, δούρατα, δούρε, δουρός: *forms of δόρυ spear*.

δουρι-κλειτός and δουρι-κλυτός: *renowned with the spear*.

δράκων, -οντος (δέρκομαι): *serpent, snake*. (Not 'dragon' though this word is derived from it.)

Δρήσος: a Trojan, slain by Euryalus, Z 20.

Δρύαῦς, -αντος: (1) one of the Lapithae, A 263. (2) Father of the Thracian king Lycurgus, Z 130.

δίμεναι, δύναι: aor. inf. of δύω, *enter, set* (of the sun).

δύναμαι, subjv. δύνηαι, fut. δυνήσομαι, aor. δυνήσατο: *can, am able*.

δυνω: *put on*. Cf. δύω.

δύο and δύω: indeclin. *two*.

δνοκαῖδεκα [δώδεκα]: indeclin. *twelve*.

δνο-: inseparable particle indicating misfortune and pain.

δνο-αῖς, -έος (ἄημι): *harsh-blowing*.

δύσαι (with ἀπό, *put off*), δύσετο sank: aor. of δύω.

δνο-ηχής, -έος (ἦχος): *harsh-sounding, ill-sounding, horrid*.

δνο-κλής, acc. δνοκλέα (κλέος): *inglorious*.

δνο-μενής, -έος (μένος): *evil-minded, hostile*; pl. *enemies*.

Δύσ-παρις: *unhappy Paris, hated Paris*.

δύστηνος: *unhappy*.

δνο-χείμερος (χείμα): *wintery, stormy*, epith. of Dodōna, B 750.

δνο-ώνυμος (ὄνομα): *(ill-named), cursed*.

δύω, fut. δύσω, aor. inf. δύσαι, aor. mid. (ἐ)δύσετο, aor. δέδω, perf.

δέδωκεν: *enter, go into, put on*; fut. and 1st aor. act. trans. ἀπό

ῥῆσαι *put off*. πρὶν ἡλίου δύναι  
*before the sun set.*

δύω: collateral form of δύο *two*.

δυνά-δεκα: *twelve*.

δυνά-δεκατος: *twelfth*.

δῶ: indeclin. short form of δῶμα,  
*house, home*.

δώδεκα: *twelve*, cf. δυοκαίδεκα.

δωδέκατος 3: *twelfth*.

Δαδώνη: in Epirus, at the foot of  
Mt. Tomaros; seat of the oldest  
oracle of the Greeks, where asce-  
tic priests interpreted the rustling  
of the sacred oak, B 750, II 233 ff.

δῶη(σιν) subjv., δῶκα ind.: aor. of  
δίδωμι *give*.

δῶμα, -ατος: *home, house, palace;*  
*room*, esp. the large hall of the men.

Δῶριον: town under Nestor's rule,  
B 594.

δῶρον (δίδωμι): *gift*.

δῶωσιν: aor. subjv. of δίδωμι *give*.

## E.

ἐ (ἐ): enclitic, 3d pers. pron. acc.,  
*him, her*; seldom neuter. It is  
equiv. to Att. αὐτόν, αὐτήν, which  
is intensive in Homer.

ἔα [ἦν] (εἰ α m): *was*, 3d sing. impf.  
of εἰμί *am*.

ἔα: contracted for ἔαε (1) *imv.*, (2)  
impf. of εἰώ *allow*.

ἐᾶνός: *pliant, supple, soft, enveloping*.

ἐᾶνός: *robe* (an aristocratic gar-  
ment); generally equiv. to πέπλος,  
the principal female garment;  
but Γ 419, it seems to be used of  
Helen's veil. Prob. made of linen,  
as is indicated by the epithets.

ἔαρ, gen. ἔαρος (ἐῆαρ, *ver*): *Spring*.

ἔασιν [εἰσίν]: 3d pl. pres. of εἰμί *am*.

ἔσται [ἦνται]: 3d pl. pres. of ἵμαι *sit*.

εἰώ, 3d pl. pres. ind. εἰώσι, impf.

εἰᾶ or εἰᾶ, iterat. impf. εἰάσκον or

ἔασκον, fut. ἐάσομεν, aor. ἔασε:  
*allow, permit, leave alone*.

ἔβαν [ἔβησαν], ἐβήτην: *set out*, aor.  
of βαίνω *go*.

ἐγ-γεγάασιν: *live in*, perf. of ἐγγί-  
γνομαι *arise in*.

ἐγναλίζω, aor. inf. ἐγναλίξαι: *give*  
*into (our) hands, grant*.

ἐγγυ-θεν: adv. (*from near at hand*),  
*near*.

ἐγγυ-θι, ἐγγύς: adv. *near*, with gen.

ἐγείρω, aor. ἤγειρα and ἔγειρα, mid.  
aor. ἔγρετο: *rouse, wake*.

ἐγ-κέφαλος (κεφαλῇ): *brain*.

ἐγ-κλίνω, perf. ἐγκέκλιται: *lean on*,  
*rest upon*, Z 78.

ἐγνώ: *learned, recognized*, aor. of  
γινώσκω *know*.

ἐγρετο: aor. of ἐγείρω *wake*.

ἐγχείη (ἔγχος): *lance, spear*.

ἐγχεσί-μωρος: *spear-wielding*.

ἐγχέσ-παλος (πάλλω): *spear-bran-*  
*dishing*.

ἔγχος, -εος: *lance, spear*; generally  
of ash wood, with a bronze point.

ἐγ-χρίπτω, aor. pass. partic. ἐγχρημ-  
φθεῖσα: *draw near*.

ἐγώ(ν), gen. ἐμεῖο, (ἐ)μεῦ, or ἐμέθεν,  
dat. (ἐ)μοί, acc. (ἐ)μέ: 1st pers.  
pron., *I*.

ἐδάην: *learned*, aor. pass. of διδάσκω  
*teach*.

εδάμασσα aor. act., ἐδάμη aor. pass.,  
εδάμνα impf.: of δάμνημι *over-*  
*come, subdue*.

ἐδειραν: aor. of δέρω *slay*.

ἐδεισεν: aor. of δεῖδω *fear*. The  
first syllable is long since the  
verb stem originally began with  
two consonants (δρι-).

ἐδηγός, -ός (ἔδω): *eating, food*.

ἐδμεναι: inf. of ἔδω *eat*.

ἐδνοπαλίζεν: impf. of δνοπαλίζω *slay*.

ἔδος, -εος (sedes): *place for a seat*,  
*seat, home*.

ἔδραμον: aor. of *τρέχω* run.  
 ἔδρη: seat, row of seats.  
 ἔδῦ, ἐδύτην: aor. of *δύνω* enter, put on.  
 ἔδυνεν: impf. of *δύνω* put on.  
 ἔδω, fut. ἔδομαι: eat. Cf. ἐσθίω.  
 ἔδωκεν: aor. of *δίδωμι* give.  
 ἐείκοσιν: see *εἴκοσι* twenty.  
 εἶπες, εἶπε: see *εἶπον* said.  
 εἰσάμενος: taking the form, with  
 dat. of likeness, aor. partic. of *εἶδω*  
 appear.  
 ἐέλδωρ (ἐλδομαι): wish, desire.  
 ἐέργαθεν: impf. of *ἐργάζω* separate.  
 ἐέργει: pres. of *ἐργω* separate.  
 ἐερμέναι: perf. of *εἶρω* join.  
 ἐζομαι, aor. εἴσε (ἔδος): sit, aor. seated.  
 ἔηκεν: aor. of *ἔημι* send.  
 ἔην or ἔεν [ἔην]: impf. of *εἰμί* am.  
 ἐῆος: gen. of *εὖς* valiant.  
 ἐῆς: gen. fem. of *εὖς* his.  
 ἔησι [ἔῃ]: 3d sing. subjv. of *εἰμί* am.  
 ἔθεν: impf. of *θέω* run.  
 ἐθέλω, impf. ἤθελον or ἔθελον: wish,  
 am willing. μηδ' ἔθελε noli, do  
 not desire, do not try. οὐκ ἐθέλων,  
 equiv. to *ἀέκων*, against his will.  
 ἔθεν [οὔ]: gen. of 3d pers. pron.,  
 of him, of her.  
 ἔθεντο, ἔθσαν, ἔθηκαν: aor. of *τί-  
 θημι* set, place.  
 ἔθνος, -εος: nation, tribe, host, flock  
 (of birds), swarm (of bees).  
 ἔθω, perf. as pres. *εἴωθε*: am accus-  
 tomed, am wont.  
 εἰ, αἰ: conditional particle, if  
 whether (in indir. questions). It  
 often introduces a wish.  
 εἰ που or εἰ πῶς with subjv. or  
 opt. freq. can be rendered by *on  
 the chance that, in the hope that*.  
 In *εἰ δ' ἄγε*, *εἰ* seems to be an  
 interjection, come!  
 εἰαμενή: low land.  
 εἰαρινός (ἔαρ) 3: of the springtime,  
 spring.

εἰᾶς, iterat. *εἵασκον*: impf. of *εἰᾶω*  
 permit.  
 εἵαται: 3d pl. of *ἵμαι* sit.  
 εἰ δ' ἄγε: but up, come!  
 εἵδαρ, -ατος (ἔδω): food.  
 εἵδης subjv., εἰδήσειν fut. inf.: of  
 οἶδα know.  
 εἶδος (εἶδ-): appearance.  
 [εἶδω] εἵδομαι, aor. εἵσατο, aor. par-  
 tic. (ἐ)εισάμενος: appear, appear  
 like, take the form of.  
 εἶδον or ἴδον (aor. ind.), aor. subjv.  
 ἴδητε, iterat. aor. ἴδεσκε, aor. ind.  
 mid. εἶδοντο, aor. subjv. ἴδωμαι  
 (εἶδ-, video): saw, see. Cf. ὁράω.  
 εἶδωλον (εἶδ-, idol): shape, phantom.  
 εἰδώς, ἰδυῖα: partic. of οἶδα know.  
 εἶεν [εἴησαν], εἴην: opt. of *εἰμί* am.  
 εἵθαρ: adv. straightway.  
 εἵθε: would that, O that! introduces  
 a wish.  
 εἵκελος (εἵκ-): like, resembling.  
 εἵκοσι (εἵκοσι, viginti): indeclin.  
 twenty.  
 εἵκτην plpf., ἐκυῖα fem. partic.: of  
 ἔοικα am like, resemble.  
 εἵκω (εἵκ-, weaken): yield, draw  
 back.  
 Εἰλέσιον: Boeotian town, B 499.  
 εἰλέω: restrain, keep back. See *εἰλω*.  
 εἰλήλουθα [εἰλήλυθα]: perf. of *ἐρχο-  
 μαι* come.  
 εἰλί-πος, -οδος, dat. pl. εἰλιπόδεσσι:  
 (leg-twisting), crooked-gaited, trail-  
 ing-footed. Epith. of cattle, in  
 contrast with *ἀερόσιποδες ἵπποι*.  
 εἰλον: aor. of *αἰρέω* take, seize.  
 εἰλύω, perf. partic. εἰλῡμένος (εἵλ-):  
 wrap.  
 εἰλω, aor. inf. ἔλσαι, aor. pass. inf.  
 ἀλῆμεναι (εἵλω): crowd together.  
 εἵμα, -ατος (εἵσ-, ἔννυμ, vestis):  
 garment, robe.  
 εἰμέν [ἔσμέν]: 1st pl. of *εἰμί* am.  
 εἰμένοι: perf. partic. of *ἐννυμι* clothe

ἐὶ μή: *if not, unless.*

εἰμί, 2d sing. ἐσσί, 3d sing. ἐστί(ν),

1st pl. εἰμέν, 2d pl. ἐστέ, 3d pl. εἰσί(ν) or ἑασί(ν), 1st sing. subjv.

ἔω, 3d sing. subjv. ἔησι, opt. εἴην,

3d pl. opt. εἴεν, 3d sing. inv. ἔστω,

2d pl. inv. ἔστω, 3d pl. inv. ἔστων,

inf. εἶναι or ἔμ(μ)εν(αι), partic.

ἔών, ἐούσα, ἔόν, 1st sing. impf.

ἦα or ἦα, 2d sing. impf. ἦσθα, 3d

sing. impf. ἦν, ἦεν, ἔεν, or ἔην, 3d

dual impf. ἦστην, 3d pl. impf. ἦσαν

or ἔσαν, iterat. impf. ἔσκε(ν), fut.

ἔσ(σ)ομαι, 3d sing. fut. ἔσ(σ)εται,

ἔσσειται, or ἔσται: *am, exist, live.*

οὐ δὴν ἦν *he did not live long, and*

*ἔσσομένοισι even for men about to*

*be, for future generations.*

εἶμι, 3d sing. εἶσι, subjv. ἴομεν,

inv. ἴθι, inf. ἴμεν or ἰέναι, partic.

ἰών, ἰούσα, ἰόν, 3d sing. impf. ἦε

or ἰε(ν), dual impf. ἴτην, 3d pl.

impf. ἴσαν, aor. εἶσατο: *go, depart,*

*come.* (The connection decides

whence and whither the action

proceeds.) The pres. ind. is freq.

used as fut. (as regularly in

Attic), while the impf. ind. and

the other moods are used as aor.

εἰν: for ἐν in.

εἰνατέρες pl.: *brothers' wives.*

εἰνατος (ἐννέα): *ninth.*

εἰνεκα: see ἐνεκα on account of.

εἰνοσίφυλλος (ἐνοσις, φύλλον): *leaf-*

*shaking, leafy.*

εἰο [οὔ]: gen. of 3d pers. pron. him-

*self.*

εἶος, εἶως: *while, until.* (ἦος is prob.

the better form.)

εἰ περ: *if really, if indeed.*

εἰπετο: impf. of ἔπομαι *follow.*

εἶπον or ἔειπον and εἶπας (aor. ind.),

3d sing. subjv. εἴπη(σιν), partic.

εἰπών, εἰπούσα, iterat. aor. εἶπεσ-

κεν (φέπος): *said, told, spoke.* ὥς

εἰπών *thus speaking, with these*

*words.* Cf. φημί, εἶρω.

εἰ ποτε: *if ever.* εἰ ποτε σχοίατο *if*

*ever they would stop.*

εἰ που, εἰ πως: *if perchance, in the*

*hope that.*

Εἰρέτρια: *Eretria, in Euboea, B 537.*

εἰρήνη: *peace.* ἐπ' εἰρήνης *in time*

*of peace.*

εἶρον: *wool.*

εἶρο-κόμος: *wool-carder, Γ 387.*

εἶρομαι, subjv. ἐρείομεν, impf. ἐρέ-

οντο: *ask, inquire about.* Cf. εἶρω.

εἶρο-πόκος: *woolly-fleeced, woolly.*

εἰρύαται pres. mid., εἰρύσασθαι aor.

mid.: of ἐρύομαι *guard.*

εἰρύαται: perf. pass. of ἐρύω *draw up.*

[εἶρω] fut. ἐρέω, perf. pass. εἰρηται

(φέρ, verbum): *say, tell, an-*

*nounce.* Cf. φημί, εἶπον.

εἶρω, perf. pass. partic. ἐερμέναι:

*join, unite well.*

εἰς, ἐς: *adv. and prep. with acc.,*

*into, to, until.* It sometimes seems

to be followed by a gen., because

of an ellipsis, e.g. ἐς Ἀθηναίης *to*

*Athena's temple, ἐς γαλῶν to the*

*homes of her husband's sisters.* It

rarely follows its noun.

εἰς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός: *one.*

Cf. ἴος.

εἶσα: *seated, aor. of ἔζομαι sit.*

εἶσατο seemed, εἶσατο *took the form*

*of:* aor. of εἶδω.

εἰς-ανα-βαίνω, aor. εἰσανέβησαν: *go*

*up into.*

εἶσατο: aor. of εἶμι *go.*

εἰσ-έρχομαι, fut. ἐσελεύσομαι, aor.

εἰσῆλθον or εἰσῆλθον, aor. inv.

εἰσελθε: *come in, enter.*

εἴσεται: fut. of οἶδα *know.*

εἶση (εἶσος): *equal, well-balanced,*

*shapely (of ships); fair (of a*

*feast where each has a portion*

*suited to his rank).* παντός' εἰση

*equal on every side*, prob. *round*, of a shield (ἀσπίς).

εἰσ-ῆλθον or εἰσῆλυθον: aor. of εἰσέρχομαι *come in*.

εἶσκω (φερισκω, ρικ-): *think* (him) *like*.

εἰς ὃ κε(ν): *until*. (For εἰς τοῦτο ἐν ᾧ κε.)

εἰς-οράω, pres. partic. εἰσορόων, fut. ἐσόψομαι: *looking at, looking on*.

εἶσω (εἰς): *adv. within, into*. Freq. with an acc. ('limit of motion'), as Ἴλιον εἶσω *to Troy*, ὅστέον εἶσω *in to the bone*, Ἄϊδος εἶσω (sc. δόμον) *into the home of Hades*.

εἰ τε . . . εἴ τε: *whether . . . or*.

εἶχον: impf. of ἔχω *have, hold*.

εἴω, εἴωσι: pres. ind. of εἰάω *allow*.

εἰωθε: perf. of ἔθω *am wont*.

εἰώς: *for εἰός until*.

ἐκ, ἐξ (before vowels): *adv. and prep. with gen., out, forth, from*. ἐκ τοῦ *from that time*, ἐξ οὗ *since*, ἐφίληθεν ἐκ Διός *received the love of Zeus*, were loved by Zeus, ἐξ ἄντρος (bound) *from the rim, i.e. to the rim*. In composition ἐκ denotes *separation or completion* (*utterly*).

Ἑκάβη: *Hecaba, Hecuba*, wife of king Priam of Troy, Z 251 ff.

ἐκάεργος (ρεκάς, ῥέργον): *far-worker*. Epithet of Apollo. Cf. ἐκηβόλος, ἐκατηβελέτης, ἐκατηβόλος, ἐκατος.

ἐκαθεν (ἐκάς): *from afar, afar*.

ἐκαλέσσατο: aor. of καλέω *call*.

ἐκαμον: aor. of κάμνω *become weary*.

ἐκάς (ρεκα-): *adv. far, with gen.*

ἐκάστος ὅ (ρεκ-): *each*. It is freq. added in appos. with the subj. of the principal verb, — in the sing. when the individual is to be made prominent, in the pl. when separate divisions or squads are in mind.

ἐκάτερθεν: *adv. with gen., on either side*.

ἐκατηβελέτης, -ας (A 75) and ἐκατηβόλος (ρεκάς, βάλλω): *far-darter, far-shooter*. Epithet of Apollo as (the sun-god) the god of the bow.

ἐκατόν-χειρος (χείρ): *hundred-armed*. Epithet of Briareos, A 402.

ἐκατόμ-βη (βοῦς): *hecatomb*; strictly a *sacrifice of a hundred cattle*, but the poet is not exact as to number or class of the victims, hence *sacrifice*.

ἐκατόμ-βοιος (βοῦς): *worth a hundred cattle*.

ἐκατόμ-πολις: *having a hundred cities, hundred-citied*, of Crete, B 649.

ἐκατόν: indeclin. *one hundred*.

ἐκατος (ρεκάς): *short form of ἐκατηβελέτης far-darter*.

ἐκ-βαίνω: *go forth, come forth*.

ἐκ-βάλλω, aor. ἐκβαλε: *cast out, throw out*.

ἐκ-γίγνομαι, aor. ἐξεγένοντο, perf. inf. ἐκγεγάμεν, perf. partic. fem.

ἐκγεγαυία: *am born from, perf. am sprung from*.

ἐκ-γονος: *descendant, offspring*.

ἐκ-δηλος (δηλον): *conspicuous*, E 2.

ἐκ-δίδωμι, aor. inf. ἔκδοτε: *give up*, Γ 459.

ἐκ-δύω: *put off, doff*.

ἐκέδασσε: aor. of (σ)κεδάννυμι *shatter*.

ἐκέκαστο: plpf. of καίννυμι *excel*.

ἐκέκλετο: aor. of κέλομαι *call, order*.

ἐκέκλιτο: plpf. of κλίνω *lean, rest*.

ἐκρη: aor. of καίω *burn*.

ἐκηβολίη (ρεκάς, βάλλω): *distant shots*.

ἐκηβόλος: *far-shooter*. See ἐκάεργος.

ἐκηλος (ρεκ-): *quiet, peaceful, undisturbed*.

ἐκ-καθαίρω: *clean out*, B 153.

ἐκ-καθ-οράω, aor. partic. ἐκκατιδών: look (out) down from.

ἐκ-και-δεκά-δυρος: sixteen hand-breadths in length, Δ 109.

ἐκ-κατ-ιδών: aor. of ἐκκαθοράω.

ἐκ-κλέπτω, aor. ἐξέκλεψεν: steal away.

ἐκ-κυλίνδω, aor. pass. ἐξεκυλίσθη: roll out.

ἐκ-λανθάνω, aor. trans. ἐκλέλαθον, perf. ἐκλελαθέσθαι: mid. forget; trans. cause to forget.

ἐκλυνον: impf. of κλύω hear, give ear.

ἐκ-μυζάω, aor. partic. ἐκμυζήσας: suck out (poisoned blood), Δ 218.

ἐκ-νοστήω, aor. partic. ἐκνοστήσαντι (νόστος): return from.

ἐκολώα: impf. of κολώω brawl.

ἐκόμισσε: aor. of κομίζω carry off.

ἐκπαγλος: terrible. Sup. ἐκπαγλότατος. Adv. ἐκπάγλως or ἐκπαγλα terribly, mightily.

ἐκ-παιφάσσω: (shine forth), am prominent.

ἐκ-πέρθω, fut. ἐκπέρσουσι, aor. subjv. ἐκπέρσωσι, aor. ἐξεπράθομεν: sack

utterly, destroy. τὰ πολίων ἐξεπράθομεν what we sacked out of the cities, i.e. took from the cities.

ἐκ-πιπτω, aor. ἐκπεσε: fall from.

ἐκ-πρεπής, -έος (πρέπω): distinguished.

ἐκραίαινε: impf. of κραίαινω fulfil.

ἐκ-σαώω, aor. ἐξেসάωσεν: save, rescue.

ἐκ-σεύω, aor. pass. ἐξесύθη: send forth; pass. rush forth.

ἐκ-σπάω, aor. ἐξესπασε: draw forth.

ἐκτα, ἐκτανε: aor. of κτείνω kill.

ἐκ-τάμνω, aor. ἐξέταμον: cut out, cut, hew out.

ἐκ-τελέω (τέλος): accomplish, perform.

Ἑκτόρεος: of Hector, Hector's.

Ἑκτορίδης: son of Hector, Z 401.

ἕκτος (ἕξ): sixth.

ἐκτός (ἐκ): adv. outside.

Ἑκτωρ, -ορος: Hector, the mightiest and dearest-beloved of Priam's fifty sons, Ω 495 ff. In Z is an account of an affectionate meeting of Hector and his wife Andromache; in H, Hector fights in single combat with Telamonian Ajax; he breaks his way through the gates of the Greek camp, M 445 ff.; he is grievously wounded by Ajax, Ξ 402 ff., but Apollo restores his strength, and he returns to the conflict, O 246 ff., and advances to the very ships of the Achaeans, II 114 ff.; he slays Patroclus, the friend of Achilles, II 818 ff.; he is himself slain by Achilles, X 330. The Twenty-fourth Book of the *Iliad* tells the story of Priam's visit to the Achaean camp to ransom Hector's body. The last verse of the *Iliad* is ὥς οἱ γ' ἀμφίεπον τάφον Ἑκτορος ἵπποδάμοιο. He is called κορυθαίολος (with waving plume), βοὴν ἀγαθός (good at the war-cry, valiant), μεγάλθυμος (great-hearted), φαίδιμος (glorious), ἀνδροφόνος (man-slaying).

ἐκυρός, (φεκ-): husband's father.

ἐκ-φαίνω, aor. pass. ἐξεφαάνθη: show forth; pass. appear.

ἐκ-φέρω: carry forth, bear out of.

ἐκ-φεύγω, aor. ἐκφυγε: escape.

ἐκ-χέω: pour out.

ἐκών, -όντος (φεκ-): willing, of (his) own will.

ἐλάαν: pres. inf. of ἐλάω drive.

ἐλαβε: aor. of λαμβάνω take, seize.

ἐλάετο: impf. of λάζομαι take.

ἐλαιον: olive oil.

ἐλάτη: pine-tree.

ἐλατήρ, -ήρος (ἐλάω): driver.

Ἑλατος: Trojan ally, slain by Agamemnon, Z 33.

- ἐλαύνω or ἐλάω, pres. inf. ἐλάαν, aor. ἐλασ(σ)εν(ν) or ἤλασε, iterat. aor. ἐλάσασκεν, plpf. ἤληλατο or ἐλήλατο: *drive, strike*. κολῶν ἐλαύνω *carry on a brawl*.
- ἐλαφος: *deer*.  
ἐλαφρός 3: *light*.  
ἐλδομαι: *desire, long for*.  
ἐλεαίρω (ἐλεος): *pity*.  
ἐλεγχής, -έος: *shameful*.  
ἐλέγχιστος: *most disgraced*.  
ἐλεγχος, -εος: *shame*, pl. (*shameful things*), *cautiffs*.  
ἐλεεινός (ἐλεος): *pitiable*.  
ἐλεέω, aor. ἐλέησε (ἐλεος): *pity, take pity*.  
ἐλελίζω, aor. ἐλέλιξεν, aor. pass. ἐλελίχθησαν or ἐλέλιχθεν: (*turn*), *act. shake; mid. coil; pass. turn about, rally*.  
ἐλε(ν) [εἶλε]: aor. of αἰρέω *take, slay*.  
Ἑλένη: *Helen*, daughter of Zeus, sister of Castor and Polydeuces, wife of Menelaus, mother of Hermione. Famed for her beauty. Carried off by Paris, son of Priam, to Troy, and thus the occasion of the Trojan war. After the capture of Ilios she returned to Sparta with Menelaus. Γ 121 ff., Z 323 ff., δ 121 ff.  
Ἑλένος: (1) son of Priam; a seer, Z 76. (2) A Greek, E 707.  
ἐλεόθρεπτος (ἐλος, τρέφω): *marsh-nourished, grown on moist land*, B 776.  
ἐλεσθε, ἐλέτην: aor. of αἰρέω *take*.  
ἐλεύθερος: *free*. ἐλεύθερον ἡμῶν *day of freedom, freedom*, κρητὴρ ἐλεύθερος *bowl of freedom, i.e. in celebration of freedom*.  
ἐλεύσομαι: fut. of ἔρχομαι *come*.  
ἐλέφας, -αντος (*elephant*): *ivory*.  
Ἑλεφάντωρ, -ορος: leader of Abantes, B 540, Δ 463.  
ἐλεφεν: aor. of λέπω *strip off*, A 236.  
Ἑλεών, -ώνος: Boeotian town, B 500.  
ἐλήλατο: plpf. of ἐλαύνω *drive*.  
ἐλθέ imv., ἐλθεῖν or ἐλθέμεν(αι) inf., ἐλθῃσι subjv., ἐλθοι opt., ἐλθών partic.: aor. of ἔρχομαι *come*.  
Ἑλικάων, -ονος: son of Antenor, and son-in-law of Priam, Γ 123.  
Ἑλίκη: principal town in the district on the north coast of Peloponnesus. Poseidon received special honor there. B 575.  
ἐλικῶπις, -ιδος and ἐλίκ-ωψ, -ωπος (φέλιξ, ὦψ): *quick-eyed, bright-eyed*.  
ἐλιπον: aor. of λείπω *leave*.  
ἐλίσσω (φέλιξ): *curl*.  
ἐλκος, -εος: *wound, sore*.  
ἐλκεσί-πεπλος: *with trailing robe*.  
Epith. of Trojan matrons.  
ἐλκηθμός (ἐλκω): *dragging, seizure*.  
ἐλκω: *draw, drag*.  
ἐλλαβε [ἐλαβε]: aor. of λαμβάνω *take*.  
Ἑλλάς, -άδος: the country under the rule of Peleus, in Thessaly, B 683. Thence the name was extended to all Greece.  
Ἑλληνες: *Hellenes*, the inhabitants of Hellas, B 684.  
Ἑλλήσ-ποντος: (*sea of Helle*), the *Hellespont*, B 845. The Homeric use includes the neighboring waters.  
ἐλλίσσεται: impf. of λίσσομαι.  
ἐλοι, ἐλον [εἶλον], ἐλόντες, ἐλonto [εἶλonto]: aor. of αἰρέω *take, seize, slay*.  
Ἑλος, -εος: (1) Lacedaemonian town, B 584. (2) Town near Elis, B 594.  
ἐλος, -εος (φέλ-): *marsh, low-land*.  
ἐλομαι (φέλπ-): *hope*.  
ἐλσαι: aor. inf. of εἰλω *crowd to gether*.

ἔλαρ and ἐλῶριον (ζελ-, ελεῖν): *booty, prey.*

ἐμβάινω, perf. partic. ἐμβεβαῶτα, plpf. ἐμβέβασαν: *come into, embark; perf. stand in.*

ἐμβάλλω, aor. ἐμβαλε: *throw in, put into.*

ἐμ-βασιλεύω: *rule among.*

ἐμέ acc., ἐμέθεν, ἐμῷ gen.: of ἐγώ I.

ἔμεινας: aor. of μένω await.

ἐμέμικτο: plpf. of μίσγω mix.

ἔμειναι [εἶναι]: inf. of εἶμι am.

ἐμευ: gen. of ἐγώ I.

ἐμίγην, ἐμιχθεν [ἐμίχθησαν], and ἐμίχθη: aor. pass. of μίσγω unite, mix.

ἐμμαπέως: adv. *quickly, at once.*

ἐμμεμαώς, -νῆα: *eager, impetuously.*

ἔμμεναι [εἶναι]: inf. of εἶμι am.

ἐμμορα: perf. of μείρομαι receive as my portion.

ἐμνώνοντο: impf. of μνάομαι am mindful.

ἐμός 3: *my.* Strengthened by the gen. of αὐτός in ἐμόν αὐτοῦ κλέος, since ἐμόν is equiv. to ἐμοῦ.

ἐμ-πάσσω, impf. ἐνέπασσε: (*sprinkle in*), weave in, Γ 126.

ἐμ-πεδος: *firm, unshaken.*

ἐμ-πεδον: adv. *immovable.*

ἐμ-πεσε: aor. of ἐμπίπτω fall in.

ἐμ-πεφυυῖα: *closely clinging to, perf. of ἐμφύω grow into.*

ἐμ-πης: *in spite of all, never-the-less.*

ἐμπλην: *local adv. next.*

ἐμ-φύω, perf. partic. ἐμπεφυυῖα: *grow into; perf. cling closely to.*

ἐν, εἰν, or ἐνί: adv. and prep., *in, therein, among.* οὐρεσιν ἐν κορυφῇς *on the mountain summits*, ἐν ὀφθαλμοῖσιν ὁρᾶσθαι *see before (my) eyes*, πατρὶ ἐν χειρὶ τίθει *put in her father's arms*. ἐν with the dat. is freq. used with verbs of motion, because of the state of

rest that follows the motion; as κάππεσον ἐν Δήμῳ I fell down on Lemnos. ἐν sometimes seems to be construed with a gen. because of an ellipsis, as ἐν ἀφνειοῦ πατρὸς (sc. δώματι) *in the house of my wealthy father.* Cf. εἰς.

ἐνα: acc. masc. of εἷς one.

ἐναίρω, aor. ἐνήρατο (ἐναρα): *slay.*

ἐν-αἰσμος (αἶσα): *favorable, reasonable, the contrary of παραῖσια.*

ἐν-αἰσμιον: adv. *at fitting time.*

ἐν-αλίγκιος: *like, resembling.*

ἐν-αντίος 3: *opposite, to meet.*

ἐν-αντίον: adv. *against, to meet.*

ἐναρα pl.: *spoils, armor taken from a slain foe.*

ἐναρίζω (ἐναρα): *strip of (his) armor, slay.*

ἐν-αριθμος (ἀριθμός): *counted, of account.*

ἐνατος (ἐννέα): *ninth.*

ἐνδεκα: indeclin. *eleven.*

ἐνδεκά-πηγος, -υ: *eleven cubits long.*

ἐν-δέξια: adv. *from left to right.*

ἐν-δέω, aor. ἐνέδησε: *bind in, entangle.*

ἐνδο-θεν, ἐνδο-θι, ἐνδον: adv. *within.*

ἐν-δύνω and ἐν-δύω, aor. partic. ἐν-δύσα: (*slip into*), *put on.*

ἐνείκεσας: aor. of νεικέω upbraid, rebuke.

ἐνείκω: aor. subjv. of φέρω bear.

ἐν-εμ, 1st pl. ἐνεμεν, opt. ἐνείη, impf. ἐνήεν and ἔνεσαν (εἶμι): *am within.*

ἐνεκα, ἐνεκεν, or εἵνεκα: prep. with gen., *on account of, for the sake of, because of.*

ἐνεήκοντα: indeclin. *ninety.*

ἐν-έπασσεν: impf. of ἐμπάσσω weave in.

ἐνέρτερος: *lower, beneath.*

ἐν-εσαν: impf. of ἐνεμι am within.

Ἐνετοί pl.: Veneti, in Paphlagonia, B 852.



ἐν-ἦεν: impf. of ἐνεῖμι *am within*.

ἐν-ἦρατο: aor. of ἐναίρω *slay*.

ἐνθα: *there, here, where, then*. ἐνθα καὶ ἐνθα *in this direction and in that*.

ἐνθά-δε: *thither, there*.

ἐνθεν: *thence, from that source*.

ἐν-θεο: aor. of ἐντίθημι *place in*.

ἐνί: see ἐν *in*. The accent is drawn back upon the first syllable when the prep. follows its noun.

ἐνί: dat. of εἷς *one*.

ἐνιαυτός: *year*. Cf. ἔτος.

Ἐνιῆνες: a Thessalian tribe, B 749.

ἐνίπῃ (ἐνίπτω): *rebuke, blame*.

ἐνίπτω, aor. ἠνίπαπε: *rebuke, reproach*.

ἐνισπε: aor. of ἐννέπω *tell, say*.

Ἐνίσπη: Arcadian town, B 606.

ἐννέα: indeclin. *nine*.

ἐννεά-βουος (βοῦς): *worth nine cattle*.

ἐννεά-χῖλοι: *nine thousand*.

ἐννέπω, aor. ἐνισπε: *tell, say*.

ἐννεσίη (ἐνίημι): *suggestion, advice*.

ἐνν-ἡμαρ: *adv. for nine days*.

Ἐννομος: a Mysian seer, B 858.

ἐννῦμ, aor. ἔσσε, perf. partic. pass.

εἰμένοι, plpf. ἔσσο (φέννυμ, φεσ-, vestis): *clothe, put on*. τὰ εἰμένοι *clad in which, λάνον ἔσσο χιτῶνα put on a stone tunic, i.e. be stoned*.

ἐνόησε: aor. of νοέω *perceive*.

ἐνοπή: *outrery*.

ἐν-όρνυμ, aor. act. ἐνώρσεν, aor. mid.

ἐνώρτο: *arouse among; mid. arise among*.

ἐν-στρέφομαι: *turn within*.

ἔντα, dat. ἔντεσι pl.: *weapons, armor*.

ἐν-τείνω, perf. mid. ἐντέταται: *stretch within, string*.

ἐν-τίθημι, aor. ἔνθεο: *place in, set in*.

ἐντο: aor. of ἵημι *send, cast*.

ἐντός, ἐντοσθε(ν) (ἐν): *adv. within, with gen.*

ἐν-τροπαλίζομαι: *turn around often*.

ἐντύω: *make ready*.

Ἐνυάλιος (Ἐνύω): strictly an epith. of Ares, god of war; but used as his name, esp. in the verse-close Ἐνυαλίῳ ἀνδρείφοντῃ, where φ and ε are pronounced together, by 'synizesis.'

ἐν-ύπνιον: *adv. in (my) sleep*.

Ἐνῶω: Ἐνῶο, Bellōna, goddess of war, companion of Ares, E 333, 592.

ἐνώμᾱ: impf. of νωμάω *move*.

ἐν-ωπῇ (ὦψ): *adv. openly*.

ἐν-ώρσεν, ἐνώρτο: aor. of ἐνόρνυμ *arouse in; mid. arise in*.

ἐξ: see ἐκ *out of*.

ἐξ (φέξ): indeclin. *six*.

ἐξ-αγγέλλω, aor. ἐξήγγειλεν: *bring news out, tell a secret*.

ἐξ-άγω, aor. ἐξήγαγε: *lead forth*.

Ἐξάδιος: a Lapith, A 264.

ἐξ-αἰνύμι: *take away, with two accs.*

ἐξ-αίρετος (αἰρέω): *selected*.

ἐξ-αἰρέω, aor. ἐξέειλετο or ἐξέλετο: *take out of, take from*.

ἐξ-ακέομαι, aor. opt. ἐξακέσαιο, (ἄκος): *cure, appease*.

ἐξ-αλαπάζω, aor. ἐξάλαπαξε: *sack, utterly destroy*.

ἐξ-άλλομαι: *leap forth*.

ἐξ-απίνης [ἐξαίφνης]: *adv. suddenly*.

ἐξ-ᾠπο-δίομαι: *drive away out of*, E 703.

ἐξ-απ-όλλυμι, aor. opt. ἐξαπολοῖατο: *mid. perish utterly from*.

ἐξ-αρπάζω, aor. ἐξήρπαξε: *snatch away*.

ἐξ-άρχω: *begin, propose first*.

ἐξ-αυδάω: *speak out*.

ἐξ-αὖτις: *again, anew*.

ἐξ-εἰς [ἐξῆς]: *in order, one after the other*.

ἐξ-εἰλετο: aor. of ἐξαίρέω *take out of*.

ἐξ-εῖμι, inf. ἐξέμμεναι (εἰμί): *am sprung from, am the son of*.

ἐξείνισσα: aor. of ξεινίζω *receive as guest*.

ἐξ-είρομαι: *question, ask*.

[ἐξ-είρω] fut. ἐξερῶ: *speak out, speak plainly*.

ἐξ-εκάθαιρον: impf. of ἐκκαθαίρω *clean out*.

ἐξ-έκλεψεν: aor. of ἐκκλέπτω *steal away*.

ἐξ-εκυλίσθη: aor. pass. of ἐκκυλίνδω *roll out*.

ἐξ-έλαω, aor. ἐξέλασε: *drive out of, drive away*.

ἐξ-έλετο: aor. of ἐξαιρέω *take away*.

ἐξ-έλκω: *draw out*.

ἐξέμεν: fut. inf. of ἔχω *hold, keep, protect*.

ἐξέμμεναι: inf. of ἔξιμι *am the son of*.

ἐξ-εναρίζω, ἐξενάριξε(ν) (ἐναρα): *de-spoil, strip of armor, slay*.

ἐξ-επράθομεν: aor. of ἐκπέρθω *sack*.

ἐξ-ερῶ: fut. of ἐξείρω *speak out*.

ἐξ-ερύω, aor. ἐξέρυσσε: *draw out*.

ἐξεσε: aor. of ξέω *heav, cut*.

ἐξ-έσπασε: aor. of ἐκσπάω *draw forth*.

ἐξ-εσύθη: aor. pass. as mid. of ἐκσεύω *rush forth*.

ἐξ-έταμον: aor. of ἐκτάμνω *cut out, heav*.

ἐξ-εφάνθη: *appeared*, aor. pass. of ἐκφαίνω *show forth*.

ἐξ-ήγαγε: aor. of ἐξάγω *lead forth*.

ἐξ-ήγγειλε: aor. of ἐξαγγέλλω *tell the secret*.

ἐξ-ηγέομαι: *lead forth*, B 806.

ἐξ-ήκοντα (ξξ): *indeclin. sixty*.

ἐξ-ήρπαξε: aor. of ἐξαρπάζω *snatch away*.

ἐξ-ήρχεν: impf. of ἐξάρχω *begin*.

ἐξ-οίχομαι: *am gone*.

ἐξ-ονομαίνω, aor. subjv. ἐξονομήνης: *call by name, name*.

ἐξ-όπιθε: *behind, in the rear*.

ἔξ-οχος (ἐξέχω): *prominent, pre-eminent, chief*. ἔξοχα adv. *chiefly*.

ἐξ-υπ-αν-ίστημι, aor. ἐξυπανέστη: *rose (ἀνέστη), out of the back (ἐξ), under (ὑπό) the blow*.

ἐο [οὔ]: gen. of 3d pers. pron., *him, her*.

ἐοικα, fem. partic. ἐκυῖα, plpf. ἐφ-κειν, plpf. dual. ἐίκτην (φέρικα, ρικ-): perf. as pres., *am like, resemble*; impers. *it is fitting, suitable*.

έόντες: partic. of εἰμί *am*.

ἐργα: perf. of ἔρδω *do, work*.

ἐός (οὔ) 3: possessive pron., *own, his, her*.

ἐπ-αγείρω: *collect*.

ἐπ-αγίζω: *dash upon*.

ἐπ-αινέω, aor. partic. ἐπαινήσαντες (αἶνος): *praise, commend*.

ἐπ-αῖσσω, aor. inf. ἐπαῖτται: *rush upon, hasten to*.

ἐπ-αῖτιος: *blameworthy, to blame*.

ἐπ-ακούω, aor. ἐπάκουσαν: *hear*.

ἐπ-αμείβομαι, aor. subjv. ἐπαμείβομεν: act. *exchange*; mid. *change*.

νίκη ἐπαμείβεται ἄνδρας *victory comes now to one, now to another*.

ἐπ-αμύνω, aor. inv. ἐπάμυνον: *bring aid to, protect, defend*.

ἐπ-αν-ίστημι, 2d aor. ἐπανέστησαν: aor. *rose thereupon*.

ἐπ-απειλέω, aor. ἐπηπειλήσε: *threaten*.

ἐπ-αρκέω, aor. ἐπήρκεσε: (αὐαί), *ward off, with acc. and dat. of interest*.

ἐπ-άρχω, aor. partic. ἐπαρξάμενοι: *begin*. νόμῃσαν ἐπαρξάμενοι *equin*. το ἥρξαντο ἐπινέμοντες *began distributing*.

ἐπ-ασσύτερος (ἄσσον) 3: *in thick succession, one soon after the other*.

ἐπ-αυρίσκω, fut. inf. ἐπαυρήσεσθαι, aor. subjv. ἐπαύρωνται: *enjoy, reap the fruits of*. Freq. *ironical*.

ἐπ-έγναμψεν: aor. of ἐπιγνάμπτω *bend, bring over*.

ἐπ-έδραμε: aor. of ἐπιτρέχω *run upon*.

ἐπέεσσιν(ν): dat. pl. of ἔπος *word*.

ἐπ-έθηκε: aor. of ἐπιτίθημι *place upon*.

ἐπεὶ: temporal and causal conj., *when, since, for*. It generally stands at the head of its clause, but sometimes follows one or more words, as Z 474.

ἐπείγω: *hurry, urge*; mid. *hasten, in haste, eagerly*.

ἐπεὶ δὴ: *since once, since, when*.

ἐπεὶ ἦ: *since in truth*; always causal.

ἐπ-εἰμι, opt. ἐπέη, impf. ἐπῆεν (εἰμί): *am upon, am over*.

ἐπ-εἰμι, 3d sing. ἐπεισιν, partic. ἐπ-όντα (εἰμι): *come on*; pres. ind. *shall come on*.

Ἐπειοί: *Epēans*, early inhabitants of northern Elis, B 619.

ἐπειραν: aor. of πείρω *pierce, spit*.

ἐπειράτο impf., ἐπειρήσαντο aor.: of πειράομαι *try, attempt*.

ἐπ-εσιν: 3d sing. of ἐπ-εἰμι *come upon*.

ἐπ-εῖτα: adv. *then, after that, next, hereafter*. Freq. in apod., giving it independence and prominence.

ἐπ-ελθών: aor. partic. of ἐπέρχομαι *come on*.

ἐπ-εμήνατο: aor. of ἐπιμαίνομαι *rave for, fall madly in love with*.

ἐπ-έμυζαν: aor. of ἐπιμιύζω *mutter over*.

ἐπ-εν-ἦνθε: 3d sing. of an old perf., as (pres. or) impf. *grew on it*.

ἐπ-έουκε: impers. *it is fitting*.

ἐπ-επειθετο: impf. of ἐπιπειθομαι *obey, yield obedience*.

ἐπ-επίθωμεν [ἐπ-επείθεμεν]: *trusted*, plpf. of πείθω *persuade*.

ἐπ-ερείδω, aor. ἐπέεισε: (*rest upon*), *push*.

ἐπέρησεν: aor. of περάω *pass through*.

ἐπ-ερρώσαντο: aor. of ἐπ-ερρώμαι *roll down at (the nod)*.

ἐπ-έρχομαι, aor. partic. ἐπελθών: *come on, advance, attack*.

ἐπ-εσ-βόλος (ἔπος, βάλλω): (*word-banding*), *babbling, blatanti*.

ἐπεσε: aor. of πίπτω *fall*.

ἐπ-έσσυμαι: *rush upon*, perf. of ἐπισ-εύω *urge upon*.

ἐπ-εστενάχοντο: impf. of ἐπιστενάχω *groan at*.

ἐπ-εστέψαντο: aor. of ἐπιστέψω *crown*.

ἐπ-έτειλας: aor. of ἐπιτέλλω *enjoin*.

ἐπ-ευφημέω, aor. ἐπευφήμησαν: (*speak well at*), *approve*. Cf. ἐπ-αινέω. ἐπευφήμησαν is equiv. to ἐκέλευσαν ἐπευφημοῦντες *bade with pious reverence*.

ἐπ-εύχομαι, aor. partic. ἐπευξάμενος: *pray, boast over, exult*.

ἐπεφνον, inf. πεφνέμεν (φόνος, φεν-): aor. *slew*. πέφανται is perf. pass.

ἐπ-εφράσατο: aor. of ἐπιφράζομαι *notice, think of*.

ἐπ-ῆεν: impf. of ἐπ-εἰμι *am upon*.

ἐπῆν: ἐπεὶ ἄν *when*, with subjv.

ἐπ-ῆνεον: impf. of ἐπαινέω *commend, approve*.

ἐπηξε: aor. of πήγνυμι *build*.

ἐπ-ηπειλῆσε: aor. of ἐπαπειλέω *threaten*.

ἐπ-ῆρκεσε: aor. of ἐπαρκέω *ward off*.

ἐπὶ: adv. and prep. *upon, on, to, over, at, against, after*; with dat., acc., and gen. ἐπὶ κνέφας ἦλθε *darkness came on*, ἐπὶ οἶνον ἔλειψε *poured a libation of wine over* (the offering), ἐπὶ μῦθον ἔτελλεν *laid upon him his command*, χεῖρ' ἐπὶ καρπῷ *arm at the wrist*, ἐπ' αὐτῷ γέλασσαν *laughed (over) at him*, ἐπὶ χθονί *upon the earth*, ἐπὶ πύργῳ *on the tower*, ἐπὶ πύλῃσιν *by (at) the gate*, ὁδῷ *on the road*, ἐπὶ τοῖς ὁδοῖς *by the wayside*, ἐπὶ τῇ ᾠδῇ *on the banks of the*

*Xanthus, ἐπὶ νηυσὶν at (near) the ships, ποιμὴν ἐπ' οἰέσσιν shepherd keeping watch over his sheep, θέιναι ἐπὶ γούνασιν place upon the knees, ἐπ' ἀλλήλοισιν ἰόντες going upon (against) each other, ἦκε δ' ἐπ' Ἀργείοισι sent against the Argives, ἦλθε δ' ἐπὶ Κρήτεσσι came to the Cretans, ἐπὶ χθόνα to the ground, ἐξεκυλίσθη ἐπὶ στόμα was rolled out upon his face, ὕδωρ ἐπὶ χεῖρας ἔχευαν poured water over the hands, ἐπὶ βωμῶν ἄγων leading to the altar, ἐπὶ πύργον ἰούσαν coming to the tower, κατὰγειν ἐπὶ νῆας lead back (down) to the camp (ships), ἐπὶ στίχας ἡγέομαι lead into ranks, so as to form ranks, ἐπὶ νῶτα θαλάσσης over the back of the sea, μέιναι ἐπὶ χρόνον wait for a while, ἐπ' ὤμων on the shoulders, ἐπὶ χθονός on the ground, καθέζετο ἐπὶ θρόνου sat upon a throne, νῆα ἐπ' ἡπείρου ἐρυσσαν drew the ship upon the shore, ἐπ' εἰρήνης in time of peace, ἐπὶ προτέρων ἀνθρώπων in the time of former generations. ἐπί draws its accent back upon the 1st syllable when it follows its noun, unless either some word intervenes, or the final vowel of the prep. is elided.*

ἐπι: equiv. to ἔπειστι "is thine."

ἐπι-ιάω: shout (ἐπὶ in the fight).

ἐπι-βαίνω, aor. imv. ἐπιβήσεο, aor. opt. ἐπιβαῖν, aor. partic. ἐπιβάς: go upon, mount.

ἐπι-βάλλω: mid. lay hands upon, strive for.

ἐπι-βάσσω (βαίνω): bring to (upon). κακῶν ἐπιβασκόμεν bring into (evils) misfortune.

ἐπι-βήσεο imv., ἐπιβησόμενον partic.: aor. of ἐπιβαίνω mount.

ἐπι-βρίθω, aor. subjv. ἐπιβρίσῃ: press heavily, fall heavily, of rain.

ἐπι-γίγνομαι: come on, come, Z 148.

ἐπι-γνάμπτω, aor. ἐπέγναμψεν: bend, win over to one's side.

ἐπι-γράφω, aor. ἐπέγραψε: scratch.

Ἐπίδαυρος: town in Argolis on the Saronic gulf, B 561.

ἐπι-δέξια: adv. acc., on the right, toward the right. Cf. ἐνδέξια.

ἐπι-δενής, -ές: in want, lacking.

ἐπι-δενόμαι: am in want, am inferior, with gen.

ἐπι-δινέω, aor. ἐπιδινήσας: swing, whirl.

ἐπι-δρομος (δραμεῖν): approachable, to be scaled.

ἐπι-εἶκελος: like.

ἐπι-ευκής, -ές: fitting, suitable.

ἐπι-εικτός (εἶκω): yielding.

ἐπι-ἐλπομαι: hope (for).

ἐπι-έννυμι, perf. partic. pass. ἐπιειμένος: clothe; pass. clad in, with acc.

ἐπι-ἦρα: see ἦρα.

ἐπι-θαρσύνω: cheer, encourage.

ἐπι-θεῖναι aor. inf., ἐπιθήσει fut.: of ἐπιτίθημι lay upon, put to (i.e. close).

ἐπίθοντο: obeyed, aor. of πείθω persuade.

ἐπι-θρόσκω: leap upon, leap forward.

ἐπι-κειμαι, fut. ἐπικείσομαι: lie upon, rest upon.

ἐπι-κεύθω, fut. ἐπικεύσω: cover up, conceal, hide; with neg.

ἐπι-κίδναμαι: mid. spread over.

ἐπι-κουρέω, fut. ἐπικουρήσω: help, serve as ally.

ἐπι-κούρος: helper, ally. Esp. in pl. of the allies of the Trojans.

ἐπι-κραιαίνω, aor. imv. ἐπικρήνην: fulfil, accomplish, grant.

ἐπι-λεύσσω: see before me, see, Γ 12.

ἐπι-μαίνομαι, aor. ἐπεμήνατο: rave for, fall madly in love with.

ἐπι-μαίομαι, fut. ἐπιμάσσεται: (*feel*),  
examine or probe a wound, strike  
(ἵππους μάστιγι).

ἐπι-μειδάω, aor. partic. ἐπιμειδήσας:  
smile (*at*).

ἐπι-μέμφομαι: blame, with genitive  
of cause.

ἐπι-μένω, aor. impv. ἐπίμεινον: wait,  
await.

ἐπι-μίσγω: mingle. ἅψ ἐπιμισγομέ-  
νων sc. Τρώων joined battle again  
with the Achaeans.

ἐπι-μύζω, aor. ἐπέμυζαν: mutter at.

ἐπι-ιόντα: partic. of ἐπειμι come on.

ἐπι-ορκον: false oath.

ἐπι-πείθομαι: am obedient, render  
obedience.

ἐπι-πέτομαι, aor. inf. ἐπιπτέσθαι:  
fly forward (upon), of an arrow.

ἐπι-πλέω and ἐπιπλώω, aor. par-  
tic. ἐπιπλώσας and ἐπιπλώς: sail  
over.

ἐπι-πνέω: breathe (blow) upon.

ἐπι-προ-ίημι, aor. inf. ἐπιπροέμεν:  
send forth against.

ἐπι-πωλέομαι: come up to the ranks,  
in order to review them.

ἐπι-ρρέω: flow over.

ἐπι-ρροθος: helper, only as fem.

ἐπι-ρρώομαι, aor. ἐπερρώσαντο: roll  
down at (the nod).

ἐπι-σπῃ: aor. of ἐφέπω meet.

ἐπι-σειώ: shake at, brandish at.

ἐπι-σσεύω, plpf. ἐπέσσυτο, perf. ἐπέσ-  
συνται: mid. hasten on, rush upon.

ἐπί-σσωτρον: tire of a wheel.

ἐπίσταμαι: am skilled, understand.

ἐπι-στενάχομαι: groan meanwhile,  
Δ 154.

ἐπι-στέφω, aor. ἐπεστέφαντο: crown,  
fill to the brim.

ἐπι-στρέφω, aor. partic. ἐπιστρέψας:  
turn about.

Ἐπίστροφος: (1) Phocian leader,  
B 517. (2) Slain by Achilles at

the sack of Lyrnessus, B 692.

(3) Leader of Trojan allies, B 856.

ἐπι-σφυρία pl. (σφυρόν): the buckles  
or hooks by which the greaves  
were fastened at the ancle. (Or,  
perhaps better, greave-like protec-  
tions for the ancle, ancle-guards.)

ἐπι-τάρροθος: helper, defence.

ἐπι-τέλλω, aor. inf. ἐπιτεῖλαι: enjoin  
upon, command.

ἐπι-τέτραπται, pl. ἐπιτετράφαται:  
perf. pass. of ἐπιτρέπω entrust,  
commit.

ἐπιτηδές: adv. sufficiently, as are  
needed.

ἐπι-τίθημι, fut. ἐπιθήσει, aor. ἐπέθηκε,  
aor. inf. ἐπιθεῖναι: place upon, set  
upon, put to (i.e. close).

ἐπι-τοξάζομαι: bend the bow at, shoot  
at, with dat., Γ 79.

ἐπι-τρέπω, perf. pass. ἐπιτέτραπται,  
perf. pass. pl. ἐπιτετράφαται [ἐπιτε-  
τραμμένοι εἰσὶν]: commit, entrust to.  
ἐπι-τρέχω, aor. ἐπέδραμε(ν): run up,  
run upon.

ἐπι-τροχά-δην (τρέχω): trippingly,  
fluently.

ἐπι-φέρω, fut. ἐποιήσει: bear upon.  
χεῖρας ἐποιήσει shall lay hands on.

ἐπι-φλέγω: burn, consume.

ἐπι-φράζομαι, aor. ἐπεφράσατο, aor.  
opt. ἐπιφρασσάιτο: consider,  
think.

ἐπι-χθόνιος (χθών): upon the earth,  
earthly. Epithet of men.

ἐπλεο, ἐπλετο: thou art, is, aor. of  
πέλω move, become.

ἐπληντο: aor. of πελάζω approach,  
meet.

ἐπ-οίσει: lay upon, fut. of ἐπιφέρω  
bear upon.

ἐπ-οίχομαι, impf. ἐπώχετο: go to,  
attack. ἔργον ἐποιχεσθαι go to  
work, ἱστὸν ἐποιχομένην going to  
and fro before the loom, plying the

*loom, ἐπιοχόμενη busily, going to work.*

ἔπομαι, impf. εἶποντο or ἔποντο, fut. ἔσεται, aor. ἔσπετο (sequor): follow, accompany, attend. Cf. ἔπω.

ἐπ-ορέγω, aor. ἐπορεξάμενος: reach out after (in attack), lunge at.

ἐπ-ορνῦμι, aor. impv. ἔπορσον: arouse upon, send against.

ἐπ-ορούω, aor. ἐπόρουσε: hasten to, rush upon (generally in hostile sense).

ἔπος, -εος, dat. pl. ἔπε(σ)ιν or ἐπέεσσι(ν) (ῥέπος): word, speech.

ἐπ-οτρύνω, aor. subjv. ἐποτρύνητον: rouse, urge on, impel.

ἐπ-ουράνιος (οὐρανός): of heaven, heavenly. Epithet of the gods.

ἑπτά: indeclin. seven.

ἑπτά-πυλος (πύλη): seven-gated. Epith. of Boeotian Thebes, Δ 406.

ἐπύθοντο: aor. of πυνθάνομαι learn.

ἔπω: am busy with.

ἐπ-ώχετο: impf. of ἐποίχομαι attack.

ἔραμαι (ἔρως): love.

ἔρατεινός 3 and ἐρατός (ἔραμαι): lovely, charming.

ἐργάθω, impf. ἐέργαθεν (ῥεργ-): separate.

ἔργον (ῥέργον): work, labor, deed, matter, thing; esp. of war, conflict.

ἔργα ἀνδρῶν labors of men, tilled fields, hence ἔργα alone farm, fields.

ἔργω or ἐέργω (ῥεργ-): separate, keep off. ἐντὸς ἐέργει encloses, shuts in.

ἔρδω, aor. subjv. ἔρξῃς, aor. impv. ἔρσον, perf. ἔοργε (ῥεργ-): do, work, freq. with two accs. ἔρδομεν ἑκατομβάς we were offering (hecatombs) sacrifices. Cf. ῥέζω.

ἔρεβεννός (ἔρεβος) 3: dark, gloomy.

ἑρεῖνω (εἰρομαι): ask, question, inquire.

ἐρεθίζω and ἐρέθω: excite, vex.

ἐρείδω, aor. ἐρείσαστο, plpf. ἡρήρειστο: thrust, press; aor. mid. lean, rest; plpf. was thrust.

ἐρείομεν: aor. subjv. of εἰρομαι ask.

ἐρείπω, aor. ἡριπε or ἔριπε: tear down; aor. fall.

ἐρεμνός (ἔρεβος) 3: gloomy.

ἔρεξε(ν): wrought, aor. of ῥέζω do.

ἐρέοντο: impf. of εἰρομαι question.

ἐρέπτομαι: champ, munch, of horses.

ἐρέτης (ἐρέσσω): oarsman, sailor.

ῥετμόν (remus, 'oar'): oar.

Ἐρευθαλίων, -ωνος: an Arcadian champion, slain by Nestor, Δ 319.

ἐρέφω, aor. ἔρεψα: roof. ἐπὶ ἔρεψα roofed over, built.

Ἐρεχθεύς, ἥος: originally identical with Erichthonius. An old hero of Athens, under whose rule (acc. to Hdt. viii. 44) the people were first called Athenians. δῆμος Ἐρεχθῆος land of Erechtheus, i.e. Attica.

ἔρέω: fut. of εἶρω say, tell.

ἐρήμος 3: left alone, deserted.

ἐρητύω, aor. opt. ἐρητύσειε, iterat. aor. ἐρητυσσε, aor. pass. ἐρήτῳθεν [ἡρητύθησαν]: restrain, check, control, keep in order.

ἐρι-: strengthening prefix, cf. ἀρι-.

ἐρι-βῶλαξ, -ακος: large-clodded, rich-soiled.

ἐρί-γδοντος: loud-sounding, heavy-thundering. Epithet of Zeus.

ἐριδαίνω and ἐρίζω, aor. opt. ἐρίσσειε, aor. partic. ἐρίσαντε (ἔρις): contend, strive, vie, am a match for.

ἐρίηρος, pl. ἐρίηρες: faithful, trusty. Epithet of εὔαιρος.

ἐρι-θληής, -ές (θάλλω): luxuriant, fresh-green.

ἐρι-κυδής, -ές (κῦδος): glorious.

ἐρίνεός: wild-fig-tree.

ἔριπε: fall, aor. of ἐρείπω tear down.

Ἔρις, -ιδος: *Eris*, goddess of strife, a companion of Ares, Δ 440.

ἔρις, -ιδος: *strife, contention, conflict*.  
ἐρίσαντε partic., ἐρίσσευε opt.: aor.  
of ἐρίζω *contend, vie*.

ἔρισμα, -ατος (ἔρις): *matter of strife, cause of contention*.

ἐρί-τιμος: *highly honored, august*.

ἔρκος, -εος: *hedge, wall, defence*. ἔρκος ἀκόντων *defence against darts*, ἔρκος πολέμοιο *bulwark of protection against the war*, ἔρκος Ἀχαιῶν *bulwark of the Achaeans*, ἔρκος ὀδόντων *wall of teeth, i.e. wall farmed by teeth*.

ἔρμα, -ατος: *prop, support*.

ἔρμι' ὀδυνῶν: *chain of pains, string (series) of sufferings*.

Ἑρμείας or Ἑρμῆας: *Hermes, Mercurius, son of Zeus, and messenger of the gods*, B 104, E 390.

Ερμῶνη: *town in Argolis*, B 560.

ἐρῶντα, ἔρξης, ἔρξον: aor. of ἔρδω *do, work*.

ἔρος [ἔρως]: *love, desire*.

ἔρρεεν: impf. of ῥέω *flow*.

ἔρρηξεν: aor. of ῥήγνυμι *break, rend*.

ἔρρηγσι: perf. subjv. of ῥιγέω *shudder, dread*. Used as present.

Ἐρυθῖνοι pl.: *Paphlagonian town, with two red cliffs (ἐρυθρός)*, B 855.

Ἐρύθραι pl.: *Boeotian town*, B 499.

ἐρύκω, aor. ἔρυσαν, ἡρύκακε or ἐρύκακε: *check, detain, hold, keep*.

ἔρυμα, -ατος: *protection, defence*.

ἐρύομαι, εἰρύομαι, ἔρυναι, or εἰρυναι, impf. ἐρύτο, aor. εἰρύσατο, aor. inf. εἰρύσασθαι (φερν-): *protect, preserve, observe, ward off*. See ἐρύω.

ἐρυσί-πτολις: see ῥυσίπτολις.

ἐρύω, aor. εἰρυσσεν or ἔρυσεν, perf. εἰρύαται (φερ-): *draw, drag, mid. keep off, save, draw*. See ἐρύομαι.

ἐρχομαι, fut. ἐλεύσομαι or εἶμι, aor. ἦλθον or ἦλυθον, aor. subjv. ἔλθῃσι, aor. inv. ἐλθέ, aor. inf. ἐλθέμεν(αι) or ἐλθεῖν, perf. ἐλήλυθα: *come, go*. The direction of the motion is made distinct by the connection.  
ἐρωέω, fut. ἐρωήσῃ: *flow, draw back*, μηδέ τ' ἐρωέι *draw not back, do not rest*.

ἐρωή: *force, throng*.

εἰς: see εἰς *into*.

εἰσ-άγω: *lead in*.

εἰσ-αθρέω, aor. opt. εἰσαθρήσειεν: *catch sight of*.

ἔσαν [ἦσαν] impf., ἔσει [ἔσῃ], ἔσονται, and ἔσεται [ἔσται] fut.: of εἶμι *am*.

εἰσ-ελεύσομαι: fut. of εἰσέρχομαι *come in, enter*.

ἐσθίω, aor. φάγε: *eat*.

ἐσθλός 3: *noble, excellent, good*.

ἔσκε: iterat. impf. of εἶμι *am*.

ἐσκιδναντο: impf. of σκιδναμαι *scatter, disperse*.

εἰσ-όφωμαι: fut. of εἰσοράω *behold*.

εἰσπάσαστο: aor. of σπάω *draw*.

εἰσπέσθην, εἰσπόμεθα: aor. of ἔπομαι *follow, accompany*.

ἔσπετε: aor. inv. *tell*.

ἔσσε(ν), ἔσσο: aor. of ἔννυμι *clothe*. Construed with two accs.

ἐσσεῖται, ἔσσομαι fut., ἔσσι 2d sing. pres.: of εἶμι *am*.

ἔσσεναι aor., ἐσσεύοντο impf., ἐσσύμενον perf. partic., ἔσσοντο plpf.: of σεύω *drive*; mid. *hasten*.

ἐσσύμενως: adv. *quickly, eagerly*.

ἐστάμεν perf. inf. *stand*, 2d aor. ἔσαν [ἔστησαν] *stood up, rose*, perf. partic. ἐσταότες *standing*, plpf. ἔστασαν *were standing*, perf. ἔστηκε *stands*, 1st aor. ἔστηρε and ἔστησαν *stationed*: of ἵστημι *set*.

ἐστέ pl., ἐστόν dual, ἔστω and ἔστων inv.: of εἶμι *am*.

ἑστειῶτα: standing, perf. partic. of ἵστημι set.

ἑστιχόμενοι: impf. of στιχάομαι go in line, go.

ἑσύλα: impf. of συλάω strip off.

ἑσφάζαν: aor. of σφάζω cut the throat.

ἑσχατώσα: at the extremity (ἑσχατος), on the frontier.

ἔσχε (took), held, ἔσχοντο held themselves (refrained) from: aor. of ἔχω hold.

ἑταῖρος or ἑταρος: comrade, companion.

ἑτάρη: fem. companion.

ἔτεκε(ν): aor. of τίκτω bear, bring forth.

ἑτελείετο impf., ἔτελεσεν aor.: of τελείω bring to pass, accomplish.

Ἑτεοκλήιος: adj. of Eteocles. βίη Ἑτεοκλήϊη the mighty Eteocles. See βίη.

ἑτεόν: adv. in truth.

ἕτερος 3: other, the other of two, one or other. χωλὸς ἕτερον πόδα lame in one foot. Cf. ἄλλος.

ἑτέρωθεν: adv. on the other side.

ἑτέρωθι: adv. elsewhere.

ἑτέρωσε: adv. to the other side.

(ἔ)τετμε(ν): aor. found, fell in with.

ἑτέτυκτο: was, plpf. of τεύχω make.

Ἑρεωνός: Boeotian town, B 497.

ἑτης (ρέτης): connection, friend.

ἑτήνυμον: adv. acc., truly.

ἔτι: adv. still, yet, again. οὐκ ἔτι no longer.

ἐτίναξε: plucked, aor. of τινάσσω shake.

ἑτόμεν impf., ἔτισεν aor.: of τίω honor.

ἐτίσασθαι: aor. of τίνω punish.

ἔτλη: aor. took courage; see τλήσομαι.

ἐτοιμάζω, aor. inv. ἐτοιμάσατε (ἐτοίμος): make ready.

ἔτος, -εος (ρέτος, vetus): year.

ἔτραπεν: aor. of τρέπω turn.

ἔτραφέτην: grew up, aor. of τρέφω nourish.

ἔτρεψε: aor. of τρέπω turn.

ἔτυχες: aor. of τυγχάνω hit.

ἐτύχθη: aor. pass. of τεύχω bring to pass.

ἐτώσιος (ρε-): in vain.

εὐ or εὖ: adv. well, happily, carefully. εὖ ἔρξαντα (one who did well), a well-doer, benefactor. ἐν πάντα all together.

Ἑναιμονίδης: son of Euaemon, Eurypylus, E 76.

Ἑναιμων, -ονος: Euaemon, B 736.

Εὐβοία: Euboea, B 536.

εὐδμητος (δέμω): well-built.

εὐδω: sleep.

ἐν-ειδής, -έος: beautiful, comely, Γ 48.

ἐν-εργής, -έος: well-wrought, well-made.

ἐν-ζωνος (ζώνη): well-girdled, well-girt.

Εὐήνος: a Lyrnessian, B 693.

εὐκηλος: in quiet, undisturbed. Cf.

ἔκηλος.

ἐν-κνήμις, -ίδος: well-greaved. Epithet of Ἀχαιοί, nom. or acc. pl. See κνήμης.

ἐν-κτίμενος 3 and ἐκτίτος (κτίζω): well-built.

εὐ-κυκλος: well-rimmed, of shields.

Εὐμηλος: Eumelus, son of Admetus and Alcestitis, B 714.

ἐν-μμελής, gen. ἐνμμελίου: with good ashen spear.

εὐνάω, aor. pass. partic. εὐνηθέντε and εὐνηθείσα (εὐνή): pass. lying on the couch.

εὐνή: bed, couch. ἐμήγην φιλότην καὶ εὐνήν "enjoyed (her) love and embrace."

εὐναί pl.: anchor-stones.

εὐξαντο: aor. of εὐχομαι pray.

ἐν-ξοος (ξέω): well-polished,



εὐπατέρεια (πατήρ): *daughter of a noble father.*

εὐ-πεπλος: *well-robed.*

εὐ-πηκτος (πήγνυμι): *well-built.*

εὐ-πλεκής, -έος: *well-plaited.*

εὐ-πλόκαμος (πλέω): *fair-tressed, with beautiful tresses.*

εὐποίητος (ποιέω): *well-made.*

εὐ-πρυμνος (πρύμνη): *with beautiful sterns, of the Greek ships, Δ 248.*

εὐ-πωλος: *with good (or many) horses.*

εὐρίσκω, aor. εὔρον and εὐρέμεναι: *find.*

Εὔρος: *Eurus, East wind, B 145.*

εὐ-ρρεής and εὐρρεΐτης, gen. (contracted from εὐρρεέος) εὐρρεΐος (ρέω): *strong-flowing.*

εὐρυ-άγυια: *with broad streets, broad-streeted.*

Εὐρύαλος: *an Argive, B 565, Z 20.*

Εὐρυβάτης: (1) *herald of Agamemnon, A 320. (2) Herald of Odysseus, B 184.*

Εὐρυδάμᾱς, -αντος: *an old Trojan seer, E 149.*

εὐρὺν κρείων: *wide-ruling, late tyrannus. Epithet of Agamemnon.*

Εὐρυμέδων: *squire of Agamemnon, Δ 228.*

εὐρύ-οπα (nom. and acc.) (ὄψ): *far-sounding, far-thundering. Epithet of Zeus. (Perhaps far-seeing, from ὤψ.)*

Εὐρύπυλος: *Eurypylus. (1) Son of Euaemon, B 736. (2) Ancient king of Cos, B 677.*

εὐρυ-ρέων: *broad-flowing.*

εὐρύς, εὐρεΐα, εὐρύ: *broad, wide, spacious.*

Comp. εὐρύτερος *broader.*  
Εὐρυτος: (1) *A famous bowman, B 596. (2) Son of Actor, B 621.*

εὐρύ-χορος: *(with broad squares for the choral dance), spacious.*

εὖς, εὐ, and ἥς, gen. ἧος: *noble, valiant, good.*

εὐ-σελμος: *well-decked.*

Εὐσσωρος: *a Thracian, Z 8.*

εὔτε: *conj. when; as, in Γ 10. See ἥτε.*

εὐ-τείχεος: *well-walled.*

Εὐτρησις: *Boeotian town, B 502.*

εὐ-τυκτος (τεύχω): *well-made.*

Εὐφήμος: *leader of the Cicones, B 846.*

εὐ-φραίνω, fut. inf. εὐφρανεῖν (φρήν): *cheer, delight.*

εὐ φρονέων: *well disposed, with kindly heart.*

εὐφρων, -ονος: *kindly, heart-cheering.*

εὐ-φύης, -ές (φύω): *shapely.*

εὐχετάομαι, inf. εὐχετάσθαι (εὐχομαι): *pray.*

εὐχομαι, aor. εὐξαντο: *profess, boast, exult, vow, pray.*

εὐχος, -εος: *glory.*

εὐχολή: *exultation, boast, triumph, shout of triumph, vow.*

εὐ-ώδης, -ες (οδός): *fragrant, perfumed.*

ἔφ-αλος (ἄλς): *on the sea. Epithet of coast towns. Cf. ἀγχίαλος.*

ἐφάμην, ἔφην [ἔφασαν], ἔφατο, ἔφη: *impf. of φημί say, speak.*

ἐφάνη: *appeared, aor. pass. of φαίνω show.*

ἐφ-άπτω, perf. pass. ἐφῆπται: *fasten upon; pass. impend.*

ἐφ-έζομαι: *sit upon.*

ἐφ-είω subjv., ἔφες inv.: *of ἐφίημι lay upon, shoot at.*

ἐφ-έστασαν *stood opposite, ἐφεστῆκει stood upon; plpf. of ἐφίστημι set upon.*

ἐφ-έπω, aor. subjv. ἐπίσση: *meet. πότμον ἐπισπείν meet (his) fate (death), fulfil his destiny.*

ἐφ-έστιος (ἐστία): *adj. (on his own hearth), at home, native.*

ἐφ-ετμή (ἐφ-ήμι): *behest, command, injunction.*

ἐφ-ευρίσκω, aor. opt. ἐφεύροι: *find, catch sight of.*

ἐφ-ήκε(ν): aor. of ἐφίημι *send upon, shoot at.*

ἐφηνεν: aor. of φαίνω *show.*

ἐφ-ήπται: *impend, perf. of ἐφάπτω fasten upon.*

ἐφ-ήσεις: fut. of ἐφίημι *urge on.*

ἐφισθα [ἐφης]: *impf. of φημί say.*

ἐφθίατο: *plpf. of φθίνω waste away, pass away.*

ἐφ-ίημι, fut. ἐφήσεις, aor. ἐφήκα, aor. subjv. ἐφείω [ἐφῶ], aor. inv. ἔφες: *send upon.*

Ἐφιάλτης: a giant, E 385.

ἐφίλατο and ἐφίλησε: aor. of φιλέω *love.*

ἐφ-ίστημι, *plpf. ἐφιστήκει and ἐφίστασαν: place upon; plpf. stand upon.*

ἐφύβηθεν [ἐφοβήθησαν]: aor. pass. of φοβέω *put to flight.*

ἐφοίτα: *impf. of φοιτάω go to and fro.*

ἐφ-οπλίζω: *make ready, prepare.*

ἐφ-οράω: *look upon, behold.*

ἐφόρειν: *impf. of φορέω wear.*

ἐφ-ορμάω, aor. ἐφώρμησαν, aor. pass. partic. ἐφορμηθέντες: *urge upon; pass. rush upon, attack.*

Ἐφύρη: (1) old name of Corinth, Z 152, 210. (2) Home of king Augēas, B 659.

ἐχαδε: aor. of χανδάνω *contain.*

ἐχάρη: aor. pass. of χαίρω *rejoice.*

ἔχεεν: aor. of χέω *pour, heap.*

Ἐχέμμων, -ονος: son of Priam, E 160.

ἔχε-πενκής, -ές: *biting, sharp.*

Ἐχέπωλος: a Trojan, Δ 458.

ἔχευαν and ἐχεύατο: aor. of χέω *pour, throw around. σὺν ἔχευαν confused, broke.*

ἐχθιστος: *sup. most hateful.*

ἐχθο-δοπέω, aor. inf. ἐχθοδοπήσαι: *act in hostility, A 518.*

ἔχθος, -eos: *hatred, hate.*

Ἐχίναι: the later *Echinades*, a group of small islands in the Ionian Sea, near the mouth of the Achelous, B 625.

ἐχω, *iterat. impf. ἔχεσκε(ν), fut. inf. ἐξέμεν, aor. ἔσχε, aor. opt. σχοίατο, aor. σχέθον: have, hold, inhabit, guide, keep, protect, check. τὴν Ἀντηνορίδης εἶχε whom the son of Antenor had to wife, ὠλεμέως ἔχέμεν stand firm, ἔσχοντο μάχης ceased fighting.*

ἐπιεται: *fut. of ἵπομαι follow.*

ἐώκειν: *plpf. of perf. εἴωκα am like.*

ἐῷμεν: *pres. subjv. of εἰώω allow.*

ἐών [ὦν]: *partic. of εἰμί am.*

ἐώνοχοι: *impf. of οἶνοχόεω pour out wine, pour out. (Better, εἰωνοχόεω.) [εῷς: see εἰος while, until.]*

## Z.

ζα-: *inseparable particle, very, exceedingly. Prob. a form of διά.*

ζά-θεος 3: *very sacred, holy.*

ζά-κοτος (κότος): *sullen, Γ 220.*

Ζάκυνθος: *Zacynthus, (Zante), island in the Ionian sea, under the rule of Odysseus. (A short open final syllable retains its quantity before Z in this word as before Ζέλευα, B 634, 824.)*

ζα-χρεής, -ές: *fierce-blowing, furious.*

ζεί-δοπος (ζειάι): *grain-giving, fruitful.*

Ζέλευα: *town in Northern Lycia, home of Pandarus, B 824, Δ 103, 121. (A short open final syllable is not lengthened before this word. See on Ζάκυνθος.)*

ζεύγνυμι (ζυγόν): *yoke.*

**Ζεύς**, gen. Διός or Ζητός: *Zeus*, Jupiter, son of Cronus (Κρονίδης), and both husband and brother of Hera. The wisest and mightiest of the gods, father of both men and gods (πατήρ ἀνδρῶν τε θεῶν τε). He is enthroned on high (ὕψιζυγος αἰθέρι ναίων), and controls the elements, sending lightning (τερπικέραυνος, ἀστεροπητής, ὑψιβρεμέτης) and gathering the clouds (νεφεληγερέτα).

**Ζέφυρος** (ζόφος): *Zephyrus*, west wind, one of the four chief winds mentioned by Homer. It is not a 'Zephyr,' but a cold, blustering wind, blowing from Thrace. B 147.

**ζυγόν** (jugum): *yoke*.

**ζωγρέω** (ζωός, ἀγρέω): *take alive*.

**ζωγρέω** (ζωή, ἀγείρω): *revive, give life*, E 698.

**ζῶμα** (ζώννυμι): *the lower part of the cuirass* (protecting the upper part of the thighs), over which the girdle (ζωστήρ) was placed.

**ζώνη** ('zoue'): *woman's girdle, waist*.

**ζώννυμι**, iterat. impf. ζωννύσκετο: *gird*.

**ζωός** or **ζός**: *alive, living*.

**ζωστήρ**, -ήπος: *man's girdle, belt*; prob. made of leather.

**ζῶω**, partic. ζῶντος and ζῶντες: *live*.

## H.

**ἦ** or **ἥέ**: particle, (1) disjunctive, *either, or*; (2) interrogative, *whether*; or (3) comparative, *than*. In a double question ἦ (ἥέ) . . . ἦ (ἥε) is used for Attic πότερον . . . ἦ.

**ἥ**: fem. of demonstrative, relative, or possessive pron.

**ἦ**: *truly, surely, indeed*. This often introduces a direct question, but always expresses feeling, and never is a mere interrogation point, as it often is in Attic.

**ἦ**: impf. of ἡμί say.

**ἦ**: adv. *whither*.

**ἦα** (eram): impf. of εἰμί am.

**ἦβαιόν**: adv. *little*. οὐδ' ἦβαιόν not in the least.

**ἦβάω**, aor. partic. ἦβήσαντε (ἦβη): *am a youth*; aor. *came to manhood*.

**Ἥβη**: *Hebe*, daughter of Zeus and Hera, cup-bearer of the gods, Δ 2, E 722, 905.

**ἦγαγε**(ν): aor. of ἄγω *lead*.

**ἦγάθεος** 3: *very sacred*.

**ἦγάσσατο**: aor. of ἀγαμαί *admire*.

**ἦγε**: impf. of ἄγω *lead*.

**ἦγειρα**: aor. of ἐγείρω *rouse*.

**ἦγείροντο**: impf. of ἀγείρω *assemble*.

**ἦγεμονεύω** (ἦγεμών): *am leader*.

**ἦγεμών**, -όνος: *leader, chief*.

**ἦγέομαι**, aor. ἦγήσατο (ἄγω): *lead, guide*.

**ἦγέρομαι** (ἀγείρω): *assemble, collect (themselves)*.

**ἦγερθεν** [ἦγέρθησαν]: aor. of ἀγείρω *assemble*.

**ἦγῆτωρ**, -οπος (ἦγέομαι): *leader*.

**ἦγνόησεν**: aor. of ἀγνοίω *fail to know, fail to perceive*.

**ἦγορόωντο**: impf. of ἀγοράομαι *am in assembly*.

**ἦδέ**: and. Sometimes correl. with ἡμέν.

**ἦδε** or **ἦδη**: plpf. of perf. οἶδα *know*.

**ἦδη**: temporal adv., *now, already, before now*. νῦν ἦδη *now at once*.

**ἦδος**, -εος (ἦδόνη, ἦδύς): *pleasure*.

**ἦδυ-επής**, -ές: *sweet-voiced*, A 248.

**ἦδυμος**: *sweet*.

**ἦδύς**, -εῖα, -ύ (ἀνδάνω): *sweet, pleasing*. ἦδδ' γέλασσαν *burst into a merry laugh*.

ἡέ, ἡε: see ἦ.

Ἡέλιος [<sup>τ</sup>Ἡλιος]: *Helios*, sun-god, Γ 277.

ἡέλιος: *the sun*.

ἥεν: impf. of εἶμι *am*.

ἡερέβομαι (ἀέριω): *hang, wave, flutter*.

ἡέρι: dat. of ἀήρ *air, mist*.

Ἡερίβοια: *Eriboea*, E 389.

ἡέριος 3: adj. *early in the morning*; always in the pred., as adv.

ἡερο-εὐδής, -ές: *misty*. ὅσσον δ' ἡερο-εὐδής ἴδεν *as far as he sees into the misty distance*.

Ἡερίων, -ωνος: *Eetion*, king of Hyoplacian Theba near Troy, father of Hector's wife Andromache; slain by Achilles on the capture of Theba, A 366, Z 396, 415 ff.

ἡθείος: *honored, dear*. Applied by a younger to an elder brother.

ἡθος, pl. ἡθεα: *home, haunt* (of horses).

ἡμε: impf. of εἶμι *go*.

ἡίδεος: *youth, young man* not yet married.

ἡίξεν, ἡίχθη: aor. of ἀίσσω *dart, rush*.

Ἡιόνες pl.: *town in Argolis*, B 561.

ἡιών, -όνος: *beach, seashore*.

ἡιό-εις, -εντος: *high-banked*, E 36.

ἡκα: adv. *softly, gently*.

ἡκα: aor. of ἵημι *send, cast*.

ἡκέατο: aor. of ἀκέομαι *heal, cure*.

ἡκεστος 3: *ungoaded*, of cattle not broken for service.

ἡκω: *am come*.

ἡλακάτη: *spindle*.

ἡλασεν: aor. of ἐλαύνω *drive*.

ἡλάσκω (ἀλάσμαι): *hover*.

ἡλέκτωρ, -ορος: *the beaming sun*.

ἡλήλατο: plpf. pass. of ἐλαύνω *drive*.

ἡλθον: aor. of ἐρχομαι *come*.

Ἡλις, -ιδος: *Elis*, the western country of Peloponnesus, B 615, 626. Northern Elis belonged to the Epēans, Southern Elis to Nestor.

ἡλος: *naῦ, stud*, used as an ornament for staff, hilt of sword, or goblet.

ἡλυθον: aor. of ἐρχομαι *come*.

Ἡλώνη: Thessalian town, B 739.

ἡμαθό-εις (ἁμαθος): *sandy*.

ἡμαι, 2d sing. ἦσαι, 3d pl. εἵσται or εἵσται, inv. ἦσο, inf. ἦσθαι, partic.

ἡμενος, impf. ἡμην, 3d pl. impf. εἵατο: *sit*. This verb with a partic. often marks the continuance of a state, esp. where a person is given up to grief or misfortune.

ἡμαρ, -ατος (ἡμέρα): *day*. δούλιον ἡμαρ *day of slavery, slavery*, νύκτας τε καὶ ἡμαρ *by (through) night and day*.

ἡμβροτες: aor. of ἀμαρτάνω *miss*.

ἡμείβετο: impf. of ἀμείβομαι *answer*.

ἡμεῖς, gen. ἡμέων or ἡμείων, dat. ἡμῖν or ἄμμι, acc. ἄμμε: *we, us*, pl. of ἐγώ.

ἡμέν: particle, generally correl. with ἡδέ, both — *and*. Cf. μέν . . . δέ.

ἡμέτερος (ἡμεῖς) 3: *our*.

ἡμί, impf. ἦ: *say, speak*. ἦ καὶ is used after a speech that is reported, where the same subject is continued for the following verb.

ἡμί-ονος: (*half-ass*), *mule*.

ἡμισυς, -εια, -υ: *half*. ἡμισυ τιμῆς *half of the honor*.

ἡμι-τελής, -ές (τέλος): *half-finished, uncompleted*.

ἡμος: *when*.

ἡμύω, aor. opt. ἡμυνσε: *droop its head, bow*.

ἦν: ei ἄν, if, with subjv.

ἦνδανε: impf. of ἀνδάνω *please*. (ἄνδανε is a better reading.)

ἦνεμό-εις, -εσσα, -εν (ἄνεμος): *windy, wind-swept*. Epithet of high-situated towns, esp. of Ilios.

ἦνεον: impf. of αἰνέω *praise, commend*.

ἡνυα pl.: *reins*, of the chariot-horses; freq. adorned with thin plates of ivory or metal.

ἡνυ-οχεύς, -ῆος, and ἡνί-οχος (ἡνυα, ἔχω): *charioteer*.

ἡνίπαπε: aor. of ἐνίπτω *rebuke*.

ἦνις, -ιος, acc. pl. ἦνις: *sleek, shining* (of cattle).

ἡνορέη, loc. as dat. ἡνορέηφι (ἀνὴρ, ἀνδρεία): *manliness, bravery*.

ἦντετο: impf. of ἀντομαι *meet*.

ἦντησε: aor. of ἀντάω *meet*.

ἦνώγει: impf. of ἀνωγα *bid*.

ἦος: see εἰος *while, until*.

ἡπειλῆσεν: aor. of ἀπειλέω *threaten*.

ἡπειρος: *mainland, land*.

ἡπεροπεντής: *deceiver*.

ἡπεροπεύω: *deceive, trick*.

ἡπιό-δοπος: *kindly-giving, kindly, generous*.

ἡπιος: *kindly, soothing*.

ἡρα (ἡρα): *pleasure, always obj. of φέρειν. μητρὶ ἐπὶ ἡρα φέρων doing service of love to his mother*.

Ἡρακλείδης: *son of Heracles*, B 653, 679.

Ἡρακλῆϊος 3: *of Heracles. βίη Ἡρακλῆϊή the might of Heracles, the mighty Heracles. See βίη. B 658.*

ἦραρε: aor. of ἀραρίσκω *fit, join*.

ἦρατο: aor. of ἀρνυμαι *gain*.

ἦρατο: impf. of ἀρόμαι *pray*.

ἦρειν: impf. of αἰρέω *seize*.

Ἥρη: *Hera, Juno, daughter of Cronus, both wife and sister of Zeus. Argos, Mycenae, and Sparta are her favorite cities. She hates the Trojans, and strongly favors the Greeks. She is called large-eyed (βοῶπις), revered (πόρνια), white-armed (λευκώλενος).*

ἡρήρεστο: plpf. pass. of ἐρεῖδω *thrust*.

ἡρήσατο: aor. of ἀράομαι *pray*.

ἡρι-γένεα: *early-born, child of the morning*. Epithet of Ἥως *Dawn*.

ἦριπε: *fell*, aor. of ἐρείπω *tear down*.

ἦρκεσε: aor. of ἀρκέω *avail, ward off*.

ἦρμοσε: aor. of ἀρμόζω *fit*.

ἦρύκακε: aor. of ἐρύκω *check*.

ἦρως, -ως, dat. pl. ἡρώεσσιν: *warrior, hero*. Not yet in the specific modern sense of *hero*.

ἦσαι 2d sing., ἦσθαι inf., ἦσθην dual,

ἦσο inv.: of ἦμαι *sit*.

ἦσκειν: impf. of ἀσκέω *prepare*.

ἦστην: dual impf. of εἶμι *am*.

ἦτεε: impf. of αἰρέω *ask*.

ἦτίμασεν: aor. of ἀτιμάζω *slight*.

ἦτίμησε(ν): aor. of ἀτιμάω *slight*.

ἦ τοι: asseverative particle, *believe me, in truth, indeed*.

ἦτορ, -οπος: *heart, as part of the human body, and the seat of life, joy, grief, etc., mind; lungs*, B 490.

ἦῶδα: impf. of αὐδάω *speak*.

ἦύ-κομος: *fair-haired*.

ἦύς, ἦύ: see εἰς *noble, valiant*.

ἦύσε: aor. of αὐώ *shout*.

ἦύτε: *as*, introducing a comparison. μελάντερον ἦτε πύσσα φαίνεται appears blacker (even) like pitch. See εἶτε.

Ἡφαιστος: *Hephaestus, Vulcanus, son of Zeus and Hera, god of fire and of metal-work (done by the aid of fire). His home was on Olympus. He favored the Greeks against the Trojans. His name is used for his element, fire*, B 426. A 571 ff., B 101 f., 426.

ἦχη: *roar, great din*.

ἦχη-εις, -εσσα: *resounding, roaring*.

ἦχι: locative adv. *where*.

ἦπατο: aor. of ἀπτομαι *touch, lay hold of, clasp*.

Ἥως, gen. Ἡώς: *Eos, Dawn, Aurora, goddess of the morning*. She is called *early-born*

(*ῥοδοδάκτυλος*), *rosy-fingered* (*ροδοδάκτυλος*) and *saffron-robed* (*κροκόπεπλος*).

*ἥως*, gen. *ἥοος* or *ἥους*, acc. *ἥα* or *ἥῳ*: *morning, dawn*.

## Θ.

*θάλαμος*: *women's apartment, chamber* (esp. of married people), *store-room*.

*θάλασσα*: *sea*.

*θαλάσσιος*: *of the sea*.

*θαλερός* (*θάλλω*) 3: *blooming, vigorous, swelling*.

*Θάλλιος*: *Epēan leader*, B 620.

*θαλπωρή*: *comfort, joy*.

*Θαλυσιάδης*: *son of Thalysius*, Δ 458.

*θαμβέω*, aor. *θάμβησεν*: aor. *wonder came over (him)*.

*θάμβος*, -*εος*: *wonder, amazement*.

*θαμειαί* or *θαμειαί* fem. pl.: adj. *thick, close*.

*Θάμυρις*: *Thamyris, a mythical Thracian bard*, B 595.

*θάνατος*: *death*.

*θάνε* aor., *θανέσθαι* fut. inf.: of *θνήσκω* die.

*θαπ-*: see *τεθηγότες* dazed.

*θαρσαλέος* (*θάρσος*) 3: *bold, courageous*.

*θαρσέω*, aor. *θάρσησε*: *am bold, dare, take courage*.

*θάρσος*, -*εος*: *courage, daring*.

*θαρσύνω*, iterat. impf. *θαρσύνεσκε*: *cheer, encourage*.

*θάσσον*: adv., comp. of *ταχύ*, the *quicker, the sooner, at once*.

*θαῦμα*, -*ατος*: *a wonder, marvel*.

*θανμάζω*: *wonder, admire*.

*Θανμακίη*: *a Magnesian town under the rule of Philoctetes*, B 716.

*θεά*: *goddess*.

*Θεάνω*: *wife of Antenor, and priestess of Athena in Ilios*, Z 298 ff., A 223 f.

*θέεν*, *θέον*: impf. of *θέω* run.

*θεῖναι* inf., *θείομεν* subjv.: aor. of *τίθηναι* place.

*θείνομαι*: *am struck*.

*θείος* or *θείος* (*θεός*): *of the gods, divine, sacred, god-like*.

*θείω*: see *θέω* run.

*θέλω*: *wish, desire*. See *ἐθέλω*.

*θέμεναι*: aor. inf. of *τίθηναι* place, *make*.

*θέμης*, -*ιστος*, pl. *θέμιστες* (*τίθηναι*): *natural law, what is fitting*; pl. *laws, decrees*. *ἡ θέμης ἐστί* as is *right, as is lawful*.

-*θεν*: inseparable suffix, forming an ablative gen.

*θέναρ*, -*αρος*: *hollow of the hand*, E 339.

*θεο-ειδής*, -*ές* (*εἶδος*) and *θεο-είκελος*: *god-like*. Of beauty of person, without reference to moral qualities. Cf. *ισόθεος*.

*θεο-προπέων*: partic. *prophesying, declaring the divine will*.

*θεο-προπίη* and *θεοπρόπιον*: *oracle, prophecy, will of the gods*.

*θεός*: *god, divinity*. Cf. *δαίμων*.

*θεράπων*, -*οντος*: *attendant, squire, comrade*. A servant, but free, and doing voluntary service.

*Θερσίτης* (*θάρσος*): *Thersites, the ugliest and most insolent of the Greeks*, B 212-271.

*θέρω*: *warm, with gen.*

*θές* inv., *θέσαν* ind.: aor. of *τίθηναι* place, *make*.

*θέσκελος*: *wondrous, strange*.

*Θέσπεια* [*Θεσπιαί*]: *Thespieae, in Boeotia, at the foot of Mt. Helicon*, B 498.

*θεσπέσιος* 3: *divine, marvellous, beautiful*. *θεσπεσίη* by decree of the gods.

*Θεσσαλός*: *a son of Heracles*, B 679.

*Θεστορίδης*: *son of Thestor, Calchas*, A 69.

θέο-φατον: oracle.

Θέτις, -ιδος: *Thetis*, a sea-goddess, wife of Peleus, and mother of Achilles, A 351 ff., 495 ff., Σ 35 ff., 369 ff., Ω 74 ff. She is called *silver-footed* (ἀργυρό-πεζα) and θυγάτηρ αἰλίου γέροντος.

θέτο: aor. of τίθημι place.

θέω or θείω: run.

Θήβαι or Θήβη: *Thebes*, the principal town of Boeotia. It had been destroyed by the 'Epigoni' and does not seem to have been inhabited at the time of the Trojan war, cf. Ὑποθήβαι, B 505. It was *seven-gated* (ἐπτάπυλος), Δ 406.

Θήβη: *Theba*, a Cilician town in the Troad under the rule of Andromache's father Eëtion; it was sacked by Achilles. A 366, B 691, Z 397, 416.

θήγω, aor. inv. θηξάσθω: *sharpen, whet*.

θήκε(ν): aor. of τίθημι place, *make*.

θήλυς, θήλεια: *female*. θήλυς is used also as fem.

θήν: enclitic particle, *doubtless*. οὐ θην "I don't think."

θήρ, gen. θηρός: *wild beast*.

θήρη (θήρ): *hunting, chase*.

θηρητήρ, -ήρος: *hunter*.

Θησεύς, -ῆος: *Theseus*, mythical king of Athens and national hero of Attica, ally of the Lapithae, A 265.

-θι: inseparable locative suffix.

θίς, dat. θινί: *beach, strand*.

Θίσβη: between Mt. Helicon and the Corinthian gulf, not far from the coast, B 502.

θλάω, aor. θλάσσε: *crush*.

θνήσκω, fut. θανέσθαι, aor. θάνε, perf. opt. τεθναίη, perf. partic. τεθνηῶτα: *die*; perf. am dead.

θνητός 3: *mortal*.

Θοῶς, -αντος: *Thoas*, Aetolian leader, B 638, N 216 ff., O 281 ff.

θοός (θέω) 3: *swift, rapid, quick*.

θορών: aor. partic. of θρώσκω leap.

θοῦρος, fem. θούρις, -ιδος: *impetuous, raging*. Epithet of Ἄρης and of ἄλκη.

Θόων, -ωνος: a Trojan, E 152.

—θοῶς (θοός): adv. *quickly, swiftly*.

θρασυ-μένων, -ονος: *brave-hearted*, of Heracles, E 639.

θρασύς, -εία, -ύ (θάρασος): *bold*.

θρέπτρα pl. (τρέφω): *gifts in return for nurture*. οὐδὲ τοκεῦσι θρέπτρα ἀπέδωκε he did not return his parents' care.

θρέψε: aor. of τρέφω nourish, rear.

Θρηῆς, -ικος, or Θρηῆ: *Thracian*. The Thracians were allies of the Trojans.

θρίξ, gen. τριχός: *hair, wool* (of lambs).

Θρόνιον: Locrian town, B 533.

θρόνος: *seat, chair*, esp. a high arm-chair, with back and foot-stool, throne.

θρός: *shout, cry*, Δ 437.

Θρόνιον: a Pylian town, on the banks of the Alphēus, near the frontier of Elis, B 592.

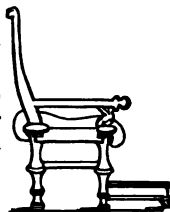
θρώσκω, aor. ἔθορε: *leap, rush*.

θυγάτηρ, acc. θυγάτρα or θυγατέρα: *daughter*.

θυέεσσιν: dat. pl. of θύος burnt offering.

θύελλα: *blast*.

Θυέστης or Θυέστα: *Thyestes*, grandson of Tantalus, son of Pelops, brother of Atreus, father of Aegisthus (Clytaemnestra's paramour), B 106 f.



θρόνος.

θυμ-αλγής, -ής: heart-grieving.

Θυμώτης: an aged Trojan, Γ 146.

θυμολέων, -οντος: lion-hearted.

θυμός: heart, soul, spirit, as the seat of life, and of the desires, passions, reason, and will. θυμῷ in heart, within, ὀρίνω θυμόν touch the heart; move to fear, anger, or pity. Cf. καρδίη and κῆρ.

θυμοφθόρος (φθείρω): life-destroying.

θύνω, impf. θύνε: rush madly, hasten.

θύος, -εος: burnt-offering; probably not animal sacrifices, but some kind of incense.

θύραζε: adv. (out of the door), out.

θύρετρα pl.: door, of Priam's palace.

θύρη: door. ἐπὶ Πριάμῳ θύρησιν "before Priam's palace."

θύσαν-εις, -εσσα: tasselled, fringed.

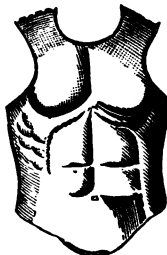
θύσανος: tassel, fringe.

θύσθλα pl. (θύω): thyrsi, wands used in the worship of Dionysus, Z 134.

θύω: rage.

θώρηξ, -ηκος: breast-plate, cuirass.

Armor for the protection of the upper part of the body; the lower part of it was called the ζῶμα. The θώρηξ seems to have been composed of two large plates (γυάλα), one for the back, another for the front.



θώρηξ.

—θωρήσσω, aor. subjv. θωρήξομεν, aor. pass. θωρήχθησαν: arm, equip with cuirass.

# I.

ἰα [μία]: fem. of ἴος [εἰς] one.

Ἰάλμενος: Boeotian leader, B 512.

ἰαομαι, aor. ἰήσατο: heal, cure.

ἰαχή (φιαχ-): shriek, loud cry.

ἰάχω (φιαχ-): shout, shriek, yell.

Ἰαωλκός [Ἰωλκός]: Iolcus, on the Pagasaeon gulf, B 712.

Ἰδαῖος: *Idaeus*, (1) Trojan herald Γ 248. (2) A Trojan warrior, E 11 ff.

ιδέ: conj. and. Cf. ἦδε.

ιδέειν inf., ἴδε(ν) ind., ἴδῃαι subjv. mid., (φιδ-) aor.: see εἶδον saw.

Ἰδῆ: *Ida*, a lofty mountain-chain in the Troad, stretching from northwest to southeast, with many projecting shoulders.

Ἰδῆθεν: from Mt. *Ida*, Γ 276.

ἴδμεν [ἴσμεν]: 1st pl. of ἰδᾶ κνω.

ιδνῶ, pass. dep. ιδνῶθη: bend over.

ἴδοιμ: opt. of εἶδον saw.

Ἰδομενεύς, -ῆος: leader of the Cretans (B 645), son of Deucalion, grandson of Minos, and great-grandson of Zeus and Europa (N 449 ff.); highly esteemed by Agamemnon (A 145, B 405, Δ 257 ff.), and by Menelaus (T 230 ff.). He was one of the older leaders, cf. μεσαιπάλιος N 361 grizzled. He reached home in safety after the war (γ 191).

ἴδον: epic for εἶδον saw.

ιδρώς, fut. ιδρώσει, aor. ἰδρωσα: sweat.

ιδρύω, aor. pass. ιδρίνθησαν (ἴδος): seat, cause to sit down.

ιδρώς, -ῶτος (sudor, sweat): sweat.

ιδυῖα: fem. partic. of ἰδᾶ κνω.

ἴδωμαι: subjv. mid. of εἶδον saw.

ἰε impf., ἰέσω 3d pl.: of ἵημι send.



**ἔμαι**: *desire*, mid. of ἔμμι *send*.

**ἔε(ν)** impf., **ἔναι** inf.: of εἰμι *go*.

**ἔντες**: partic. of ἔμμι *hurl*.

**ἔρεα**: *priestess*, Z 300.

**ἑρέυς** or **ἱρέυς**, -ῆος: *priest*. He was attached to a definite service or temple; hence no priests are mentioned in the Achæan army.

**ἑρέω**, fut. inf. ἑρευσέμεν, aor. ἑρευσεν: *sacrifice, offer in sacrifice; slaughter*, since most of the flesh of the victims was eaten, and on the other hand no flesh was eaten until a part had been sacrificed to the gods.

**ἑρόν** and pl. **ἱρά**: *offering, sacrifice, victim for sacrifice*.

**ἑρός** 3: *holy, sacred*.

**ἕω**, imv. mid. ἕεν, impf. mid. ἕοντο (ἕδος): *seat, sit, rest*.

**Ἥλυσός**: *Ialysus*, one of the chief cities of Rhodes, B 656.

**ἔμμι**, 3d pl. ἔεσι, partic. ἔντες, impf.

**ἔε**, pass. ἔνται, impf. mid. ἔετο,

aor. ἔκα or ἔκακα, aor. opt. εἴη, aor.

mid. ἔντο: *send, hurl, cast, shoot,*

*throw, drop, put*; pres. mid. *desire*.

**ἑήσασθαι**: inf. of ἰάμαι *heal*.

**ἑτήρ**, -ῆρος (ἰατρός, ἰάμαι): *healer, surgeon*.

**Ἰθάκη**: *Ithaca*, a small rocky and mountainous island of the Ionian Sea; the home of Odysseus, B 632, Γ 201.

**Ἰθακήσιος**: *Ithacan*.

**ἴθι**: imv. of εἰμι *come, go*. Also as interjection, cf. ἀγε.

**ἴθμα**, -αρος (εἰμι): *walk, gait, step*, E 778.

**ἰθύνω**, impf. ἰθύνεν (ἰθύς): *send straight at, direct, guide*.

**ἰθύς** [εἰθύς]: adv., with gen., *straight, straight at*.

**ἰθύς**, -νός: *onset, enterprise*.

**ἰθύω**, aor. ἰθῦσε: *press forward*.

**Ἰθώμη**: in western Thessaly, on the slopes of Mt. Pindus, B 729.

**ἰκάνω**: *come*, freq. with acc. of 'limit of motion.' Cf. ἰκνέομαι, ἰκω.

**Ἰκάριος**: *Icarian*. The Icarian Sea was part of the Aegean Sea, near the southwest part of Asia Minor, B 145.

**ἰκελος** (ρικ-) 3: *like, resembling*.

**Ἰκετάων**, -ονος: son of Laomedon, and so brother of Priam, Γ 147.

**ἰκμενος**: *favoring, favorable*, secundus; const. with οὔπος.

**ἰκνέομαι** and **ἰκω**, fut. ἕξομαι, aor.

ἕκετο and ἕξε(ν), aor. subjv. ἕω

μαι and ἕκμαι: *come, arrive at,*

*reach*; freq. with acc. of 'limit of motion.'

**ἰλαδόν** (ἰλη): adv. in troops, in battalions, B 93.

**ἰλάομαι**: *propitiate, worship*, B 550.

**ἰλαός**: *propitious, kind, gentle*.

**ἰλάσκομαι**, aor. subjv. ἰλάσσεαι and ἰλασόμεσθα: *propitiate, appease*.

**Ἰλιος** fem. (ριλ-): *Ilios*, capital of the Troad, named from its founder Ilius (son of Tros, and grandfather of Priam, Υ 231 ff.). It is called *wind-swept* (ἡνεμόεσσα) and *prosperous* (ἐν ναύομενον πολίεθρον). Ἰλιος is used for the 'Troad' in A 71.

**ἱμάς**, -άντος: *leather strap*.

**ἱμάσσω**, aor. ἱμασε, aor. subjv. ἱμάσση: *lash, beat*.

**ἱμβρασίδης**: son of Imbrasmus, Peiræus, a Thracian leader, Δ 520.

**ἱμεν** [ἰέναι]: inf. of εἰμι *go*.

**ἱμερό-εις**, -εσσα: *lovely, charming*.

**ἱμερος**: *longing, desire*.

**ἱμεπρός**: *lovely, beautiful*, B 751

**ἵνα**: adv. *where*. Conj. in order that, that, with subjv. or opt.

ἰνα: acc. of ἰς strength, might.

ἰνίον: nape of the neck, neck-sinew.

ἰζαλος: bounding, leaping, Δ 105.

ἰξε(ν), ἰξον: aor. of ἵκω come.

ἰξεσθαι: fut. of ἰκνέομαι come.

ἴομεν subjv., ἴόντες partic.: of εἶμι go.

ἰό-μωρος (φω-): shrieker, boaster.

ἴος: arrow. Cf. ἰωτός.

ἴος, ἴα, dat. ἰῷ: one. Cf. εἷς.

ἰότης, -ητος: will. ἀλλήλων ἰότητι

"each because of the other."

ἰο-χέαιρα (ἴος, χέω): (she who shows arrows), the archer goddess.

Epithet of Artemis.

ἵππειος: of the horses.

ἵππεύς, -ης: horseman, knight. (The Homeric heroes, however, did not ride, but drove in chariots.) Cf.

ἵπποτα, ἵππηλάτα. See ἄρμα.

ἵππηλάτα (ἐλαύνω): Acol. for ἵππη-

λάτης (horse-driver), knight.

ἵππο-χαίτης (χαίτη): of horse-hair,

Z 469.

ἵππόβορος (βόσκειν): horse-feeding.

Epithet of Argos, as suited to the rearing of horses.

Ἴπποδάμεια: Hippodamia, wife of the Lapith Pirithoüs, B 742.

ἵππόδαμος (δαμάω): (horse-tamer, manager of horses), knight.

ἵππο-δάσεια (δασύς): with thick crest

of horse-hair.

Ἰππόθοος: Pelasgian leader, B 840 ff.

ἵππο-κορυστής: horse-equipped,

equipped with chariots.

Ἰπτόλοχος: son of Bellerophon and father of Glaucus, Z 119, 197.

ἵππος: horse; freq. fem. even when

no attention is called to the sex.

Horses drew by the yoke, without

'traces.' Dual and pl., horses, horses

and chariot, chariot (cf. the New

England use of 'team' for 'wag-

gon'), even men on chariots (B 554).

The Homeric heroes did not ride

on horseback. καθ' ἵππων ἀΐξαντε

leaping hastily from their chariots.

ἵπποσύνη: horsemanship.

ἵπποτα [ἵππότης]: horseman, knight.

Cf. ἵππεύς, ἵππηλάτα.

ἵππο-ουρπς (οὐρά tail): with horse-hair

crest, crested.

ἵπτομαι, fut. ἵπεται, aor. ἵπαιο: press

hard, afflict, punish.

ἱρά: see ἱερόν sacrifice.

ἱρεύς: see ἱερεύς priest.

Ἴρις: Iris, the messenger of the gods in all matters pertaining to

war, B 786.

ἱρός 3: see ἱερός sacred.

ἰς, acc. ἰνα (cis, vis): strength, might.

ἴσαν: impf. of εἶμι go.

Ἰσανδρος: son of Bellerophon, Z 197.

ἴσασιν: 3d pl. of οἶδα know.

ἴσο-θεός: equal to the gods, god-like.

Cf. θεοείκελος, θεοειδής.

ἴσος (φω-): 3: equal. ἴσων and ἴσα

cognate acc., adv., equally.

ἴσο-φαιρίζω (φέρω): equal, vie with.

ἴστε. 2d pl. of οἶδα know.

ἴστημι, aor. (ἔ)στησα, 2d aor. (ἔ)στη

and στάν [ἔστησαν], 2d aor. subjv.

στήγῃ, aor. partic. στάς, iterat. aor.

στάσκεν, perf. ἔστηκας, pl. perf.

ἔστηκᾶσιν or ἔστᾶσι, perf. inf.

ἔστάμεν, perf. partic. ἔσταῖοντα or

ἔστεῶντα, plpf. ἔστηκει and ἔστα-

σαν: pres. and 1st aor. act. trans-

sitive, cause to stand, station, set,

stop; other tenses and mid. in-

transitive, take (my) position, stand,

stop. ἰστών στήσαντο hoisted the

mast, κρητήρα στήσασθαι (set up)

offer a bowl, ἀντίοι ἔσταν they stood

(rose) to meet him, ἀνὰ ἔστη stood

up, rose.

Ἰστιάα: on the northwest coast of

Euboea, B 537. (Trisyllabic by

'synizesis'.)

**ἰστῖον**, pl. as sing. **ἰστία** (**ἰστός**): sail.

**ἰστοδόκη** (**δέχομαι**): mast-receiver, a rest for the mast when the latter was lowered, A 434.

**ἰστός** (**ἰστημι**): (1) *mast* (held in place by fore-stays (**πρόστονοι**)). (2) *Loom*. **ἰστόν ἐπείχουσαι** go to and fro before the loom, ply the loom. (The women stood to weave.) (3) *Web*.

The Homeric loom was 'an upright framework, consisting of two perpendicular posts united at the top by a cross-bar. From this cross-bar, the threads of the warp were hung with weights. In weaving, one [say, the odd] set of threads, by means of a cross-stick (**κανών**, Ψ 760), was drawn forward with one hand toward the breast of the weaver, while with the other hand the woof-thread, by means of the **κερκίς** or shuttle, was cast through the opening thus made between the [odd and even] threads of the warp. The weaver passed back and forth in front of the loom.' (Perrin's commentary on ε 62.)

**ἰσχανάω** (**ἴσχω**): hold, check.

**ἰσχίον**: hip-joint.

**ἴσχω** (**ἔχω**): hold, check. **ἴσχεο** check thyself, restrain thyself, halt!

**ἴτε** *imv.*, **ἴτην** *impf.*: of **εἶμι** go.

**ἴνυς**, -**νος** (**φυρ-**): fellow of a wheel.

**ἴτων**, -**ωνος**: in Phthiotis, B 696.

**ἰφθίμος**: strong, mighty.

**ἰ-φι** (**εἰ-φι**, **ἰς**): adv. with might, strongly.

**ἰφικλος**: father of Protesilaüs, B 705.

**ἰφιος** (**φυφ-**): strong, goodly (of sheep).

**Ἰφίτος**: Phocian Argonaut, B 518.

**ἰχῶρ**, acc. **ἰχῶ**: *ichor*, which served the gods as blood.

**ἰψαο**: aor. of **ἵπτωμαι** afflict.

**ἰωή**: breath, blast.

**ἰωκή**: rout, confusion of battle.

**ἰών**: partic. of **εἶμι** go.

## K.

**κάβ-βαλε**: aor. of **καταβάλλω**.

**καγχαλάω**: laugh aloud, in exultation or in mockery.

**κάδ**: for **κατά** down, by 'apocope' and 'assimilation' before **δ**.

**Καδμείος** and **Καδμείων**, -**ωνος**: *Cadmean*, of Cadmus; pl. *Thebans*.

**Κάειρα** fem.: *Carian woman*.

**κάη**: aor. pass. of **καίω** burn.

**καθ-άπτομαι**: address, approach.

**καθ-έζομαι**, aor. **καθ-έειπεν**: sit down, sit; aor. act. seated.

**καθ-εύδω**: sleep.

**κάθ-ημαι**, *imv.* **κάθησο**: sit, am seated.

**καθ-ίζω**, aor. *imv.* **κάθισον**: cause to sit down, seat; intrans. sit.

**καθ-ὑπερθε**: adv. down from above, above.

**καί**: copulative conj., and, also, too, even. **καί** *ei* even if. **καί** is freq. joined with other particles, and is freq. correl. with **τέ**, both . . . and. It sometimes marks the agreement of a specification with a foregoing general remark. It may be used where the Eng. idiom has *or*, as **ἓνα καὶ δύο** one or two, **τριχθαῖ τε καὶ τετραχθαῖ** in three or four pieces. It is used freq. in the apodosis of conditional and temporal sentences.

**Καινεύδης**: son of Caeneus, B 746.

**Καινεύς**, -**ῆος**: king of the Lapithae, A 264.

**καίνυμαι**, perf. partic. **κεκασμένη**, *plpf.* as *impf.* (**ἐ**)**κέκαστο**: excel.

**καίριον (καιρός):** (*right spot*), *fatal, vital spot*.

**καίω**, aor. ἔκα, aor. pass. κάη: *burn, consume by fire*.

**κακ-κείμενος**: fut. partic. of **κατάκειμαι** *lie down*.

**κακο-μήχανος (μηχανή)**: *contriving, evil, pernicious*.

**κακόν** and pl. **κακά**: *ill, harm, calamity*.

**κακός** 3: *bad, evil, worthless, miserable, cowardly, destructive*. Opp. to ἀγαθός.

**κακότης**: *worthlessness, cowardice, wickedness*.

**κά-κτανε** [**κατάκτανε**]: aor. impv. of **κατακτείνω** *kill, slay*.

**κακῶς**: adv. *ill, miserably, harshly*.

**καλέω**, iterat. impf. καλέεσκε, fut. partic. καλέουσα, aor. subjv. καλέσω, aor. partic. καλέσασα, aor. mid. (ἐ)καλέσσατο and καλέσαντο, perf. κέκλημαι, fut. perf. κεκλήσῃ: *call, summon, name*. κεκλήσῃ ἀκοῖτις thou shalt be (*called*) wife.

**Καλήσιος**: Thracian from Arisbe, Z 18.

**Καλλίαρος**: town in eastern Locris, B 531.

**καλλι-γυναικα** acc.: *abounding in beautiful women*.

**καλλί-θριξ, -τριχος**: *fair-maned, of horses*.

**καλλι-πάρηος (παρεία)**: *fair-cheeked*.

**κάλ-λιπε**: aor. of **καταλείπω** *leave behind*.

**καλλί-ρροος (ῥέω)**: *fair-flowing*.

**κάλλιστος**: sup. of καλός *beautiful*.

**κάλλος, -εος**: *beauty*.

**κᾰλόν** and pl. **κᾰλά**: cognate acc., adv. *well*.

**καλός** 3: *beautiful, fair, noble*.

**Καλύδναι**: islands near Cos, B 677.

**Καλυδών, -ώνος**: ancient Aetolian town, famed for the Calydonian boar, B 640, I 531.

**καλύπτω**, aor. (ἐ)κάλυψε(ν): *cover, wrap*. οἱ πέπλοι πύγμ' ἐκάλυψεν *held a fold of her robe as a covering (protection) for him*.

**Κάλχᾱς, -αντος**: *Calchas*, renowned seer of the Achaeans, who guided their ships to Ilios, A 69-100, B 300, 322-330.

**κάματος (κάμνω)**: *weariness*.

**κάμ-βαλε** [**κατέβαλε**]: aor. of **καταβάλλω** *throw down, let fall*.

**κάμε**: aor. of **κάμνω** *weary, work*.

**Κάμειρος**: one of the three chief cities of Rhodes, B 656.

**κάμνω**, fut. καμείται, aor. (ἐ)καμον, perf. κέκηκας, perf. partic. κεκηῶτι: *labor, am weary* (freq. with acc. of the wearied part, and often with partic.), *make with toil*. καμόντες *who became weary*, euphemism for θανόντες *the dead*.

**κάμπτω**, aor. subjv. κάμψῃ: *bend*.

**καμπύλος**: *bent, curved*.

**κάπ**: for **κατά** *down, along*, by 'apocope' and 'assimilation' before π.

**Καπαρεύς, -ῆος**: *Capaneus*, one of the 'Seven against Thebes,' B 564, Δ 404 ff., father of Sthenelus. He boasted that he would take Thebes, even though opposed by the thunderbolt of Zeus.

**Καπαρηιάδης** and **Καπαρηῆος υἱός**: *son of Capaneus*, Sthenelus, Δ 367, E 108 f.

**καπνίζω**, aor. κάπνισσαν (**καπνός**): *kindle fires*.

**καπνός**: *smoke*.

**κάπρος**: *boar, wild boar*.

**κάπ-πεσον** [**κατέπεσον**]: aor. of **καταπίπτω** *fall down*.

**Κάρ**, gen. Κᾰρός: *Carian*, B 867.

**καρδίη** or **κραδίη** (cor): *heart*, as seat of will, affections, and passions.

**κάρη**, gen. κᾰρᾰτός, dat. κᾰρτί: *head*.

κάρη κομόωντες: *long-haired*. Freq. epithet of Achaeans.

κάρηνα pl.: *heads, summits, citadels*.

καρπαλίμως: *adv. quickly, in haste*.

καρπός: *fruit, crop, grain*.

καρπός: *wrist*.

καρ-ρέζουσα: *partic. of καταρέζω caress*.

καρτερό-θύμος: *stout-hearted*.

καρτερός (κάρτος): *strong, mighty*.

See κρατερός.

κάρτιστος: *most mighty, stoutest, hardest*.

Κάρυστος: *Carystus, town on the south coast of Euboea, B 539*.

κασί-γνήτη: *own sister*.

κασί-γνήτος (κάσις): *own brother*.

Κάσος: *one of the Sporades, near Cos, B 676*.

Κάστωρ, -ορος: *Castor, son of Leda, and brother of Helen, Γ 237*.

κατά: *adv. and prep., down, with acc. and gen. κατὰ δάκρυ χέουσα (pouring down) shedding a tear, κατὰ δ' ὄρκια πάτησαν trampled (down) upon the oaths, κατὰ δ' ἔθορε leaped down, κατὰ μηρί' ἔκηα burned (down, Eng. up) the thigh-pieces, κατὰ δὲ λίποιτε ye would leave behind; κεδασθέντες κατὰ νῆας dispersed (down) along the ships, ἰὼν κατὰ πόντον coming over the sea, δαινυμένους κατὰ δῶμα feasting through the house, ἴθι κατὰ λαόν go through the army, κατὰ στρατόν down through the camp, in the camp, opposite the camp, κατὰ μοῖραν in due measure, filthy, κατὰ φρένα in mind, νύξε κατὰ ὤμῳ wounded him on the shoulder; κατ' ὀφθαλμῶν down over his eyes, κατὰ χθονός upon the ground below, κατ' ἵππων down from his chariot*.

κατα-βαίνω, *αορ. κατεβήσεται, αορ. inf. καταβήναι: come down, descend*.

κατα-βάλλω, *αορ. κάμβαλε: cast down, let fall*.

κατ-άγω, *αορ. inf. καταξέμεν: lead (down) back to the ships*.

κατα-δύω, *αορ. κατεδύσεται or κατέδῃ, αορ. partic. καταδύντα: go down, set (of the sun), enter, put on armor*.

κατα-θνήσκω: *mortal*.

κατα-καίω, *αορ. κατέκρη: burn (down), consume by fire*.

κατά-κειμαι, *fut. partic. κακκείοντες: lie down*.

κατα-κοιμάω, *αορ. inf. κατακοιμηθήναι: pass. lie down to rest*.

κατα-κοσμέω: *arrange (lay down) properly*.

κατα-κτείνω, *fut. κατακτανέουσιν, αορ. κατέκτανε and κατέκτα, αορ. inf. κατακτάμεναι, αορ. imv. κάκτανε, αορ. pass. κατέκτανεν [κατεκτάθησαν]: slay, kill*.

κατα-λείπω, *αορ. κάλλιπε: leave behind*.

κατα-λύω, *αορ. κατέλυσε: overthrow, destroy*.

κατα-μάρπτω, *αορ. subjv. καταμάρψη: overtake*.

κατ-αμύσσω, *αορ. καταμύξατο: scratch, tear, E 425*.

κατα-νεύω, *fut. κατανεύσομαι, αορ. imv. κατάνευσον: nod assent, esp. in confirmation of a promise. Opposed to ἀνανεύω*.

κατα-πέσσω, *αορ. subjv. καταπέψη: digest, suppress, A 81*.

κατα-πέφνη: *subjv. of κατέπεφνον slay, kill*.

κατα-πήγνυμι, *αορ. κατέπηξεν: fix, stick*.

κατα-πίπτω, *αορ. κάππεσον: fall down*.

κατα-πλήσσω, *αορ. pass. κατεπλήγη: (strike down), fill with dismay*.

κατα-πτόσσω: *crouch down, cower*.

κατα-ρέζω or καρρέζω, *αορ. κατέρεξεν: caress, stroke*.

κατα-ρρέω: *flow down*.

κατα-σχομένη: *wrapping herself*,  
 καταρ, aor. partic. of κατέχω *hold*  
*down, envelop*.

κατα-τίθημι, aor. κατέθηκε and κατέ-  
 θεντο: *lay down, set down*.

κατα-φύλαδόν (φύλον): *by tribes*,  
 B 668.

κατα-χέω, aor. κατέχευαν: *pour down*,  
*shower, let fall*.

κατ-εβίσητο: *went back*, aor. of  
 καταβαίνω *go down*.

κατ-έδω and κατέδυστο: aor. of  
 καταδύνω *go down, enter*.

κατ-έδω: *eat up, consume, gnaw*.

κατ-έθεντο and κατέθηκε(ν): aor. of  
 κατατίθημι *lay down*.

κάτ-εμι, partic. κατιώσα: *come down*.

κατ-έκη: aor. of κατακαίω *burn*.

κατ-έκτα and κατέκτανε act., κατέ-  
 κταθεν pass.: aor. of κατακτείνω  
*slay*.

κατ-ελθέμεν: aor. inf. of κατέρχομαι  
*come down*.

κατ-ένυσεν: aor. of καταεύω *nod*.

κατ-έπεφνον, subjv. καταπέφνη: aor.  
*slew*.

κατ-έπηξεν: aor. of καταπήγνυμι *fix*  
*down, fix*.

κατ-επλήγη: aor. pass. of καταπλήσ-  
 σω *fill with dismay*.

κατ-ερείπω, aor. κατήριπε: *tear down*,  
 aor. intrans. *fell*.

κατ-έρεξεν: aor. of καταρέζω *caress*.

κατ-ερύκω: *keep back, detain*.

κατ-έρχομαι, aor. inf. κατελθέμεν:  
*come down*.

κατ-εσθίω: *devour, eat up*.

κατ-ενάζω, aor. pass. κατείνασθεν  
 [κατευνάσθησαν]: pass. *lie down*.

κατ-έχευαν: aor. of καταχέω *pour*  
*down*.

κατ-έχω, aor. partic. κατασχομένη:  
*hold down, possess; mid. partic.*  
*wrapping herself, wrappt.*

κατ-ήλυθον: aor. of κατέρχομαι *come*  
*down*.

κατ-ηπιάω, impf. κατηπύοντο (ἡπι-  
 ος): *soothe, still, quiet*.

κατ-ήριπε: *fell*, aor. of κατερείπω  
*tear down*.

κατ-ήσθιε: aor. of κατεσθίω *devour*.  
 κατηφείη: *shame, disgrace*.

κατ-ιώσα: fem. partic. of κάτειμι *go*  
*down*.

κατ-ίσχω: mid. *keep for (thy)self*.

καῦμα, -ατος (καίω): *burning heat*.  
 καύματος έξ out of (in consequence  
 of) *the heat*.

καύστειρα (καίω): fem. adj. *burning*,  
*scorching*, Δ 342.

Καῦστριος: a river in Asia Minor  
 which empties into the sea near  
 Ephesus, B 461.

καὶ τός: by crasis (rare in Homer)  
 for καὶ αὐτός *thyself too*.

[καφ- or καπ-] perf. partic. κεκα-  
 φηότα: *breathe out, gasp*.

κέ(ν): enclitic particle, modal adv.;  
 essentially equiv. to *άν*, indicating  
 a condition. *κέν* is about four  
 times as freq. as *άν*, and is pre-  
 ferred esp. in affirmative sen-  
 tences. See *άν*.

Κεάδης: son of Ceas, Troezenus, a  
 Thracian, B 847.

(σ)κεδάννυμι, aor. ἐκέδασσε, aor.  
 pass. partic. κεδασθέντες: *scatter*,  
*shatter*.

κεῖ-θι: adv. *there*.

κείμει, impf. (ἐ)κειτο: *lie*.

κειμήλιον (κείμει): *treasure stored*  
*up*.

κεῖνος [ἐκεῖνος] 3: *that one, that, he*.

κεῖνός [κενός] 3: *empty*.

κεῖ-σε: adv. *thither*.

κεκάδοντο: aor. of χάζομαι *draw*  
*back*.

κεκασμέγε: *excellent*, perf. partic. of  
 καίνυμαι *excel*.

κεκαφῆότα: perf. partic. *breathe out, gasp.*

κέκετο: aor. of κέλομαι *call, bid.*

κεκληγώς: perf. partic., as pres., of κλάζω *shriek, yell, shout.*

κέκλημαι perf., κελήσῃ fut. perf.: pass. of καλέω *call.*

κέκλυτε: aor. of κλύω *hear.*

κέκμηκας ind., κεκμηῶτι partic.: perf. of κάμνω *am weary.*

κεκορυθμένος: *helmeted, pointed*, perf. partic. of κορύσσω *equip with helmet.*

κελαι-νεφής, -ές (νέφος): *in dark clouds, cloud-wrapt (of Zeus), dark.*

κελαινός 3: *dark, black.*

κέλευθος, pl. κέλευθα: *way, path.*

κελεύω, fut. κελεύσω, aor. ἐκέλευσα: *bid, command, order; with dat. or acc.*

κέλομαι, aor. (ἐ)κέκετο: *bid, order, urge; freq. with dat.*

κενεός: *empty(-handed).* See κεινός.

κενεών, -ώνος: *flank.*

κεντρ-ηγεκής, -ές: *goaded on, spurred on.*

κέντωρ, -ορος: (*goader*), *driver of horses.* Cf. πλῆξιππος, ἵππηλάτα, ἵππόδαμος.

κερατίζω: *lay waste, slay.*

κέραμος: *earthen-ware, jar.*

[κεράννυμι] pres. subjv. mid. κέρωνται: *mix.*

κεραο-ξόος (ξέω): (*horn-polishing*), *bow-maker*, Δ 110.

κεραός: *horned.*

κέρας, -ας, pl. κέρα (cornu): *horn.*

κερδαλέο-φρων (φρήν): *cunning-minded, crafty.*

κέρδιον: *better, more advantageous.*

κέρδιστος: *most cunning*, Z 153.

κερτομέω: *mock, revile.*

κερτόμιος: *mocking, cutting; as subst.. reviling words.*

κευθάνω and κεύθω: *conceal, hide.*

κεφαλή: *head, stature.* σὺν κεφαλῇσι "with their lives."

Κεφαλλῆνες: the subjects of Odysseus, B 631, Δ 329 ff.

κεχαροάτο: aor. opt. of χαίρω *rejoice.*

κεχολώσεται: *will be angry*, fut. perf. pass. of χολώω *anger.*

κέχυτο: plpf. of χέω *pour.*

κῆδος, -εος: *grief, sorrow, woe.*

κῆδω: *distress, cause grief to; mid. grieve, care for, with gen.*

κῆλον: *arrow.*

κῆρ, gen. κῆρός: *fate, death.*

κῆρ, gen. κῆρος: *heart*, as seat of emotions. For the periphrasis Πυλαιμένους λάσιον κῆρ "the shaggy-hearted Pylaemenes," see βίη.

Κήρινθος: on the coast of Euboea, B 538.

κῆρυξ, -ῦκος: *herald; the only official attendant of the king.*

κηρύσσω: *proclaim, call by proclamation.*

κηρώεσσα: *abounding in ravines.* Epithet of Lacedaemon, B 581.

Κηφισίς, -ίδος: *Cephisian.* Κηφισίς λίμνη the later Lake Copais in Boeotia, E 709.

Κηφισός: *Cephissus.* Phocian river which empties into Lake Copais, B 522.

κνώδης, -ες: *fragrant.*

κνώ-εις, -εσσα, -εν: *fragrant.*

κίθαρις, -ιος: *cithara, lyre.* Cf. φόρμυξ. (λύρα is not Homeric.)

κιθαριστής, -ύος: *playing on the lyre, skill with the lyre*, B 600.

κυκλήσκω (καλέω): *call, summon, name.*

Κίκονες pl.: a people on the south coast of Thrace, B 846, ι 39 ff.

Κίλικες pl.: *Cilicians.* In Homer's time they lived in Greater Phrygia near Troy, in two nations.

One king, Eëtion, Andromache's father, reigned at Theba, Z 396 ff.; another, Mynes, at Lyrnessus, B 690 ff.

Κίλλα: small town near Troy, A 38.

κινέω, aor. subjv. κινήσῃ, aor. pass.

κινήθῃ: move, drive; pass. move (him)self, go.

κινῆμαι: intrans. move.

κίον: impf. of κίω go.

Κισσηίς, -ίδος: daughter of Cisseus (a Thracian), Theano, wife of Antenor, Z 299.

κίχᾶω, fut. κικήσεσθαι, aor. κικήσατο, aor. subjv. κικήειω, aor. partic. κικήμενον: find, come to, overtake.

κίω, partic. κιών, impf. κίε(ν): go.

κλαγγή: clang, twang, clamor.

κλαγγῇ-δόν: adv. with loud cries, B 463.

κλάζω, aor. ἐκλαγαν, perf. partic. as pres. κεκλαγγώς: shriek, shout, yell, ring.

κλαίω: weep, wail.

κλειτός (κλέος) 3: famed, renowned, illustrious.

κλέος, -εος: fame, glory, report.

κλέπτῃς: thief, Γ 11.

κλέπτω, aor. ἐκλεψεν: steal, am stealthy, am deceitful.

Κλεωναί pl.: Cleonae, in Argolis, not far from Corinth, B 570.

κλήξ, -ίδος (clavis): key, collar-bone.

κλήρος: lot.

κλίνω, aor. ἐκλῖναν, perf. partic. κεκλιμένος, aor. pass. ἐκλίνθη: lean, turn aside, put to flight; pass. lean aside (or back), rest. κεκλιμένος λίμνῃ living next (on) the lake.

κλισίη: hut, barrack, tent.

κλισίη-θεν: from the tent.

κλισίη-δε: to the tent.

κλονέω: drive in tumult.

Κλονίος: a Boeotian leader, B 495, O 340.

κλόνος: tumult, confusion.

κλύθι: aor. inv. of κλύω hear.

Κλυμένη: attendant of Helen, Γ 144.

Κλυταιμνήστρα: wife of Agamemnon. Acc. to the later story, she was daughter of Tyndareüs and Leda, and sister of Helen. During Agamemnon's absence she proved unfaithful to him, and (with her paramour, Aegisthus) slew him on his return to Greece.

Κλυτίος: Clytius, brother of Priam, Γ 147.

κλυτό-πῶλος: with famed horses. Epithet of Hades, E 654.

κλυτός (inclutus, κλύω): famed, glorious.

κλυτο-τέχνης: of glorious art.

κλυτό-τοξος: of renowned bow.

κλύω, aor. ἐκλυε, inv. κλύθι, κλύτε, and κέκλυτε: hear, give ear to my request.

κλωμακόεσσα: rocky, B 729.

κνέφας, -αος: darkness of evening.

κνήμη: shin-bone.

κνημῖς, -ίδος: greave, a bent thin plate of metal which protected the lower part of the leg. It was fastened at the ankle by hooks or buckles (ἐπισφύρια). The greave seems to be one of the most characteristic parts of the armor of the Achaeans, for they are called ἐκνήμιδες Ἀχαιοί. See θώρηξ



κνημῖς.

κνημός: glen.

κνίση: savor of burnt offerings, fat



**Κνωσός:** *Cnosus*, chief city of Crete, B 646, Σ 591.

— **κοῖλος** or **κόλος** 3: *hollow*.

— **κοιμάω**, **αορ.** **κομήσαντο**: *lay to rest*; mid. *lie*; **αορ.** *lay down to rest*.

**κοιρανέω**: *command, rule*.

**Κοίρανος**: a Lycian, E 677.

**κοίρανος**: *lord, ruler*.

**κολεόν**: *for κουλεόν sheath*.

**καλλητός**: *well-joined, well-built*.

**κόλπος**: *bosom, gulf*.

**κολάω**: *scold, brawl*, B 212.

**κολώνη**: *hill, height*.

**κολῶς**: *brawling, quarrel*.

— **κομάω** (**κόμη**): *have long hair*. **κάρη κομόωντες** *long-haired*, **ὄπιθεν κομόωντες** *with long back hair* (the front hair being cut short).

— **κόμη**: *hair*.

— **κομίζω**, **αορ.** (**ἐ**) **κόμισσε**, **αορ.** **ἱμν.** **κόμισαι**: *attend to, care for, take up*.

— **κοναβέω** and **κοναβίζω**, **αορ.** **κονάβησαν**: *resound, ring*.

**κονίη**: *dust*.

**κοῖσθαλος**: *cloud of dust, eddy of dust*.

**Κόρινθος**: *Corinth*, B 570. The old name of Corinth was *Ephyra*.

**κόρη**: *temple of the head*.

— **κορυθαίολος**: *crest-waving, gleaming-crested*. Epithet of Hector.

**κόρυς**, **-υθος**: *helmet*.

See **θώραξ**.

**κορύσσω**, **perf.** **partic.** **κεκορυθμένος**:

*equip with helmet,*

*equip, rouse to*

*conflict*; mid.

*equip myself, rouse*

*myself*. **κεκορυθ-**

**μένος** **χαλκῷ** *equipped with bronze,*

*bronze-helmeted, bronze-pointed*.

**κορυστής**: *helmeted, armed*.

— **κορυφή**: *summit, crest*.

**κορυφόομαι**: *am crested, tower*, Δ 426.

**Κορώνεια**: *Coronēa*, a Boeotian town, southwest of Lake Copāis, B 503.

**κορώνη**: *hook*, at the end of the bow, for the bow string.

— **κορωνίς**, **-ίδος**: *curved*, of the ships with curving bow and stern. (See **ἀμφιέλισσα**.)

**Κόρωνος**: a Lapith, B 746.

— **κοσμέω**, **αορ.** **κόσμησε** (**ν**), **αορ.** **pass.** **κόσμηθεν** [**έκοσμήθησαν**]: *arrange in order, draw up (in line), marshal*. Equiv. to Att. **τάσσω**.

**κοσμήτωρ**, **-ορος** (**κοσμέω**): *marshal, commander*.

**κόσμος**: *order, orderly arrangement, decoration*. **κατὰ κόσμον** *fitly*.

— **κοτέω**, **αορ.** **subjv.** **κοτέσσεται**: *am angry, feel sullen* *anger*.

**κοτή-εις**, **-εσσα**: *angry*.

**κότος**: *anger, grudge, hate*.

**κοτύλη**: (*cup*), *hip-joint*.

**κουλεόν** or **κολεόν**: *sheath*.

**κούρη** [**κόρη**]: *maiden, girl, daughter*.

**κουριδίος** 3: *wedded*.

**κοῦρος** [**κόρος**]: *youth, young man*.

With **κοῦροι** *Ἀχαιῶν* *youths of the Achaeans*, cf. *νῆες Ἀχαιῶν*.

**κουρότερος**: *younger, stronger*.

**Κῶς**: see **Κῶς** *Cos*.

— **κραδίη**: see **καρδίη** *heart*.

**κραίαινω**, **αορ.** **ἱμν.** **κρήνην**: *accomplish, perform, fulfil*.

**κραιπνός**: *swift*.

**κραιπνά**: **acc. adv.** *swiftly*.

**Κρανίη**: an island to which Paris took Helen from Sparta, Γ 445.

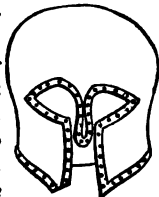
**κραναός** 3: *rugged, rocky*.

**Κράπαθος**: *Carpathus*, an island between Crete and Rhodes, B 676.

**κραταιός** (**κράτος**) 3: *mighty*.

**κρατερός** or **κατερός**: *strong, mighty, stern, grievous*. **Comp.** **κρείσσων**, **sup.** **κάρτιστος**.

**κρατερ-ώνυξ**, **-υχος** (**ὄνυξ**): *strong-hoofed*.



**κόρυς**.

- κρατέω: *hold sway, rule.*  
 κρατος, -eos: *strength, might, victory.*  
 κρατός: gen. of *κάρη head.*  
 —κρέας, -ατος, pl. *κρέα: meat, flesh.*  
 —κρείσσων, -ον (*κρατερός*): *stronger, more mighty, superior.*  
 —κρείων, -οντος: *ruler, prince, king.*  
 κρήγυος: *good, favorable, A 106.*  
 κρήνην: aor. impv. of *κρααίνω fulfil.*  
 Κρήθων, -ωνος: *a Messenian, E 542.*  
 —κρήνη: *spring, fountain.*  
 Κρήτες pl.: *Cretans, B 645.*  
 Κρήτη: *Crete, B 649.*  
 Κρήτηθεν: *from Crete, Γ 233.*  
 —κρητήρ, -ῆρος (*κεράννυμ*): *mixing-bowl, bowl, in which the wine was mixed with water, before it was served.*  
 κρή [*κριθή*]: indecl. *barley.*  
 —κρίνω, aor. *ἐκρίνεν: separate, set apart, select, arrange, interpret; mid. measure strength.*  
 Κρίσα: *ancient town in Phocis, near Delphi, B 520.*  
 κροαίνω: *clatter.*  
 Κροκύλεια pl.: *on Ithaca, B 633.*  
 Κρονίδης and Κρονίων, -ωνος: *son of Cronus, Zeus.*  
 Κρόνος: *Cronus, Saturnus; father of Zeus, Poseidon, Hades, and Hera.*  
 κρόταφος: *temple of the head.*  
 κρουνός: *spring, water-source.*  
 κρυό-εις, -εσσα, -εν: *chilling.*  
 κρυπτάδιος (*κρύπτω*): *secret. κρυπτάδια secret plans.*  
 Κρῶμνα: *Paphlagonian town, B 855.*  
 κτάμεναι inf., κτάνε ind.: aor. of *κτείνω slay.*  
 κτέαρ, dat. pl. *κτεάτεσσιν: pl. property, possessions.*  
 Κτέατος: *an Epēan, B 621, A 709.*  
 —κτείνω, aor. subjv. *κτείνης, aor. (ἐ)κτανε(ν) and ἐκτα, aor. mid. as*  
*pass. κτάμενος: slay, kill. Rarely used of killing beasts.*  
 —κτῆμα, -ατος (*κτάσμαι*): *possession, treasure. Cf. κτέαρ, κτήσις.*  
 κτήσις, -ιος: *property.*  
 κτίλος: *ram.*  
 κῦάνεος: *dark blue, dark.*  
 κῦδαίνω (*κῦδος*): *glorify, make magnificent.*  
 κῦδάμιος: *renowned, glorious.*  
 —κῦδι-άνειρα (*ἀνῆρ*): *man-ennobling.*  
 κῦδιάω: *glory, boast.*  
 κῦδιστος 3: *most glorious.*  
 κυδοιμός: *tumult.*  
 —κῦδος, -εος: *glory, splendor.*  
 κυκάω: *stir, mix.*  
 κύκλα pl. (*κύκλος*): *wheels.*  
 κυκλόσσε: *round about.*  
 κυκλο-τερής, -ές: *circular. κυκλοτερές τόξον ἔτεινεν he stretched the bow until it became round.*  
 κύκνος (*cygnus*): *swan.*  
 κυκλώντι: *partic. of κυκάω stir.*  
 Κυλλήνη: *Cyllene, a lofty mountain in northern Arcadia, B 603.*  
 —κῦμα, -ατος: *wave, billow.*  
 κύμβαχος: *adj. head foremost.*  
 κυνέη (*κύων*): *dog-skin (cap), cap, helmet.*  
 κύνεσσιν: *dat. pl. of κύων dog.*  
 κυνέω, aor. *κύσε: kiss.*  
 Κῦνος: *the harbor of Opus, B 531.*  
 κυν-ῶπα voc. A 159 and *κυνῶπις, -ιδος fem. (ᾠψ): dog-faced, shameless.*  
 Κυπαρισσῆις, -εντος: *town under Nestor's rule, B 593.*  
 Κυπάρισσος: *Phocian town, B 519.*  
 κύπελλον: *beaker, cup, goblet. Cf. δέπας.*  
 Κύπρις, -ιδος: *Cypris, of Cyprus. By-name of Aphrodite, E 422.*  
 κῦπτω, aor. *partic. κύπαντι: stoop.*  
 κύρμα, -ατος: *prey, booty, spoil.*  
 κύρω, aor. *partic. κύρσας: chance upon, fall in with, find.*

κυρτός: rounded, bending.

κύσε: aor. of κυνέω kiss.

κύστις, -ιος: bladder.

Κύτωρος: a Paphlagonian town, B 853.

Κύφος: city in northern Thessaly, B 748.

κυνών, gen. κυνός, dat. pl. κύνεσσιν: dog, hound. Dogs were the scavengers of the camp and the city, and often preyed on the bodies of the slain. They were to the oriental mind the personification of shamelessness.

Κῶπαι pl.: town on the north of Lake Copais in Boeotia, B 502.

κώπη: hilt.

Κῶς or Κόως: Cos, an island in the Icarian Sea, near Caria, B 677.

#### Λ.

Λάας: an old city in Laconia, B 585.

Λᾶας, dat. pl. λάεσσι: stone.

λάβε, λαβέτην: aor. of λαμβάνω take, seize.

λάβρος: violent, impetuous.

λαγχάνω, aor. λάχομεν: receive by lot, receive as my portion.

Λαερτιάδης: son of Laërtes, Odysseus, Γ 200.

λάζομαι (λαμβάνω): seize, take.

λάθρη (λανθάνω): secretly.

λάθωμαι: forget, aor. subjv. of λανθάνω.

λαῖλαψ, -απος: tempest.

λάινος (λᾶας): of stone.

λαιοθήνιον: target, light shield. It is called πτερόεν winged, as lighter than the ἀσπίς. Prob. it had no outer layer of metal, but was of rough leather.

Λακεδαιμών, -ονος: Lacedaemon. It is called κοίλη hollow, as forming a basin between Mt. Taygetus and Mt. Parnon.

λαμβάνω, aor. ἔ(λ)αβε and λάβε: accept, take, seize.

λαμπετάω, partic. λαμπετόωντι (λάμπω): shine, gleam, A 104.

Λάμπρος: brother of Priam, Γ 147.

λαμπρός (λάμπω) 3: bright, shining. λαμπρόν brightly, neut. adv.

λάμπω: shine, gleam, flash.

λανθάνω, aor. λάθην, redupl. aor. λελάθοντο, perf. λέλασται (λήθη): escape notice; mid. forget.

λάξ: adv. with the foot. Cf. πύξ.

Λαοδάμεια: daughter of Bellerophon; slain by Artemis, Z 197 ff.

Λαοδίκη: daughter of Priam, Γ 124, Z 252.

Λαόδοκος: son of Antenor, Δ 87.

Λαομεδοντιάδης: son of Laomedon, Priam, Γ 250.

Λαομέδων, -οντος: Laomedon, king of Troy, father of Priam, E 269.

λαός: people, folk, esp. fighting men. The pl. is used like the sing.

λαπάρη: flank (below the ribs).

Λαρίσα: Pelasgian town in Aeolis near Cyme, B 841.

λάσιος 3: shaggy.

λάχνη: wool, woolly hair, of the hair of Thersites, B 219.

λαχνήεις, -εντος: hairy, shaggy.

λάχομεν: aor. of λαγχάνω receive as my portion.

λέγω, aor. inf. λέξασθαι, aor. pass. ἐλέχθην: collect, count, recount, rehearse.

λέγομαι, fut. λέξεται lay myself to rest, lie.

λειαίνω, aor. partic. λειγνᾶς: smooth, polish.

λείβω: pour a libation.

λειμών, -ῶνος: meadow, mead.

λείος 3: smooth.

λείονσι: dat. pl. of λέων lion.

λείπω, aor. (ἔ)λιπον, perf. λέλοιπεν, plpf. ἐλέλειπτο: leave, depart from, leave behind; mid. remain behind.

λειρό-εις, -εσσα: *lily-like, lily, (i.e. delicate as the color of the lily).*

λελάθοντο aor., λέλασται perf.: *forgot, mid. of λανθάνω escape notice.*

λελήμαι: *am eager. λελημένος eagerly, impetuously.*

λείπειν: perf. of λείπω *leave.*

Λεοντεύς, ἦος: one of the Lapithæ; a Thessalian leader, B 745.

λέπαδνα pl.: *broad straps which passed under the necks of the horses and held fast the yoke.*

λέπω, aor. ἔλεψε: (*peel*), *strip*, A 236.

Λεύκος: companion of Odysseus, Δ 491.

λευκός (lux, look) 3: *white, bright, gleaming.*

λευκ-ώλενος (ὠλένη, ulna, ell): *white armed.* Epithet of Hera. (In the Homeric dress, the woman's arms were bare.)

λεύσσω (λευκός): *see, look, behold.*

λεχε-ποιῶν acc.: *grassy, in the midst of meadows.*

λέχος, dat. pl. λεχέεσσιν: *couch, bed.* λέχοσ-δε: *to the bed.*

λέων, -οντος, dat. pl. λείουσιν: *lion.*

λήγω, aor. λῆξαν: *cease, cease from, give up.*

λήθη (Lethe): *forgetfulness*, B 33.

Λήθος: a Pelasgian, B 843.

λήθω: equiv. to λανθάνω, *escape notice; mid. forget.*

λήϊον: *standing grain.*

Λήϊτος: Boeotian leader, B 494.

Λήμνος: island in northern part of the Aegæan Sea, A 593, B 722.

λῆξαν: aor. of λήγω *cease.*

Λητώ, Λητοῦς: *Leto, Latona*, mother of Apollo and Artemis, A 9, E 447.

λίσσεται, aor. partic. λιασθείς: *turn aside, withdraw one's self.*

λίγως (λίγυς): *adv. clearly.*

λίγξε aor.: *sung, of a bow.*

λιγυρός 3: *shrill, piping.*

λιγύς, -εῖα, -ύ: *clear-voiced.*

λιγύ-φθογγος: *clear-voiced.*

λίην: *adv. exceedingly, excessively. καὶ λίην and in truth, and verily.*

λίθος: *stone.*

λικμάω: *winnow*, E 500.

Λικύμνιος: uncle of Heracles, slain by Tlepolemus, B 863.

Λίλαια: town in Phocis, at the source of the Cephissus, B 523.

λιλαίωμαι: *desire, am eager for.*

λιμὴν, -ένος: *harbor.*

λίμνη: *lake.*

Λίνδος: town on Rhodes, B 656.

λινο-θώρηξ, -ηκος: *with linen doublet.*

λίνον (linen): (*flax, thread*), *net.*

λιπαρός 3: (*oily*), *shiny, bright, beautiful.*

λίπε(ν), λίσσεται: aor. of λείπω *leave.*

λίσσομαι, impf. (ἐλ)λίσσεται, aor. imv. λίσαι (litaný): *entreat, beseech.*

λοιβή (λείβω): *libation, drink-offering.* Cf. σπονδή.

λοιγμός: *dreadful, hurtful.*

λοιγός: *destruction, ruin, death.*

λοιμός: *pestilence, plague*, A 61.

Λοκροί pl.: *Locrians*, B 527.

λούω, aor. λούσεν or λόσεν, perf. mid. λελουμένος: *wash, bathe, mid. bathe one's self.*

↳ λόφος: *crest of helmet; generally made of horse-hair.* See θώρηξ.

λόχος (λέχος): *place of ambush, ambush.*

λόχον-δε: *to an ambush.*

λυγρός (lugeo): *miserable, dreary, death-bringing.*

λυγρῶς: *grievously*, E 763.

λύθῃ: aor. pass. of λύω *loose.*

λύθρον: *gore.*

Λύκαστος: Cretan town, B 647.

Λυκάων: (1) son of Priam, Γ 333.

(2) A Lycian, father of Pandarus, B 826.

λυκή-γενής, -έος: epithet of Apollo, prob. 'child of the light' (lux), Δ 101.

Λυκίη: *Lycia*. (1) On the south coast of Asia Minor, between Caria and Pamphylia, B 877.

(2) A district near Troy, E 173.

Λυκίη-θεν: *from Lycia*.

Λυκίην-δε: *to Lycia*.

Λύκιοι: *Lycians*, commanded by Sarpedon, B 876.

λύκος (lupus): *wolf*.

Λυκόοργος: king of the Thracian Edonians, Z 130 ff.

Λύκτος: Cretan town, B 647.

λύμα, -ατος: *filth, defilement*.

Λυρνησσός: town in the Troad, not far from Theba, B 690.

λύω, fut. λύσω, aor. (ξ)λύσα, perf. λέλυνται, aor. pass. λύθη: *loose, free, dismiss*; mid. *loose for myself, ransom*.

λωβάομαι, aor. opt. λωβήσαιο: *insult, am insolent*.

λώβη: *shame, disgrace*.

λωβητήρ, -ήρος: *insolent fellow*.

λωτών, -ον: *more desirable, better*, comp. of ἀγαθός.

λωτός: *clover, food for horses*, B 776.

### M.

μά (μάν, μήν): particle of asseveration, with the accusative, which probably depends on a verb of swearing implied. In affirmative asseverations ναί μά is used. οὐ μὰ γὰρ Ἀπόλλωνα no, *by Apollo!* ναί μὰ τὸδε σκήπτρον yes! *by this sceptre*.

Μάγνητες pl.: Thessalians dwelling near Mt. Pelion, B 756.

μαζός: *nipple, breast*.

μάθον: aor. of μανθάνω *learn*.

Μαίανδρος: river near Miletus, B 869.

μαίμῳ, aor. μαίμησε: *am eager, am impetuous, rage*.

μαίνομαι (mania): *rave, rage, am frantic*.

Μαίων: a Theban, son of Haemon, Δ 394 ff.

μακάρ, -αρος: *blessed, happy*.

μακρός 3: *long, high, tall*. μακρά and μακρόν adv. μακρὰ βιβάς with long strides, μακρόν ἄνυσεν shouted afar, i.e. shouted aloud.

μάλα adv.: *exceedingly, very, readily, thoroughly, by all means*. ἄλλα μάλα but surely.

μᾶλλον comp.: *more, rather*.

μάλιστα sup.: *especially, most of all*.

μαλακός 3: *soft, gentle*.

μᾶν [μήν]: *in truth, indeed*.

μανθάνω, aor. μάθον: *learn*.

μαντεύομαι: *am a seer, prophesy, predict*.

Μαντινέη: Arcadian town, B 607.

μάντις: *seer, soothsayer*.

μαντοσύνη: *gift of prophecy*.

μαργαίνω: *rage, am furious*, E 882.

μαρμαίρω: *gleam, shine, sparkle*.

μάρναμαι: *fight, contend*.

μάρτυρος: *witness*.

Μάσσης, -ητος: town in Argolis, B 562.

μαστιίζω, aor. μαστίξεν: *lash, whip*.

μάστιξ, -ιγος: *lash, whip*.

ματάω, aor. subjv. ματήσεται: *hold back, delay*.

μάχαμα: *dagger, large knife, used in sacrifice*.

Μαχάων: son of Asclepius (Aesculapius); a surgeon from Thesaly, B 732, Δ 193 ff., Α 506 ff.

μάχη: *battle, conflict; field of battle*, E 355.

μαχητής: *warrior, soldier, fighter*.

- μάχομαι or μαχέομαι, fut. μαχήσομαι, aor. μαχσάμεθα and μαχέσασθαι: *fight, contend.*
- μάψ: adv. *thoughtlessly, vainly, to no purpose.*
- μαψιδίως: *foolishly, thoughtlessly.*
- μέ: acc. of ἐγώ I.
- μέγα: adv. qualifying all degrees of comparison; *greatly, mightily, very, far.*
- μεγάθυμος: *great-souled, high-minded.* Epithet of men and peoples.
- μεγαίρω: *grudge.*
- μεγάλα: adv. *greatly.* μεγάλ' εὔχετο *loudly prayed.*
- μεγαλ-ήτωρ, -ορος: *great-hearted, courageous.*
- μέγαρον: *large room, main hall* (in the centre) *of the house; pl. dwelling, house, palace.*
- μέγας, μεγάλη, μέγα: *great, large, tall, mighty.* Comp. μείζων, superl. μέγιστος.
- μέγεθος, -εος: *size, height.*
- Μέγης, -ητος: son of Phyleus, leader of the Dulichians, B 627, E 69.
- Μεδεών, -ώνος: town in Boeotia, B 501.
- μεδών, -οντος (μέδων): *ruler, ruling, only of Zeus, Γ 276.*
- μέδομαι: *care for, give heed to* (with gen.), *contrive.*
- Μέδων, -οντος: son of Oileus, half-brother of Ajax, slain by Aeneas, B 727, N 693 ff., O 332 ff.
- μέδων: *counsellor, leader, captain.*
- μεθ-άλλομαι, aor. partic. μετάλμενος: *spring after, leap upon.*
- μεθ-είω subjv., μεθέμεν inf.: aor. of μεθίημι, *let go, give up, surrender.*
- μεθ-έπω: *drive after, with two accs.*
- μεθήμων, -ονος: *slack, yielding.*
- μεθ-ίημι, aor. subjv. μεθείω, aor. inf. μεθέμεν: *let go, give up, surrender; intrans. draw back, give way.*
- μεθ-ίστημι, impf. μεθίστατο: *mid. take one's place among.*
- μεθ-ομιλέω: *associate with, A 269.*
- μειδάω, aor. μείδησε (smile): *smile.*
- μείζων: comp. of μέγας *great, large, tall, mighty.*
- μελινος (μέλινος, μελή) 3: *ashen, of ash.*
- μελίχιος (μέλι) 3: *kind, friendly.*
- μεῖνα: aor. of μένω *remain, await.*
- μείρομαι, perf. ἐμμορε (μέρος): *receive as a portion.*
- μείων, -ονος: comp. of μικρός *little, short.*
- μέλαθρον: *ceiling, roof, house.* Cf. tectum.
- μελαίνω: *blacken, stain a dark color; in E 354 stain dark red.*
- Μελάνθιος: a Trojan, Z 36.
- μέλας, μέλαινα, μέλαν: *black, dark.* Comp. μελάντερος.
- Μελέαγρος: son of Oeneus, leader of the Caledonian hunt, B 642, I 543 ff.
- μέλι, -ιτος: *honey.*
- Μελίβοια: a Thessalian town in Magnesia, B 717.
- μελή: *ash, ashen spear* (sc. ἐγχέη).
- μελι-ηδής, -ές: *honey-sweet.*
- μέλισσα (μέλι): *bee.*
- μελί-φρων, -ονος: *heart-rejoicing, of wine, Z 264 (cf. ἐύφρων, Γ 246); refreshing, of sleep, B 34.*
- μέλλω: *am destined, am about.*
- μέλω: *sing* (the praises of).
- μέλω, fut. μελήσει and μελήσεται, perf. μέμηλε: *am a care, am an object of concern.* (1) The object of concern is put in the nom. and the person who feels the concern in the dat. (2) The verb is impers. and takes the object of concern in the gen.
- μέμωα perf.: *am eager, rush on impetuously.*

μμμακύνῃ: perf. partic. of *μῃκάομαι* *bleat*.

μῆνῃμαι: *remember*, perf. of *μῃνῃσκω* *remind*.

μῆμονα perf.: *strive, wish, am eager*.

μῆν: a weaker form of *μῆν*. (1) *In-deed, in truth*; (2) correlative with *δέ*, helping to mark the contrast between two clauses. Cf. *μῆντοι*.

μνεαίνω: *am eagerly desirous*.

Μενέλαος: *Menelāus*, king of Sparta, son of Atreus, brother of Agamemnon, and husband of Helen. B 408, 586 ff., Γ 21 ff., 206 ff., Δ 94 ff., Z 44 ff., Π 311 ff., P 45 ff. He is called ἀρηίφίλος, βόην ἀγαθός, ξανθός (*iaony-haired*). He wandered for eight years after the capture of Troy before returning with Helen to his home, γ 276 ff., δ 351 ff. The Fourth Book of the *Odyssey* gives an account of the visit paid by Odysseus's son Telemachus to Menelaus at Sparta.

μενεπτόλεμος: *standing firm in battle, brave*.

Μενεσθεύς, ἥος: son of Peteos, and leader of the Athenians, B 552.

Μενέσθης: a Greek, E 609.

Μενoitιάδης: son of Menoetius, Patroclus, A 307.

μῆνος, -εος: *might, courage, prowess, fury*.

μῆνω, aor. (ἔ)μεινα: *remain, await*.

μερμηρίζω, aor. μερμήριξε: *am undecided, am in perplexity, ponder*.

Μέροψ, -οπος: a seer of Percôte, B 831.

μέροψ, -οπος: *mortal*.

Μέσθλης: leader of Maeonians, B 864.

μέσος: see μέσος *middle*.

Μέσση: town in Laconia, B 582.

μεσσηγύς [μεταξύ]: *adv. between*.

Μεσσηγίς, -ίδος: a spring in Thes-saly, Z 457.

μέσ(σ)ος (medius) 3: *middle, in the midst*. τὸ μέσον *the middle, midst*.

μετά: *adv. and prep. among, after*.

(1) With dat. *in the midst of*; (2) with acc. *into the midst of, among* (as with dat., B 143), *after*. It sometimes implies change, μετὰ δ' ἐτράπετο: *he turned around*.

μεταδρομάδην (δρόμος): *adv. pursuing, running after*, E 80.

μεταλλάω, aor. μετέλλησαν: *ask about, inquire after*.

μετ-άλμενος: aor. partic. of μεθάλλομαι *spring after, leap upon*.

μετα-μάζιος (μαζός): *between the (nipples) breasts*.

μεταμῶνιος: *in vain, void*.

μεταξύ: *adv. between*, only A 156.

μετα-πρέπω: *am conspicuous, am eminent among*.

μετα-σσεύομαι: *rush after, hasten after*.

μετα-τρέπω: *mid. turn myself toward, give heed to*.

μεταυνδάω, impf. μετηνδα: *speak among*.

μετά-φημι, aor. μετέειπον: *speak among*.

μετα-φράζομαι, fut. μεταφράσομαι: *consider afterwards*, A 140.

μετά-φρενον: *upper part of the back, back*.

μετ-έειπον: aor. of μετά-φημι *speak among*.

μέτ-ειμι, fut. μετέσσομαι (εἰμί): *am among, am between, am one of*. οὐ πανσῶλῃ μετέσσεται *no respite will intervene*.

μέτ-ειμι (εἰμι): *go after, shall go after*.

μετ-έρχομαι, fut. μετελεύσομαι, aor. partic. μετελθόν: *come after, come among, come to, attend to*.

- μετ-έσσομαι : fut. of μέτεμι *am among, am between.*  
 μετ-έφη : impf. of μετά-φημι *speak among.*  
 μετ-όχομαι : *go after (with acc.).*  
 μετ-όπισθε(ν) : adv. *behind, afterwards.*  
 μέτ-ωπον : *forehead.*  
 μεῦ [μοῦ] : gen. of ἐγώ *I.*  
 μή : negative. (1) Adv. *not*, used in commands, μή μ' ἐρέθιζε *do not anger me*; in wishes, μή ἐπ' ἥλιον δύναι *may not the sun go down*; in clauses of purpose, ὅφρα μὴ ἀγέροστος ἦω *that I may not be without a prize*; in conditional clauses, εἰ δέ κε μὴ δώσωιν *if they shall not give*; in conditional relative clauses, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρονσαι *whomsoever the fates of death did not carry off*. (2) Conj. *that not, lest.* μή σε παρείπῃ Θέτις *lest Thetis persuade you.*  
 μηδέ : adv. *but not, and not, not even, nor.* μηδέ — μηδέ (and not — and not), *neither — nor.*  
 μῆδομαι, aor. μῆσατο : *contrive, plan.*  
 μῆδος, -εος : *plan, device.*  
 Μηθώνη : Thessalian town in Magnesia, B 716.  
 μεμακάσμαι, perf. partic. μεμακύναι : *bleat.*  
 μηκ-έτι : adv. *no more, no longer.*  
 Μηκιστεύς, -ῆος : father of Euryalus, B 566.  
 Μηκιστηιάδης : son of Mecisteus, Euryalus, Z 28.  
 μῆλα pl. : *small cattle, flocks of sheep and goats.*  
 γῆν : asseverative particle, *indeed, in truth.*  
 μῆν, gen. μηνός : *month.*  
 μῆνις, -ιος : *wrath, enduring anger.*  
 μῆνίω, aor. partic. μῆνίσας : *cherish wrath, continue angry.*  
 Μηονίη : old name of Lydia, Γ 401.  
 Μηονίς, -ίδος : *Maeonian woman,* Δ 142.  
 μῆρα pl. : *thigh-pieces.*  
 μηρίον, pl. μηρία or μῆρα : *thigh-piece.* Part of the victim which was offered as a burnt sacrifice to the gods.  
 Μηριόνης : a Cretan, friend of Idomeneus, B 651, Δ 254, E 59, 65.  
 μηρός : *thigh.*  
 μῆστορ, -ωρος : *counsellor.* μῆστορε φόβοιο (advisers of flight), *inspirers of flight, inciters to flight.*  
 μήτε : and not. μήτε — μήτε *neither — nor.*  
 μῆτηρ, gen. μητρός : *mother.*  
 μητιετα : *counsellor.* Epithet of Zeus; used in the nom. and voc.  
 μητίομαι, aor. subjv. μητίσομαι : *contrive, plan.*  
 μῆτις, -ιος : *wisdom, counsel.*  
 μητρυνή : *step-mother.*  
 μῆτρως, -ως : *mother's brother, uncle.*  
 μῆχος, -εος : *means of relief, help.*  
 Μῆων, -ονος : *Maeonian, inhabitant of Maeonia,* B 864, E 43.  
 μία : fem. of εἷς *one.*  
 μαίνω, aor. subjv. μῆγῃ, aor. pass. μῆάνθην [ἐμῆάνθησαν] : *spot, stain.*  
 μαι-φόνος : *blood-stained, blood-thirsty.*  
 [μῆγνῦμ : see μίσγω.]  
 Μῆδεια : a Boeotian town, B 507.  
 μικρός : *little, short.*  
 Μίλητος : (1) a Cretan town, B 647, mother of (2) a town in Caria, B 868.  
 μίλο-πάρηος : *red-cheeked*, of ships with bows painted red, while the hull in general was painted black or dark.  
 μῆνάζω (μένω) : *remain.*  
 μμνηίσκω, fut. μῆσομαι, aor. partic. μῆσασα, aor. μῆσαντο, perf. as



pres. μέμνημαι : remind ; mid. recall to mind, mention ; perf. remember.

μῖμνω [μένω] : remain, await.

μῖν : 3d pers. pron. acc. sing. *him, her*, equiv. to Att. αὐτόν, αὐτήν.

Μινύειος : Minyan, B 511.

μῖνυνθα : adv. *for a little while, for a short time.*

μινυνθάδιος : short-lived, enduring for a short time.

μυνηρίζω : lament, complain, whine.

μοσγάγκεια : basin where valleys meet, Δ 453.

μίσγω [μῖγγυμι] ; plpf. ἐμέμικτο, aor. pass. ἐμίχθην or ἐμίγην : mix, mid. mingle, join with, associate with. ἐν κόνεσσι μυγείης should be thrown in the dust.

μυστῶλλον : cut into small pieces.

μίτρη : girdle, broad band of metal, or leather with metal plates, worn on the lower part of the body under the θώρηξ, and over the χιτών. See θώρηξ.

μυθεῖς : aor. partic. of μίσγω mix.

μνάομαι, impf. ἐμνώοντο : am mindful.

μνήσσαι and μνήσαντο aor., μνήσομαι fut. : of μμνήσκω remind, mention, remember.

μνηστός 3 : wooed, wedded, lawful. Epithet of wives.

μογέω, aor. μόγησα : toil, suffer, endure hardship.

μόγος : exertion, toil, Δ 27.

μοῖρα : fate, lot, portion. κατὰ μοῖραν according to due allotment, fittingly.

μοιρη-γενής, -ές : child of fortune, blest by Μοῖρα at birth, Γ 182.

μολούσα : aor. partic. of βλώσκω go.

μολπή (μέλπω, Melpomene) : song.

μορμύρω : splash.

μόρος (μέρος, μοῖρα) : fate, lot.

μόρσιμος : destined, fated.

μόνους [μόνος] 3 : alone.

Μοῦσα : muse.

μοχθίζω (μόχθος) : suffer, B 723.

Μύδων,-ονος : Phrygian king, Γ 186.

Μύδων,-ωνος : a Paphlagonian, charioteer of Pylaemenes, E 580.

μῦθέομαι, aor. subjv. μῦθήσομαι : relate, tell, interpret.

μῦθος : word, utterance, saying, thought. Cf. ἔπος.

μῦα : fly.

Μυκάλη : Carian promontory, B 869.

Μυκαλησσός : Boeotian town, B 498.

μυκάομαι, aor. μύκον : bellow, grate.

Μυκῆνη : Mycene, town in Argolis ; the home of Agamemnon, B 569, Δ 52, 376.

Μύνης,-ητος : son of Euenus, B 692.

μυρτίκινος : of tamarisk, tamarisk, Z 39.

Μυρτήη : perhaps an Amazon, B 814. Cf. Γ 189.

μῦριοι pl. (myriad) : very many, countless.

Μυρμιδόνες pl. : a Thessalian people, under command of Achilles, A 180, 328, B 684.

μύρομαι : weep, grieve, lament.

Μύρσινος : a town in Elis, B 616.

Μῦσοί pl. : Mysians, B 858.

μυχός : inmost part, recess.

μῶλος : toil, moil, struggle.

μωμάομαι, fut. μωμήσομαι (μῶμος) : blame, censure, Γ 412.

μῶνυξ, -υχος (μέμαα, ὄνυξ) : eager-hoofed, swift-footed, swift.

## N.

ναί : affirmative particle, yes. Used in oaths. ναὶ μὰ τὸδε σκῆπτρον yes ! by this sceptre !

ναιετάω or ναίω, iter. impf. ναιετάσκον or ναίεσκον : am situated, dwell, inhabit. δόμοι ἐν ναιετάοντες houses good to dwell in, comfortable. ἐν ναίόμενον πτολίεθρον a well-situated town.

Νάσσης: leader of the Carians, B 867 ff.

Ναυβολίδης: son of Naubolus, Iphitus, B 518.

ναύτης (ναῦς): sailor.

ναῦ-φιν: from the ships, locat. (used as gen. pl.) of νηῦς.

νεαρός: young, tender, B 289.

νεβρός: fawn.

νέες nom., νέεσσι dat.; pl. of νηῦς ship.

νέμαι: subjv. 2d sing. of νέομαι go, return.

νείαιρα (νέος?): fem. adj. lower.

νείατος (νέος?): extreme, lowest.

νικε(ί)ω, iter. impf. νικεῖσκε, aor. ἐνέικεσας and νείκεσεν: revile, rebuke, chide, contend, upbraid.

νέικος, -εος: strife, quarrel, conflict.

νείμαν: aor. of νέμω, distribute.

νεκάς, -άδος: heap of corpses, E 886.

νεκρός: corpse, dead body.

νέκταρ, -αρος: nectar, the drink of the gods.

νεκτάρεος: divine, heavenly. Cf. ἀμβρόσιος.

νέκυς, -νος (νεκρός): corpse, pl. the dead in the lower world.

νεμεσίζομαι: take ill, am vexed.

νέμεσις: righteous wrath, blame. οὐ νέμεσις it is no cause for blame.

νεμεσ(σ)άω, aor. νεμέσησε and νεμέσθηεν [ἐνεμεσθήθησαν]: am angry, am vexed.

νεμεσσητός: fit to excite wrath, blame-worthy.

νέμω, aor. νείμαν: distribute, mid. possess, inhabit, dwell; of cattle, pasture, graze; passive (B 780) devoured.

νέομαι, subjv. νέμαι: go, return, shall go.

νέος 3: young, fresh, new. Comp. νεώτερος. νέον adv. just now, newly, afresh.

νεοσσός: young of birds, nestling.

νεο-τευχής, -ές: just built, new.

Νεστόρεος 3: of Nestor, Nestor's.

Νεστορίδης: son of Nestor, Antilochus, Z 33.

Νέστωρ, -οπος: Nestor, king of the Pylians, famous for his age, wisdom, eloquence, and skill in marshalling the army for battle, A 247, B 21, 57, 77, 336, 405, 433, 555, 601; Δ 293, Z 66, A 597 ff.

νευρή: (sinew), bow-string.

νεῦρον (nerve): thong, pl. bow-string.

νεῦω, aor. νείω: nod.

νεφέλη: cloud.

νεφελ-ηγερέτα (ἀγείρω): cloud-gatherer. Epithet of Zeus.

νέφος, -εος (nubes): cloud.

νεώτερος: comp. of νέος young.

νήα acc. sing., νήας acc. pl., νήες nom. pl.: of νηῦς ship.

νηγάτεος: new made, new. (Or, perhaps, gleaming, bright.)

νήδυμος: sweet, refreshing, of sleep. (Prob. for ἡδυμος).

νήος: adj. of a ship. νήον δόρυ ship-timber.

νηίς, -ίδος: naiad, water-nymph.

νηλεής, -ές, dat. νηλεί (ἔλεος): pitiless, cruel.

Νηληΐος 3: of Neleus, who was son of Poseidon and father of Nestor.

νημερτής, -ές: unfailing, true. νημερτές truly.

νηνεμῆ (ἀνεμος): calm weather. νηνεμῆς when no air is stirring, E 523.

νήος: temple. See ἄλσος.

νηπίαχος: young, helpless, silly.

νήπιος (infans, speechless): young, helpless, childish, foolish.

Νήριον: a woody range of mountains in Ithaca, B 632.

νήσος: fem. island.

νῆς, gen. νῆος, nom. pl. νῆες or νέες, locat. used as gen. ναῦφιν: *ship*.  
νικάω, fut. inf. νικήσμεν, aor. ἐνίκησεν: *conquer, gain the victory, am victorious, prevail*.

νίκη: *victory*.

Νηρέυς, -ῆος: son of Charopus, famous for his beauty, B 671 ff.

Νῆσα: a Boeotian town, B 508.

Νηῶρος: an island of the Sporades, B 676.

νιφάς, -άδος: *snow-flake*.

νοέω, aor. ἐνόησε (νοῦς): *perceive, observe, look, devise, plan, am wise*.

Νοήμων, -ονος: a Lycian, E 678.

νόθος 3: *illegitimate, bastard*.

Νοτίων, -ονος: father of Amphimachus, B 871.

νομός: *pasture*.

νόος [νοῦς]: *mind, heart*.

νοστήω, fut. νοστήσω, aor. νοστήσας: *return, go home*.

νόστος: *return*.

νόσφι: adv. *apart, separate, far from (with gen.)*.

νοσφίζομαι (νόσφι): *turn away from, reject*.

Νότος: *south wind*, B 145.

νοῦσος [νόσος]: *sickness, plague*.

νύ (νῦν): a weakened *now*. Cf. the English inferential 'now' in 'now it came to pass.'

νύμφη: *nymph, young woman*. νύμφα φίλη *dear lady*.

νῦν: *now, at the present time, just now*. νῦν δὴ *now at length*.

νύξ, gen. νυκτός (no x): *night*.

νύος: *sister-in-law, brother's wife*.

Νῦσῆιον: Thracian mountain, Z 133.

νύσσω, aor. νύξε: *prick, pierce, wound*.

νῶι nom., νῶϊν gen. and dat., νῶϊ pron., we two, us two.

νωλεμέως: *unceasingly, uninterruptedly, steadfastly*.

νωμάω, aor. νόμησεν: *distribute, move this way and that, wield, brandish*.

νῶρ-οψ, -οπος: *flashing, bright*.

νῶρον: *back*. εἰρέα νῶτα θαλάσσης, *the broad back of the sea*, because of the arched appearance which the quiet sea presents.

## Ξ.

Ξάνθος: (1) a Trojan, son of Phaeonops, E 152. (2) A river in Lycia, B 877, E 479. (3) A river on the plain of Troy which 'the gods call *Xanthus*, but men call it *Scamander*,' Z 4, Y 73 ff.

ξανθός 3: *yellow, tawny-haired, blond*.

ξενίον: *guest-gift*, a present given by guest or host as a token of friendship.

ξενίζω, aor. (ἐ)ξείνισσε: *receive hospitably, entertain*.

ξεινοδόκος (δέκομαι): *host, entertainer*.

ξείνος [ξένος]: *guest-friend, friend*, used (1) of the one entertained, Δ 377, and (2) of his host, Z 224, and (3) of their descendants, Z 215. Also, *stranger*.

ξεστός (ξέω) 3: *polished*; epithet of hewn stone.

ξέω, aor. ἔξεσε: (*polish*), *hew*.

ξίφος, -εος: *sword, long-sword*.

ξύλ-οχος: *thicket*.

ξύμ-βάλλω: *bring together, dash together*.

ξύν: prep. with dat., *with*. See σύν. ξυν-άγω: *bring together, collect*. ἵνα ξυνάγωμεν Ἀρηα *that we may join battle*.

ξυν-δέω, aor. ξυνδήσαι: *bind, fetter*.

ξύν-ειμι (εἶμι): *go together*.

ξυν-ίημι, impf. pl. ξύνεν [ξυνίσταν], aor. ξυνέηκε and ξύνες: *bring together, hearken, give ear*.

ξυνήμος: *common*. ξυνήλια *common store*.

ξυστόν: *polished shaft, spear shaft*.

## O.

ὁ, ἡ, τό (nom. pl. τοί, ταί, and οἱ, αἱ): (1) *dem. this, that*; freq. used for the personal pron., *he, she, it*.

ὁ μὲν — ὁ δέ *one — the other*. (2) Def. art., *the*. τό *adv. acc. therefore*.

ὃ, ἧ, τό, nom. pl. τοί: *rel. who, which, what*. See ὅς.

ὥρ, dat. pl. ὥρεσιν: *wife*.

ὁμιλῶ: *converse familiarly, chat*.

ὀβελός (*obelisk*): *spit for roasting meat*.

ὀβριμο-εργός: *mighty-worker, author of terrible deeds*.

ὀβριμο-πάτηρ: *daughter of a mighty father*.

ὀβριμος: *mighty, strong, powerful*.

ὀγδώκοντα (ὀκτώ): *eighty*.

ὁ γε, ἡ γε, τό γε: *intens. of ὁ, ἡ, τό this, that; he, she*.

ὄγκος: *barb*.

Ὀρχηστός: *Boeotian town on Lake Copāis; ancient seat of the worship of Poseidon, B 506*.

ὀδαξ (δάκνω): *adv. with the teeth. ὀδαξ λαζοῖατο γαῖαν may they 'bite the dust.'* Cf. λάξ, πύξ.

ὅδε, ἧδε, τόδε: *dem. this, this one here*.

Ὀδῖος: *leader of the Halizonians, slain by Agamemnon, B 865, E 39*.

ὁδός: *fem., way, journey*.

ὀδούς, -όντος (dens): *tooth*.

ὀδύνη: *pl. pains, pangs*.

ὀδυνή-φατος (φεν-): *'pain-killer,' pain-stilling*.

ὀδύρομαι: *bewail, lament, mournfully long*.

Ὀδυσ(σ)εύς, -ῆος or -έος: *Odysseus, Ulysses, an Ithacan, hero of*

*the Odyssey, father of Telemachus, B 259 ff., 631 ff., Γ 191 ff.* He is called πολύμητις *crafty* and πολυμήχανος *abounding in devices*. He was one of the wisest of the Achæan leaders, and was freq. sent on embassies, cf. A 311, Γ 205, Δ 767 ff.

ὀδύσσομαι, aor. ὀδύσαντο: *am angry, am vexed*.

ὄεσι: *dat. pl. of ὄες sheep*.

ὄζος: *shoot, branch, scion*.

ὄθεν: *adv. whence*.

ὄθι: *adv. where*.

ὀθομαι: *care for, concern myself about, reck.* ὅς οὐκ ὀθετ' αἰσυλα βέζων, *who is reckless in doing violence*.

ὀθόνηι pl.: *linen-covering, veil*.

ὀθριξ, acc. pl. ὀτριχας: *with like hair, B 765*.

οἷ: *encl., dat. 3d pers. pron., him, her*.

οἶγνυμι, impf. ὤγνυτο (ἡοίγνυτο?): *aor. ὤξε, οἶξα: open*.

οἶδα (εἶδω) perf. as pres., 2d sing. οἶσθα, pl. ἴδμεν [ἴσμεν], ἴστε, ἴσασι,

subjv. εἰδῶ, partic. εἰδώς, ἰδύησι, plpf. ἦδη, ἦδε, fut. εἰσεται, εἰδή-

σειν (φιδ, wit): *know*.

οἰέτης, -ες (ἔτος): *of the same age, B 765*.

οἰζυρός 3: *wretched, miserable, pitiable*.

οἰζύς, -ύος: *suffering, misery, woe*.

οἰζύνω: *endure woe*.

οἰκαδε (οἶκος): *adv. homeward*.

οἰκεύς, -ῆος: *member of one's household*.



οἰκέω, aor. ᾤκηθεν or οἰκήθεν [ᾤκη-  
θησαν]: dwell, inhabit, colonize.

οἰκίον: home, dwelling.

οἰκοί: adv. at home.

οἰκόν-δε: homeward, home.

οἶκος (φοῖκος, vicus, -wich in Nor-  
wich): house, home, dwelling.

Ὀϊλεύς, -ῆος: a Locrian, father of  
the lesser Ajax, B 527, 727.

οἰμωγή: a groan.

οἰμῶζω, aor. ᾤμωξεν: groan.

Οἰνεΐδης: son of Oeneus, Tydeus,  
E 813.

Οἰνεύς, -ῆος: king of Calydon in  
Aetolia, grandfather of Diomed,  
Z 216.

οἶνο-βαρής, -ές: heavy with wine, sot.

Οἰνόμαος: an Aetolian, E 706.

Οἰνοπίδης: son of Oenops, Helenus,  
E 707.

οἶνος (φοῖνος, vinum, wine): wine.

οἶνο-χέω or οἶνοχοεῖω, impf. ἐφνο-  
χοεῖ or οἶνοχοεῖ: pour out wine,  
pour.

οἶνο-χόος (χέω): cup-bearer.

οἶνοψ, -οπος: wine-colored, dark red,  
dark.

οἷζᾱσα: aor. partic. of οἷζνυμι open.

οἶμαι, δέω or οἶω: think, hold as an  
opinion, intend.

οἷος 3: alone, by one's self.

οἷος 3: rel. of what sort, what kind  
of, what, such as, as; with τοῖος to  
be supplied, such as with infin.

οἶον neut. acc. as adv., how, be-  
cause. οἶον ἄκουσεν (what he  
heard), because of what he heard.

οἶω, aor. οἶωθῇ (οἶος): leave alone,  
desert.

οἷς, gen. οἷος (οἶς, ovīs, ewe): sheep.

οἷσει fut., οἷσμεναι aor. inf.: of  
φέρειν bear, bring.

οἶσθα: 2d sing. of οἶδα know.

οἷσ τεύω, aor. impv. οἷσ τευσον: shoot  
with an arrow.

οἷστος: arrow. See τριγλώχην.

οἶτος: fate, death.

Οἶτυλος: a town in Laconia, B 585.

Οἰχαλεύς, -ῆος: an Oechalian, B 595.

Οἰχαλίη: town in Thessaly, B 730.

Οἰχαλίηθεν: from Oechalia, B 595.

οἰχέω, iter. impf. οἰχέσκον: come.

οἰχομαι, impf. ᾤχετο: go, go away.

ᾤχετο ἀποπτάμενος flew away.

οἶω or δέω (οἶμαι): think, intend.

οἰωνιστής and οἰωνο-πόλος: sooth-  
sayer, seer who observes birds of  
omen.

οἰωνός: bird of prey, observed for  
omens, omen.

ὀκνεῖω: hesitate, shrink.

ὀκνος: hesitancy.

ὀκρυό-εις, -εντος: jagged.

ὀκρυνό-εις, -εσσα: (chilling), horrible.

(See κρυνέεις.)

ὀκτά-κνημος: eight-spoked, E 723.

ὀκτώ: eight.

ὀλβιο-δαίμων, -ονος: (of happy divin-  
ity), god-favored, Γ 182.

ὀλεθρος (ὀλλυμι): ruin, destruction,  
death.

ὀλεῖται, ὀλέσεις fut., ὀλέσ(σ)η, ὀλέ-  
σθαι aor.: of ὀλλυμι ruin, destroy;  
mid. perish.

ὀλέκω: destroy, kill; mid. perish,  
am slain.

ὀλίγος 3: little, small. ὀλίγον adv.  
little.

Ὀλιζών, -ῶνος: Thessalian town in  
Magnaesia, B 717.

ὀλλῦμι, fut. ὀλεῖται, ὀλέσεις, aor.  
ᾤλεσα, ὀλέσ(σ)ης, ὀλοντο, οὐλό-  
μενος, perf. ὀλώλῃ: ruin, destroy,  
kill, lose; mid. and perf., am de-  
stroyed, perish, die.

ὀλο(ι)ός 3: destructive, deadly, cruel.  
Comp. ὀλοώτερος.

ὀλοῦργῇ: shrill outcry.

Ὀλοοσσών, -όνος: town in Perrhae-  
bia, B 739.

δλοό-φρων, -ονος (φρήν): *cruel*.  
 δλοφυνδός: *complaining, doleful*.  
 δλοφύρομαι: *complain, lament*.  
 Ὀλυμπιάς, -άδος: *fem. Olympian*.  
 Ὀλύμπιος: *Olympian*; in sing., by name of Zeus *the Olympian*.  
 Ὀλυμπος or Οὐλυμπος: *Olympus, a high mountain on the boundary between Macedonia and Thessaly; the abode of the gods*.  
 ὀλῦραι pl.: *grain, spelt*.  
 ὀλώλῃ: *perf. subjv. of ὀλλῦμι, perish, am destroyed*.  
 ὄμαδος: *din, confused noise, hubbub*.  
 ὄμβρος (imber): *rain*.  
 ὄμ-ηγερής, -ές (ἀγειρώ): *assembled, together*.  
 ὄμ-ηλική: *of the same age, those of the same age*.  
 ὀμίλῃω, aor. ὀμίλησα: *am with, associate with*.  
 ὄμιλος (homily): *throng, crowd*.  
 ὀμίχλη: *mist*.  
 ὄμμα, -ατος: *eye*.  
 ὀμνῦμι, fut. ὀμοῦμαι, aor. imv. ὀμοσ-  
 σον: *swear*.  
 ὁμοῖος or ὁμοῖος 3: *like, alike, common*. γῆρας ὁμοῖον *old age which comes to all alike (?)*.  
 ὁμοῖός, aor. ὁμοιωθήμεναι: *make like, dep. liken myself*.  
 ὁμοκλέω, aor. partic. ὁμοκλήσας, iter. aor. ὁμοκλήσασκε: *shout, chide, threaten*.  
 ὁμοκλή (καλέω): *shout*.  
 ὁμόργνημι: *wipe*.  
 ὁμός 3: *alike, common*.  
 ὁμόσση, ὁμοσσον: aor. of ὁμνυμι *swear*.  
 ὁμοῦ: *adv. together, at the same time, along with*.  
 ὁμοῦμαι: *fut. of ὁμνυμι swear*.  
 ὀμφαλό-εις, -εσσα: *with bosses, bossy*.  
 ὀμφαλός: *navel*.  
 ὀμφή: *voice*.

ὁμῶς (ὁμοίως): *adv. like, equally*.  
 ὄναρ: *dream*. Cf. ὄνειρος.  
 ὄνειδος: *chiding, abusive*.  
 ὄνειδιζω, aor. imv. ὄνειδισον: *reproach, hear abuse upon*.  
 ὄνειδος, -εος: *reproach, abuse*.  
 ὄνειρο-πόλος: *dream-seer*.  
 ὄνειρος: *dream, vision*.  
 ὀνίνημι, fut. ὀνήσειν, ὀνήσεται, aor. ὄνησα or ὠνήσας: *help, profit, please*.  
 ὀνομάζω: *address by name*.  
 ὄνομαι, aor. ὀνόσαιο: *find fault with as too little*.  
 ὀνομαίνω, aor. subjv. ὀνομήνω: *name, mention by name*.  
 ὄξυ-βελής, -ές: *sharp-pointed*, Δ 126.  
 ὄξύ-εις: *sharp-pointed*.  
 ὄξυς, -εῖα, -ύ: *sharp, keen, swift, piercing*. ὄξέα (cognate acc.) κεκληγώς *with sharp cries*. ὄξύ *adv. keenly, quickly*.  
 ὅου: *gen. of ὅς who*. (Doubtless ὅο should be written for ὅου.)  
 ὅπα acc., ὅπῃ dat.: *of ὅψ voice*.  
 ὀπάζω, aor. ὤπασαν: (*give as a companion*), *grant, follow, press hard upon*.  
 ὀπηδέω: *accompany, go with*. τόξα μοι ὀπηδεῖ *the bow goes with me, i.e. I carry the bow*.  
 ὀπιτεῶ: *spy out, look about*.  
 ὀπι(σ)θε(ν): *adv. behind, afterward, hereafter*.  
 ὀπίσ(σ)ω: *adv. backward, behind, hereafter*.  
 ὀπλότερος 3: *younger*.  
 Ὀπίεις, -εντος: *Opus, the Locrian capital*, B 531.  
 ὀπός: *sap of the fig-tree, fig-sap*, E 902.  
 ὅπ(π)οτε: *adv. when, whenever*.  
 ὀπότερος: *which of the two*.  
 ὅπ(π)ως: *adv. how, in order that, as*.  
 ὀπταλέος 3: *roasted*.

ὀπτάω, aor. ὤπησαν: *roast.*

ὀπῶπα: perf. of ὀράω *see.*

ὀπωρινός 3: *autumnal, of early autumn.*

ὀράω or ὀρώω, fut. ὀφείσθαι, aor. εἶδεν or ἴδεν, perf. ὀπῶπα: *see, look, behold.* ὑπόδρα ἰδὼν *eying askance, with fierce look.*

ὀρέγνυμι, aor. subjv. ὀρέξῃ: *reach, stretch out, lunge with a spear, give; mid. stretch one's self, reach out.* οἱ παῖδός ὀρέξατο *reached after his son, held out his hands toward his son.*

ὀρεκτός: *outstretched, B 543.*

ὀρέομαι (ὀρνυμι): *hasten away.*

Ὀρέσβιος: a Boeotian from Hyle, E 707.

ὄρεσ-κῶος: *dwelling on the mountains, mountain.*

Ὀρέστης: a Greek, E 705.

ὄρεστιάς, -άδος: *of the mountains.* νύμφαι ὄρεστιάδες *mountain nymphs, Z 420.*

ὄρεσ-φι: loc. used as gen. pl. of ὄρος *mountain.*

\*Ὀρθή: a town in Perrhaebia, B 739.

ὀρθῶω, aor. partic. ὀρθωθείς: *lift up, set upright.* ἔξερο ὀρθωθείς *sat upright.*

ὀρῶω, aor. ὀρῖνε, ὀρίνθη: *arouse, excite, move with pity.*

ὀρκιον: *oath, pledge of an oath, victim slain in confirmation.*

ὀρκος: *oath, that by which one swears.*

ὀρμαίνω: *revolve, ponder.*

ὀρμῶω, aor. ὠρμηε and ὀρμηθήτην: *urge on, rush, hasten.*

\*Ὀρμένον: Thessalian town in Macedonia, B 734.

ὀρμή: *onset, endeavor.* ἐς ὀρμὴν ἔγχεος *within range of (my) spear.*

ὀρμημα, -ατος: *longing.*

ὀρμος: *anchoring-place, roadstead.*

\*Ὀρνεαί pl.: town in Argolis, B 571.

ὄρνις, -ίδος: *bird.*

ὀρνῦμι, aor. ὤρσε, ὤπρο and ὤρορε, perf. ὤρωρεν, plpf. ὤρώρεν: *arouse, excite, drive on; mid. and perf. arise, raise myself, rouse, rush, hasten.*

ὄρος, -εος, loc. as gen. pl. ὄρεσφι(ν): *mountain.*

ὀρούω, aor. ὀρουσεν: *go hastily, rush.*

ὀρώω: Epic for ὀράω *see.*

ὄρσεο, ὄρσεν, or ὄρσο: *arise, aor. impv. of ὀρνυμι arouse.*

\*Ὀρολόχος: (1) father of Diocles, E 546. (2) Son of Diocles, E 542.

ὀρρυμαγδός: *din, confused noise.*

ὀρφανικός: *orphaned, an orphan.*

ὄρχαμος: *leader, commander.*

\*Ὀρχομενός: (1) Minyan Orchomenus, an ancient and rich city in Boeotia, B 511, λ 284. (2) An Arcadian town, B 605.

ὄρωρε perf., ὤρώρεν plpf.: *arise, from ὀρνυμι arouse.*

ὅς, ἧ, ὃ, gen. ὅου or ὄο: (1) rel. *who, which, what.* ὃ adv. acc. as conj., *in that, that; cf. quod.* (2) Dem.

ὅς and ὃ, *he, it, esp. with οὐδέ, μηδέ, καί, and γάρ.* μηδὲ ὅς φύγοι *may not even he escape.*

ὅς, ἧ, ὃν, gen. οἴο (σφος, suus): *possessive pron., own, his, her.*

ὅς περ, ἧ περ, ὃ περ: *intens. rel., just who, exactly who; or concessive, who nevertheless.* ἧ περ *just whither.*

ὄσσα: *rumor.*

ὄσάτιος: *how great, E 758.*

ὄσσε dual (oculus): *eyes.*

ὄσσομαι: *look.* κάκ' ὄσσόμενος *with a look that boded ill.*

ὄσ(σ)ος 3: *how large, how much, how far.* With τόσσος expressed or implied, *as large as, as much as, as far as, as loud as; pl. how many, as many as.* ὄσ(σ)ον adv. *how greatly.*

δοστέον: *done*.

ὅς τις or ὁ τις, ἡ τις, ὅτ(τ)ι, neut. pl. ἄσσα, acc. pl. οὓς τινας: indef. rel. *who, whoever*; in indirect questions, *who*. ὁ τι *wherefore, why*.

ὅταν [ὅτε ἄν]: *whenever*.

ὅτε: *when*.

ὅτι or ὅττι: conj. *that, because*; adv. with superl. ὅττι τάχιστα *as quickly as possible*.

ὀτραλέως: *nimbly, with speed*.

Ὀτρεὺς, -ῆος: a Phrygian king, Γ 186.

ὀτρηρός 3: *nimble, prompt*.

ὀτριχας: acc. pl. of ὀτριξ *with like hair*. ὀτρύνω, aor. ὤτρυνε: *impel, arouse, excite, urge on*.

οὐ, οὐκ, οὐκί or οὐχ: neg. adv., *not*.

In questions, it implies the answer, 'yes.'

οὐδας, dat. οὐδαι: *floor, ground*.

οὐδέ: *but not, and not, not even, nor*.

οὐδέν: neut. acc. of οὐδεὶς, for οὐ τι *not at all*.

οὐδέποτε: *never at any time*.

οὐδός: *threshold*.

Οὐκ-αλέγων, -οντος (*Heed-less*): Ucalegon, a Trojan elder, Γ 148.

οὐκέτι: *no longer, no more*.

οὐκί (οὐ): *not, used at the end of a sentence in καὶ οὐκί*.

οὐλαμός: *throng, press*.

οὐλόμενος 3: *destructive, deadly, mortal*, aor. partic. of δαλλυμι *destroy*.

οὐλος: *destructive, baneful, deadly*.

οὐλόχυνται (χέω): (*poured out barley-corns*), barley-corns.

Οὐλυμπος: *Olympus*. See Ὀλυμπος.

Οὐλυμπόν-δε: *to Olympus*.

ὄν: inferential particle, *now, then, at all events*.

οὐνεκα [ἐνεκα]: *because*.

ὄνομα, -ατος [ὄνομα]: *name*.

Οὐρανίον, -ωνος: *of heaven, inhabitant of heaven*, A 570, E 373. In

E 398, it seems to be *son of Uranus*.

οὐρανό-θεν: *from heaven*.

οὐρανό-θι: *in the heavens*. οὐρανόθι πρό αἰθῶρα *the sky*, Γ 3.

οὐρανός: *heaven, the heavens, sky*.

οὔρεϋς, -ῆος (οὔρος): *mule*.

οὔρος, -εος [ὄρος]: *mountain*.

οὔρος: *wind*. ἱκμενος οὔρος *favoring breeze*.

οὔρος: *trench*.

οὐτάζω, aor. οὔτασε, or οὐτάω, aor.

οὔτησε: *wound with something held in the hand*.

οὔτε: *and not, nor*. οὔτε — οὔτε *neither — nor*.

οὔτιδανός: *worthless, a nobody*.

οὐ τις, οὐ τι: *no one, none*. οὐ τι *not at all*.

οὐ τοι: *by no means*.

οὗτος, αὐτῇ, τοῦτο: dem. *this*. οὗτος is the ordinary demonstrative in Greek and points to a person or thing as present, either actually or in thought. Its place is generally taken in Homer by the article, ὁ, ἡ, τό, in demonstrative use.

οὕτω(s): adv. *thus, so*.

ὀφελ(λ)ον or ὤφελ(λ)ον (aor. of ὀφείλω *owe*): *should have, ought to have*. With αἶθε and ὥς, it is used to express a wish which cannot be realized: αἶθ' ὀφελές ἀγαμος ἀπολέσθαι *would that thou hadst died unmarried*.

ὀφέλλω: *increase, magnify, exalt*.

Ὀφέλτιος: a Trojan, Z 20.

ὀφθαλμός: *eye*. Cf. ὄμμα.

ὄφρα: conj. (1) of time, *while, as long as, until*; (2) of purpose, *that, in order that*.

ὀφρῦς, -ύος: *eye-brow, brow*.

ὄχα: adv. *by far*.

ὄχο-φι(ν): loc. pl. as dat. sing. of ὄχος *chariot*.



— ὀχεύς, -ῆος (ἔχω): *holder, fastening.*

Ὀχρήσιος: an Aetolian, E 843.

ὀχθέω, aor. ὤχθησαν: *am out of temper, am vexed, am displeased.*

ὀχθη: *bank of a river.*

ὄχος, -εος, dat. pl. as sing. ὀχέεσιν or ὀχεσφι(ν): *chariot.* See ἄρμα.

ὄψ, gen. ὀπός (νοῶ): *voice.*

— ὀψέ: *late.*

ὀψεται, ὀψεσθαι: fut. of ὀράω *see.*

— ὀψί-γονος: *late-born.* ὀψιγόνων ἀνθρώπων *of coming generations.*

ὀψιμος: *late,* B 325.

ὄψις, -ιος: *sight, aspect.*

ὀψι-τέλειστος: *late in fulfilment,* B 325.

## II.

πάγῃ: aor. pass. of πῆγνυμι *fix, make fast.*

παγ-χρύσεος: *all gold, of solid gold.*

πάγῃ: adv. *altogether, utterly.*

πάθοι: aor. opt. of πάσχω *suffer.*

Παιῶν, -ονος: *physician of the gods,* E 401, 900.

παιῶν, -ονος [παιάν]: *song of praise, psalm.*

Παῖνες pl.: *Trojan allies from Macedonia,* B 848.

παῖς or παῖς, gen. παιδός: *child, son, daughter.*

Παισός (Ἀπαισός, B 828): *town in Asia Minor,* E 612.

παιφάσσω: *flash forth here and there.*

πάλαι: adv. *long ago, long before.*

παλαι-γενής, -ές: *old.*

παλαιός 3: *of old, ancient.*

παλάμη, gen. and dat. παλάμη-φι (*palm*): *hand.*

παλάσσω, perf. partic. πεπαλαγμένον: *splatter.*

παλά-λογος (λέγω): *collected again.*

παλιμ-πλάζομαι, aor. partic. παλιμ-πλαγχθέντας: *am driven back.*

πάλιν: adv. *back, backwards.* πάλιν λάζετο μῦθον *'took back' what he said.*

παλιν-άγρετος (ἀγρέω): (*to be taken back*), *revocable,* A 526.

παλιν-ορσος: *turning back, backwards,* Γ 33.

Παλλάς, -άδος (πάλλω): *Pallas, (Spear-wielding).* Epithet of Athena as goddess of war. See Ἀθήνη.

πάλλω, aor. πῆλε: *brandish, shake, cast (of lots), toss.*

πάμπαν: adv. *entirely, altogether.*

παμ-ποίκιλος: *all-variegated, of many colors;* prob. *with bright border.*

πάμ-πρωτα: adv. *first of all, before all others.*

παμ-φαίνω: *shine bright, am all-shining.*

παμ-φανών, -ωσα, gen. -ωντος: *all-shining, bright.*

πάν-αγρος (ἀγρέω): *catching everything, all-embracing,* E 487.

παν-αίολος: *all-flashing.*

Παν-αχαιοί pl.: *the Pan-Achaean, Achaeans as a whole,* B 401.

Πάνδαρος: *son of Lycāon, leader of the northern Lycians,* B 827, Δ 88, E 168, 246.

Παν-Ἕλληνες pl.: *the Pan-Hellenes, the people of northern Greece as a whole,* B 530.

παν-ἡμέριος 3: *all day long.*

Πάνθοος: *a Trojan elder, father of Euphorbus, Polydamas, and Hyperenor,* Γ 146.

παν-νύχιος 3: *all night long.*

Πανοπεύς, -ῆος: *Phocian town on the Cephissus,* B 520.

παν-συνδύη: *with all zeal, in all haste.*

πάντη: adv. *everywhere, on all sides.*

παντοῖος 3: *of all sorts.* παντοίων ἀνέμων *winds from all quarters.*

**πάντοσε:** in every direction, on all sides.

**παπτάω:** call papa.

**παπταίνω, aor. partic. παπτήνας:** look about cautiously, look about after, scan.

**παρ, παρά, or παραι:** adv. and prep., by the side of, beside, near by.

(1) With dat., by the side of. **παρὰ Κρονίωνι καθέζετο** sat down by the side of the son of Cronus, **παρ Ζηρί καθήμενοι** seated in the home of Zeus, **παρ δέ οἱ ἄλλοι ναῖον Βοιωτοὶ** the other Boeotians dwell near (beside) him, **κτάμενον παρ ὄχεσφιν** slain beside the chariot.

(2) With acc., to the side of, along by, **ἔβαινε παρὰ Διομήδεα** went to the side of Diomedes, **λαὸν στήσον παρ' ἐρινεόν** station the people by the wild fig-tree, **βῆ παρὰ θίνα θαλάσσης** set out along the sea-shore, **βάλε στήθος παρὰ μαζόν** hit the breast beside the nipple, **ἔρδον ἐκατόμβας παρὰ θίνα** were sacrificing hecatombs along the shore (where an idea of motion may be implied, stretched along the shore).

(3) With gen., from the side of, from. **ἄγγελος ἦλθε Ἴρις παρ Διός** Iris came as a messenger from Zeus, **Οἰχαλίθεν ἰόντα παρ' Εὐρύτου** on his way from Oechalia from the home of Eurytus.

**πάρα:** by 'anastrophe' for παρά,

(1) when it follows its case, and (2) when it stands for **πάρεστι** or **πάρεσι**. **τῷ αἰεὶ πάρα εἰς γε θεῶν** one of the gods ever stands by his side.

**παρὰ-βλήθην (βάλλω):** with a side hit, Δ 6.

**παρὰ-βλώσκω, perf. παρμέμβλωκε** go by the side of, help.

**παρὰ-δέχομαι, aor. παρεδέξατο:** receive from, Z 178.

**παρ-αἴσιος:** foreboding ill, ominous, Δ 381.

**παρ-αἴσσω, aor. παρήξεν:** go past with a bound.

**παρὰ-κοίτης (κείμει):** spouse, husband. See ἄλοχος.

**παρὰ-κοίτης, -ιος:** spouse, wife.

**παρὰ-λέγομαι, aor. παρελέξατο:** lie beside, lie with.

**παρὰ-πείθω, aor. παρέπεισεν:** persuade.

**παρὰ-στάς:** taking his stand near, aor. partic. of **παρίσταμαι**.

**παρὰ-σχη:** aor. subjv. of **παρέχω** furnish, give.

**παρὰ-τρέω, aor. παρέτρεσαν:** spring to one side, shy, E 295.

**παρὰ-φημι, aor. παρείπον:** counsel, urge, persuade.

**παρδαλή (sc. δορά):** panther's skin.

**παρ-έζομαι:** sit (down) near, or beside.

**παρειαί pl.:** cheeks.

**παρ-εἰμι, 3d pl. παρέασι, fut. παρέσεται (εἰμι):** am at hand, stand ready, am at (your) service.

**παρ-εἶπον:** aor. of **παράφημι**, counsel, urge, persuade.

**παρ-έρχομαι, fut. παρελεύσεται:** elude, evade, circumvent, outwit.

**παρ-έχω, aor. subjv. παράσχη:** furnish, give.

**παρήιον (παρειαί):** cheek-piece.

**παρ-ημαι:** sit beside.

**Παρθένιος:** river in Paphlagonia, B 854.

**παρθένος:** virgin, maiden, young woman.

**Πάρις, -ιος:** Paris, more freq. called Alexander, son of Priam. He carried off Helen, wife of Menelaus and so brought on the Trojan war. Γ 325, 437, Z 280, 503.

παρίσταμαι, aor. παραστάς: *take my stand beside, stand near, stand by, assist.*

παρ-ίσχω, inf. παρισχέμεν (ἔχω): *hold near, hold in readiness.*

παρ-μέμβλωκε: perf. of παραβλώσκω, *stand by the side of, help.*

παρ-οιθε(ν): *in front, before.*

παρ-οίχομαι, impf. παρώχετο: *pass by.*

πάρος: adv. *before, formerly, at other times.* τὸ πάρος *formerly.* With infin. (cf. πρίν), *before.* πάρος τὰδε ἔργα γενέσθαι, *before these things occurred, before this happened.*

Παρρασίη: a district in southwestern Arcadia, B 608.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης: *every, all, the whole.* πάντα adv. *wholly.*

πάσσαλος: *peg, pin on which to hang things.*

πασ-συδῆ: see πανσυδῆ, *in all haste.*

πάσσω: *sprinkle.*

πάσχω, aor. opt. πάθοι, perf. πέποσθε or πέπασθε [παπίνθατε]: *suffer.* μή τι πάθοι *lest he suffer something, i.e. lest some harm befall him.*

πατέομαι, aor. πάσαντο: *eat.*

πατέω, aor. πάτησα: *trample.* κατὰ πάτησαν *trampled on*, Δ 157.

πατήρ, gen. πατρός (pater): *father.*

πάτος: *beaten path.*

πάτρις: *fatherland.*

πατρίς, -ῖδος: *with or without γαῖα, fatherland.*

Πάτροκλος, voc. Πατρόκλεις: *Patroclus, son of Menoetius, friend of Achilles, slain by Hector*, A 307, 337, 345, Δ 602 ff., II 2 ff., 787 ff.

πατρῴος 3: *of one's father, ancestral, hereditary.* ξείνος πατρῴος, *friend by descent, family friend.*

παῦρος: *little, small, few.* Comp.

παυρότερος. Equiv. to ὀλίγος.

πανσυχή: *cessation, respite*, B 386.

παῦν, fut. παύσουσα, aor.

παῦσαν, perf. πέπανται: *stop, put an end to; mid. cease, come to an end.*

Παφλαγόνες pl.: *a people dwelling in Asia Minor on the Pontus*, B 851, E 577.

παχύς, -εῖα, -ύ: *thick.*

πεδάω, aor. πέδησε

(πούς): *fetter.*

πέδιλον: *sandal.*

πεδίον: *plain.*

πεδιόνδε: *to the plain.*

πεζός: *on foot.* πεζοί

infantry.

πεῖθω, fut. πείσεις, aor. πιθόμην, aor.

opt. πεπιθόμεν, perf. πεποιθασιν, plpf. ἐπέπιθμεν: *persuade; mid. am persuaded, obey; perf. trust, have confidence.*

πεινάω: *am hungry.*

Πειραίδης: *son of Peiraeus, Ptolemaeus*, Δ 228.

πείραρ, -ατος: *issue, end.*

πειράω, fut. πειρήσομαι, aor. ἐπειρήσαντο, πειρηθήναι: *try, endeavor, make trial of, put to the test.*

Πειρίθοος: *king of the Lapithae, friend of Theseus*, A 263, B 741.

Πείροος: *leader of the Thracians*, B 844, Δ 520.

πεῖρω, aor. ἔπειραν, perf. partic. πεπαρμένον: *pierce.*

Πελάγων, -οντος: (1) *A leader of the Pylians*, Δ 295. (2) *A Lycian, companion of Sarpēdon*, E 695.

πελάζω, aor. πέλασ(σ)εν, ἐπληγτο, πελάσθη: *bring near, bring to, involve in; pass. approach, come near.*

Πελασγικός or Πελασγός: *Pelasgian.* τὸ Πελασγικὸν Ἄργος *Thessaly*, B 681.



πελαῖς, -άδος: *dove*.

πέλεκυς, -εος: *axe*.

πελεμίζω, aor. πελεμήχθῃ: *shake, pass. tremble, shudder*.

Πελέης: *Pelias*, king of Iolcus, who drove out his brother Neleus and his half-brother Aeson, and sent his nephew Jason in quest of the golden fleece, B 715.

Πελλήνη: an Achaean town, B 574.

Πέλοψ, -οπος: *Pelops* (son of Tan-talus), who went from Lydia to Elis, won the hand of Hippodamia in a chariot race, established his rule, and gave its name to Peloponnesus, B 104 f.

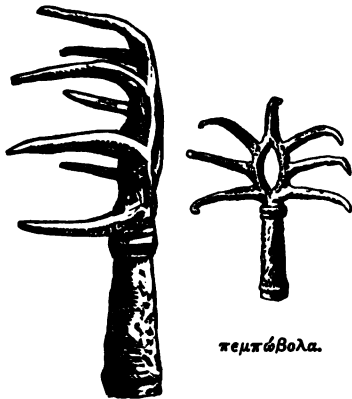
πέλω and πέλομαι, aor. as pres. ἔπλεο, ἔπλετο: (*move*), *am*.

πελώριος: (*gigantic*), *large, mighty*.

πέλωρον: *monster, portent*.

πέμπω, fut. πέμψω, aor. ἔπεμψεν: *escort, attend, send*.

πεμπ-ώβολον (πέντε): *five-tined fork* used in sacrifices. Similar sacrificial forks have been found.



πεμπώβολα.

πενθερός: *father-in-law, wife's father*.

πένθος, -εος: *sorrow, grief*.

πένομαι (πόνος): *work, am busy*.

πεντα-έτηρος (ἔτος): *five years old*.

πεντήκοντα: *fifty*.

πεπαλαγμένον: *bespattered*, perf. partic. of παλάσσω *splatter*.

πεπαρμένος: *studded, pierced*, perf. partic. of πείρω *pierce*.

πέπασθε: perf. of πάσχω *suffer*.

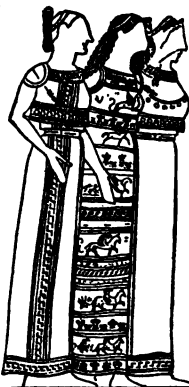
πέπηγε: perf. of πήγνυμι *fix, make fast*.

πεπίθουμην: redupl. 2d aor. opt. of πείθω *persuade*.

πεπληγώς, -υῖα: perf. partic. of πλήσσω *smite, strike*.

πέπλος: *covering, robe*.

The principal female garment. This robe left the arms bare, but reached to the feet. It was gathered at the waist by a girdle (ζώνη).



πέπλος.

πεπνύμένος: *prudent, discreet*; perf. partic. of πνέω *breathe*.

πεποίθασιν: perf. of πείθω *persuade*.

πέποσθε [πεπόνθατε]: perf. of πάσχω *suffer*.

πεποτήται: *flit, hover, are in flight*, perf. of ποτάομαι *fly*.

πεπρωμένον: *fated*, perf. partic. from the same root as πόρον *gave, furnished*.

πέπτανται: *are spread*, perf. of πετάννυμι *unfold, spread out*.

πεπίθοιτο: redupl. aor. opt. of πυνθάνομαι *learn*.

πεπυκασμένα: perf. partic. of πυκνάζω *cover*.

πέπων, -ονος: *good-fellow*, used in addresses by an elder or superior,

in an affectionate, condescending, or contemptuous tone.

**πέρι**: intens. participle, enclitic, *exceedingly, very, exactly, however much* (with concessive partic.). **σύ πέρι μιν τίσον** *do thou at least honor him.*

**Περαῖοί** pl.: a Pelasgian tribe, B 749.

**περάω**, pres. inf. **περάαν**, fut. **περήσειν**, aor. **ἐπέρησεν**: *traverse, cross, go through, pierce.*

**Πέργαμος**: the acropolis of Ilios, Δ 508, E 446, 460, Z 512.

**Περγασίδης**: son of Pergasus, Deïcoön, E 535.

**πέρην**: adv. *opposite, on the other side of, with gen.*

**πέρθω**, aor. **πέρσεν**: *sack, destroy.*

**περί**: adv. and prep., *about, round about, concerning, exceedingly.*

(1) With gen., *about, concerning, for*: **περί σείο μαχήσονται** *will fight for thee.* Used adverbially with gen. to denote superiority: **περί πάντων ἔμμεναι** *to be superior to all.*

(2) With acc., *round about, around*: **περί Δωδώνῃν οἰκί' ἔθεντο** *built their homes about Dodōna,* **περί κείνον οἶζυν** *endure woe at his side.*

(3) With dat., *about*: **αἷμα περί δουρὶ ἐρωήσῃ** *blood will gush forth about the spear,* **χιτῶνα περί στήθεσιν** *chiton about the breast.*

**περί**: by 'anastrophe' for **περί**, when it follows its case.

**περι-βαίνω**, aor. inf. **περιβῆναι**: *go about, defend.*

**περί-δρομος**: (*running around, that which can be run around*), open.

**περι-έχω**, aor. imv. **περίσχεο**: (*hold about*), *defend, protect.*

**περι-ίστημι**, aor. **περίστησαν**: *set about*, aor. *took my stand about.*

**περι-καλλής**, -ές: *exceedingly beautiful, charming.*

**περι-κλυτός**: *famous, illustrious.*

**περι-κτείνω**: *slay round about.*

**περί-σχεο**: aor. imv. of **περι-έχω** *defend.*

**περι-τέλλομαι**: *roll around.*

**περι-τρέφομαι**: *turn around, run around.*

**περι-τροπέω**: *roll, roll around.*

**Περίφας**, -αντος: an Aetolian, son of Ochesius, E 842 ff.

**περι-φραδέως**: *very carefully.*

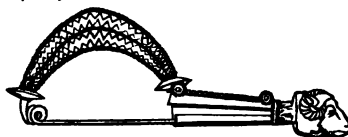
**περί-φρων**, -ονος (φρήν): *intelligent, prudent.*

**περι-ώσιον**: adv. *too much, overmuch.*

**Περκώσιος**: of Percote, B 831, Z 30.

**Περκώτη**: town in Asia Minor, on the Hellespont, B 835.

**περόνη**: *pin, brooch, fibula.*



**περόνη.**

**πέρσας**: aor. partic. of **πέρθω** *sack.* **πέσει(ν)**, **πεσείν**, **πεσών**: aor. of **πίπτω** *fall.*

**πέσσω**, inf. **πεσόμεν**: (*digest*), *enjoy, nurse.*

**πέταλον** (*petal*): *leaf.*

**πετάννυμι**, aor. **πέτασσαν**, perf. **πέπτανται**: *spread, spread out, unfold.*

**πετενρός** (**πέτομαι**): *flying, winged.*

**Πετειών**, -ώνος: Boeotian village, B 500.

**Πετειός**, -ῶ: *Peteos*, father of Menestheus, B 552, Δ 327.

**πέτομαι**, aor. **ἔπτατο**: *fly.*

**πέτρη**: *rock.*

**πετρήεις**, -εσσα: *rocky.*

- πέφανται** sing.: *appear*, perf. of **φαίνω** *show*.  
**πέφονται** pl. perf., **πεφνέμεν** redupl. aor. inf.: from root **φεν** *kill, slay*. See **ἔπεφνον**.  
**πεφρίκνυαι**: *bristling*, perf. partic. of **φρίσσω**.  
**πεφύᾱσι**: *have grown*, perf. of **φύω** *make to grow, put forth*.  
**πεφυγμένον**: perf. partic. of **φεύγω** *flee, escape*.  
**πῆ**: *whither?*  
**πῆ**: enclitic, in *any way, in any direction*. **πῇ πολλῶν** into one of the cities.  
**πηγεσί-μαλλος**: *thick-fleeced*, Γ 197.  
**πηγή**: *spring, source*.  
**πήγνυμι**, aor. **ἔπηξε** and **πάγη**, perf. **πέπηγεν**: *fix, make fast, build*; pass. and perf. *am fixed, made fast*.  
**Πηδαίος**: son of Antenor, E 69.  
**Πήδαρος**: son of Bucolion, Z 21 ff.  
**Πήδαρος**: town of the Leleges, destroyed by Achilles, Z 35, Y 92.  
**πήλε**: aor. of **πάλλω** *toss*.  
**Πηλείδης, Πηλείων, -ωνος** or **Πηληϊάδης**: son of *Peleus*, Achilles, A 1, 146, 188, 197, 277, 322, B 674, 770.  
**Πηλεύς, -ῆος**: *Peleus*, son of Aeacus, husband of Thetis, father of Achilles, A 489.  
**Πήλιον**: *Mt. Pelion*, a mountain in Thessaly, south of Mt. Ossa, B 744.  
**πήμα, -ατος**: *suffering, disaster, bane*.  
**πημαίνω**, aor. opt. **πημῆναι**: *injure, commit a hostile act*.  
**Πηνειός**: chief river of Thessaly, B 752 ff.  
**Πηνέλεως, -ω**: Boeotian leader, B 494.  
**πήξε, πήξας**: aor. of **πήγνυμι** *fix, make fast, build*.  
**πῆος**: *connection by marriage*.  
**Πηρεΐη**: prob. the region of Pherae, B 766.  
**πηρός**: *maimed, mute, perhaps blind*, B 599.  
**πῆχυς, -εος**: *arm*.  
**Πιδίτης**: a Trojan from Percôte, slain by Odysseus, Z 30.  
**πιέν or πῖμεν** inf., **πίησθα** subjv.: aor. of **πίνω** *drink*.  
**πιθόμην**: *was persuaded, obeyed*, aor. of **πείθω** *persuade*.  
**πιθέω**, aor. partic. **πιθήσας (πείθω)**: *obey*.  
**πικρός** 3: *sharp, biting*.  
**πίμπλημι**, impf. **πίμπλαντο**: *fill*.  
**πίναξ, -ακος**: *tablet*.  
**πίνω**, aor. **πίησθα [πίης]**: *drink*.  
**πίπτω**, aor. (ἔ)πεσε: *fall*.  
**πίσσα**: *pitch*, Δ 277.  
**πιστός (πείθω)**: *faithful, trusty*.  
**πιστόομαι**, aor. **πιστώσαντο (πιστός)**: *pledge*.  
**πίσυνος (πείθω)**: *relying on, trusting*.  
**Πιθεύς, -ῆος**: son of Pelops, and king of Troezen, Γ 144.  
**Πιτυεῖα**: Mysian town on the Hellespont, B 829.  
**πῶν, -ονος**: *fat, fertile, rich*.  
**πλάζω**, aor. pass. partic. **πλαγχθέντας**: *drive*.  
**Πλάκος**: a mountain in Mysia, at the foot of which lay Theba, Z 396, 425.  
**Πλάταια**: *Platēa*, a Boeotian town, on the Asōpus, B 504.  
**πλατάνιστος**: *plane-tree*, B 307.  
**πλατὺς, -εῖα, -ύ**: *broad, wide feeding* (of goats).  
**πλαγχθέντας**: aor. pass. partic. of **πλάζω** *drive*.  
**πλείος** 3: *full*.  
**πλείστος** 3: *most, very many*. Superl. of **πολύς** *much*. **πλείστον** adv. *the most*.  
**πλείων, πλείον, or πλέων, πλεόν**, dat. pl. **πλέονεσσι**, nom. **πλέες**, acc. **πλέας**: *more*. Comp. of **πολύς**

*much.* τὸ πλείον πολέμου the greater part of the war, τῶν πλεόνων Λυκίων (the majority) the great mass of the Lycians.

πλευρά pl.: ribs, side, Δ 468.

Πλευρών, -ῶνος: Aetolian town, B 639.

πλέω, impf. ἔπλεον: sail.

πληγή: blow, stroke.

πληθὺς, -ύος: crowd, multitude, the rank and file.

πληθῶ: am full.

πλήμνη (πλήθω): nave of a wheel.

πληξ-ιππος (πλήσσω): (driver of horses), knight, horseman.

πλησίος 3: near by; as subst. neighbor. πλησίον adv. near.

πλήσσω, aor. πῆξε(ν) and ἐπέπληγον, perf. partic. πεπληγώς: strike, beat, flog.

πλοῦτος: riches, wealth.

πνεύω or πνέω, perf. partic. πεπνυμένος: breathe; perf. mid. am dis-creeet, prudent.

πνεύμων, -ονος (πνέω, pneumonia): lung.

πνοή: gust, blast of wind.

Ποδαλείριος: son of Asclepius (Aesculapius), brother of Machaon, B 732.

Ποδάρκης, -εος: son of Iphiclus, brother of Protesilaus, B 704.

ποδάρκης, -ες: swift-footed, epithet of Achilles.

ποδῆνemos: wind-footed, swift.

ποδῶκεια (ὠκός): swiftness of foot, fleetness, B 792.

ποδῶκης, -ες: swift-footed, fleet.

ποθέω, iter. impf. ποθέεσκε: yearn for, miss.

ποθή: yearning. οἱ ἐμεῖο ποθὴν ἔχουσιν who miss me.

ποθί: enclitic, at some time, ever.

ποιέω, aor.ποίησεν, perf. ποιόηται: make, build, fashion, do.

ποιή-εις, -εντος (ποίη): grassy.

ποιητός 3 (ποιέω): made, well-made.

ποίκιμα, -ατος: variegated work, as decoration on the border of a garment.

ποικίλος 3: variegated, artistically wrought.

ποιμαίνω: am a shepherd.

ποιμήν, -ένος: shepherd. ποιμένα λαῶν shepherd of the people, an epithet of commanders.

ποιμνήος: belonging to the flock. σταθμὸν ποιμνήιον sheep-cote, B 470.

ποινή: atonement, recompense.

ποῖος 3: what sort of, what.

ποιπνύω: puff, bustle.

πολλές nom., πολέας acc.: many, pl. of πολὺς much.

πολεμήιος: of war.

πολεμίζω: wage war, fight.

πολεμοστής: fighter, warrior.

π(τ)όλεμος: war, battle.

πολεμόν-δε: to battle, to the war.

πολέων: many, gen. pl. of πολὺς much.

πόλῃες: nom. pl. of πόλις city.

πολίτης: citizen, B 806.

πόλιν-δε: to the city.

πολιός 3: gray.

πόλις, -ιος, dat. πόλει or πόλῃ, nom. pl. πόλῃες, gen. πολίων, acc. πόλις: city. ἀκρὴ πόλις citadel,

acropolis.

Πολίτης: son of Priam, B 791.

πολλάκι: often, frequently.

πολλόν [πολύ]: adv. much, far.

πολυαῖξ, -ῖκος (αἰσσω): with many onslaughts, stormy.

πολύαρν dat. (ἄρνες): rich in sheep, rich in flocks, B 106.

πολυ-βενθής, -ές (βαθός): very deep.

πολύ-βουλος (βουλή): (rich in advice), very prudent.

πολυ-δαίδαλος: artistically worked, cunningly wrought.

**πολύ-δακρυς, -υ (δάκρυ):** *tearful, causing many tears.*

**πολυ-δειράς, -ίδος (δειρή):** *with many (necks) ridges, many-ridged.*

**Πολυδεύκης, -εος:** *Polydeuces, Polux, son of Zeus and Leda, brother of Castor and Helen, a famous boxer, Γ 237, λ 300.*

**πολυ-δάψιος (δάψα):** *thirsty, dry, arid, Δ 171.*

**πολύ-δωρος:** *rich in gifts, richly-dowered.*

**πολυ-ζυγός (ζυγόν):** *with many 'yoke-timbers,' strong, B 293.*

**πολυ-ηχής, -ές (ήχή):** *loud-sounding, resounding.*

**Πολύιδος:** *a Trojan, son of Eurydamas, Ε 148.*

**πολύ-κεστός (κεντέω):** *richly embroidered (or marked), Γ 371.*

**πολυ-κληής, -ίδος:** *many-benched.*

**πολύ-κλητος (καλέω):** *summoned from many places.*

**πολύ-κμητος (κάμνω):** *wrought with much toil.*

**πολύ-κνημος:** *with many glades, B 497.*

**πολυ-κοιρανή (κοίρανος):** *rule of many, B 204.*

**πολυ-κτημων, -ονος (κτημα):** *rich in herds, Ε 613.*

**πολυ-λήιος (λήιον):** *rich in fields of grain, Ε 613.*

**πολύ-μηλος (μήλον):** *rich in flocks of sheep.*

**πολύ-μητις:** *prudent, wise.*

**πολυ-μήχανος (μηχανή):** *of many devices, ingenious. Epithet of Odysseus.*

**πολύ-μῦθος:** *of many words.*

**Πολυνείκης, -εος:** *Polynices, son of Oedipus. The expedition of the 'Seven against Thebes' was to recover the kingdom for Polynices from his brother Eteocles, Δ 377.*

**Πολύξενος:** *son of Agasthenes, leader of the Epeans, B 623.*

**πολυ-πάμων, -ονος (πέπαμαι):** *rich, having many goods, Δ 433.*

**Πολυποίτης:** *son of Peirithoüs and Hippodamia, one of the Lapithae, B 740, Z 29.*

**πολύς, πολλή, πολύ, gen. πολέος, pl. nom. πολέες, gen. πολέων, acc. πολέας:** *much, large, long, pl. many. πολύ, πολλόν, πολλά adv. much, often, by far, far. πολλά ήρᾶτο prayed earnestly, πολὺ μείζον far greater, πολὺ φέρτατος by far the best. Comp. πλείων, sup. πλείστος.*

**πολύ-σκαρθμος:** *agile, B 814.*

**πολυ-σπερής, -ές (σπείρω):** *wide-spread, far-scattered.*

**πολυ-στάφυλος (σταφυλή):** *rich in (clusters of grapes) vines.*

**πολύ-στονος (στένω):** *causing many groans.*

**πολυ-τρήρων, -ωνος:** *rich in doves.*

**Πολύφημος:** *one of the Lapithae, A 264.*

**πολύ-φλοισβος:** *loud-roaring, epithet of the sea.*

**Πολυφόντης:** *son of Autophonus, slain by Tydeus, Δ 395.*

**πολύ-χαλκος:** *rich in bronze.*

**πομπή (πέμπω):** *escort, safe-guidance.*

**πονέομαι (πόνος):** *toil, am busy, am in the conflict.*

**πόνος:** *toil, labor, toil of battle, (in B 291) trouble.*

**ποντο-πόρος (πείρω):** *sea-going, sea-traversing.*

**πόντος:** *sea, high sea.*

**πόποι:** *exclamation of sorrow, alas! or of joyful surprise, ah!*

**πόρον aor., πεπρωμένον perf.,** *from root πορ-: gave, furnished; perf. pass. is fated.*

**πορθέω:** *destroy. Cf. πέρθω.*



πόρκης: *ferule*, ring which held the spear-point.

πόρος: *ford*.

— πορσύνω, fut. partic. πορσυνέουσα: *prepare, share*.

πόρτις, -ιος: *heifer*.

— πορφύρεος 3: *foaming, dark, purple*.

Ποσειδάων, -ωνος: *Poseidon*, Neptuneus, brother of Zeus, and god of the sea, A 400.

Ποσειδῆμος: *of Poseidon*, B 506.

πόσις, -ιος (πίνω, πο-): *drink*.

πόσις, -ιος, dat. πόσει, acc. pl. πόσις: *husband*.

ποταμός: *river*.

ποτάομαι, perf. πεποτήται: *fly*.

ποτέ, ποτ' or ποθ': *at one time, once, at some time*. εἰ ποτε if ever, οὐ ποτε or μὴ ποτε *never, οὐ πώ ποτε never yet, never before*.

πότερος: *which of the two*, E 85.

ποτί: *prep*. See πρόσ.

ποτι-δέγμενος: aor. partic. of προσδέχομαι *wait for*.

πότημος: *fate, death*.

πότνια (πο-ens): *mistress, honored*.

Title of respect, esp. of Hera.

ποτόν (πίνω): *drink, draught*.

πού: *where?*

πού: *anywhere, in any way, perhaps*.

— πούλο-βότειρα (βόσκω): *feeding many, fruitful*.

πολύς [πολὺς]: *much*.

πούς, gen. ποδός, dat. pl. ποσ(σ)ί and πόδεσσι (pes): *foot*.

Πράκτιος: *a stream in the Troad which empties into the Hellespont*, B 835.

πραπίδες pl.: (*diaphragm*): *mind*.

πρέσβυς, πρέσβα (priscus, presbyter): *old, reverend*. Superl. πρεσβύτατος.

πρήθω, aor. πρήσεν: *blow, burn*.

πρηνής, -ές: *prone, on one's face, headlong*.

πρήσσω, aor. infin. πρήξαι [πράσσω]: *do, accomplish, achieve*.

Πριάμης: *son of Priam, Hector*, B 117, E 684.

Πριάμος: *Priam, son of Laomedon, king of Troy*, A 19, 255, B 37, 160, 304, 332, 414, 788 ff., Γ 105, 117, 146 ff., 261, 288, 303 ff., 314, Δ 165, Z 242 ff., Υ 237, X 27 ff., Ω 160 ff.

πρίν (πρό): (1) *adv. before, sooner, formerly*; (2) *conj. before*. Sometimes doubled, πρίν (adv.)—πρίν (conj.) with infin. οὐ πρίν ἀπώσει πρίν δόμεναι *he will not (sooner) thrust off before you give*.

πρό: *adv. and prep. before, forward*.

With gen., *before, in front of*. πολὺν πρό φίλων μάχεσθαι *fight far in advance of (his) friends*, λαὸν ἐρυκάκετε πρό πυλάων *check the people before the gate*.

Adv. *before, forth*: πρό μ' ἔπεμψε *sent me forth*, τὰ πρό ἔοντα *the past, what was before*.

προ-βαίνω, perf. προβέβηκας: *go before, surpass*.

προ-βάλλω, aor. προβάλλοντο: *strew before me, scatter*.

προ-βέβουλα: *perf. of προβούλομαι prefer*, A 113.

προ-βλής, -ήτος (προβάλλω): *projecting*.

προ-γενέστερος: *older, comp. of προγενής*.

προ-δοκή (προδέχομαι): *watch, catch, place where the hunter lay in wait for game*, Δ 107.

προ-έηκε: aor. of προΐημι *send forth, let go, let fly* a missile.

προ-ερέσσω, aor. προέρεσαν: *row forward*.

προ-ερίω, aor. προέρυσσεν: *draw forth, draw down, launch (of ships)*.

**πρό-ες**: aor. inv. of **προῆμι** *send forth, let go*.

**προ-θέουσι** [**προτιθέασι**]: 3d pl. pres. ind. of **προτίθημι** *grant, allow*, A 291.

**Προ-θύνηρ**, -ορος: Boeotian leader, B 495.

**Πρόθοος**: leader of the Magnetes, B 756 ff.

**προ-θύμη** (θύμός): *zeal*, B 588.

**προ-ῖπτω**, fut. **προΐαψι**, aor. **προΐαψεν**: *send forth, send off*.

**προ-ῖτημ**, 3d sing. **προΐει**, impf. **προΐει**, aor. **προέηκε**, aor. inv. **πρόες**: *send forth, discharge, let go, let fly* a missile.

**προ-ίστημι**, aor. partic. **προστήσας**: *set forth, place before* the rest, Δ 156.

**Προΐτος**: son of Abas, king of Tityrus, Z 157 ff.

**προ-καθ-ίζω**: *settle (forward)*, B 463.

**προ-καλέω** and **προ-καλιζομαι**, aor. inv. **προ-κάλεσσαι**: *call forth, challenge*.

**προ-μαχίζω** (πρόμαχος): *am champion, fight in the front rank*.

**πρό-μαχος** (μάχη): *foremost fighter*.

**πρόμος**: *champion, foremost fighter*.

**προπάροιθε(ν)**: adv. with gen., *before, in front of*.

**πρό-πᾶς**, -πᾶσα, -παν: *all*. Cf. ἅπας.

**προ-πηνρῆς**: adv. *forwards*.

**προ-ρέω**: *flow on*.

**πρός**, **πρὸς**, or **πρὸς**: adv. and prep., *to, toward, on, in addition, besides, moreover*.

(1) With acc., *to, toward*: **πρὸς Τρῶας τετραμμένοι** *turned toward the Trojans*, εἰμι **πρὸς Ὀλυμπον** *I will go to Olympus*, **βεβλήκει πρὸς στήθος** *had hit on the breast*, **πρὸς κολπον ἐκλίνθη** *leaned against the bosom*, **πρὸς Διομήδεα ἄμειβεν** *exchanged with Diomed*, **τοιαῦτα**

**πρὸς ἀλλήλους ἀγόρευον** *said such things to one another*.

(2) With gen., *from*: **τιμὴν ἀρνύμενοι πρὸς Τρῶων** *winning satisfaction from the Trojans*, **πρὸς ἄλλης ὑφαίνους** *weave (before the eyes) at the bidding of another*, **εἰρύεται θέμυστας πρὸς Διός** *defend the laws (before the eyes of, at the bidding of) in the name of Zeus*, **μάρτυροι ἔστων πρὸς τε θεῶν πρὸς τε ἀνθρώπων** *be witnesses in the sight of both gods and men*.

(3) With dat., *on, at*: **ποτὶ γαίῃ ἀγκλίνας** *resting (i) upon the ground*, **ποτὶ γούνασι** *by his knees*.

**προσ-αμύνω**: *help, am of use*. οὐ **προσαμύνει** *makes no defence*.

**προσ-αρηρῶς**: *close fitting*, perf. partic. of **προσαρᾶρισκω** *fit*, E 725.

**προσ-αυδάω**, impf. **προσῆδα**: *address, say to*.

**προσ-βαίνω**, aor. **προσβάς**, **προσεβήσέτο**: *go to, step upon*.

**πρόσ-εμ** (εἰμι): *come on*.

**προσ-εἶπον** or **προσέειπον**: aor. of **πρόσ-φημι** *address, say to*.

**πρόσθε(ν)**: adv. with gen., *before, in front of*.

**πρόσσω**: *forwards*.

**πρόσ-φημι**, impf. **προσέφη**, aor. **προσέειπον** or **προσέειπον**: *address, say to*.

**προσ-φωνέω**: *speak to, address*.

**πρότερος** (πρό) 3: comp. *before, (born before), older, the first of two, former*. οἱ **πρότεροι** *the men of former days*.

**προτέρω**: adv. *farther, forward*.

**προτι-βάλλομαι** [**προσ-**]: *punish*.

**προ-τίθημι**, 3d pl. **προθέουσιν**: *grant, allow*.

**πρό-τονος**: *fore-stay of a ship; two of which held the mast in place*.

**προ-τρέπομαι**, aor. **προτραπέσθαι**: *turn toward, give myself up to*.

προ-φέρω: carry off, bring forward,  
offer, cast in his teeth.

προ-φεύγω, aor. partic. προφυγόντα:  
escape.

πρό-φρων, -ονος (φρήν): with ready  
heart, zealously. Adv. προφρονέως  
readily, graciously, zealously.

προ-χέω: pour forth.

πρυλές pl.: foot-soldiers.

πρύμνη: stern of a ship.

πρυμνήσιος 3: of the stern. πρυμνή-  
σια stern-hawsers.

πρυμνός 3: last, lowest part. γλῶσ-  
σαν πρυμνήν root of the tongue,  
πρυμνὸν θέναρος wrist.

Πρύτανις, -ιος: a Lycian, E 678.

πρῶην: a little while ago, 'just now.'

πρωϊζά: day before yesterday, B 303.

Πρωτεσιδᾶος: son of Iphiclus, a  
Thessalian leader, the first to fall  
in the Trojan war, B 698 ff.

πρώτιστος (πρώτος) 3: first of all,  
the very first. πρώτιστα adv.

πρωτό-γονος (γεν-): first-born.

πρωτο-παγής, -ές (πήγνυμι): just  
built, new.

πρώτος 3 (πρό): superl. first, fore-  
most. πρώτον, πρώτα adv. with or  
without the article, first, at first,  
once. ἐν πρώτῳ ῥυμφί at the tip  
end of the pole.

πταμένη: aor. partic. of πέτομαι fly.  
πτελέη: elm.

Πτελεός: (1) town in Thessaly,  
B 697. (2) Colony of the former,  
in Elis, B 594.

πτερό-εις, -εσσα (πτερόν): winged.

πτέρυξ, -υγος: wing.

Πτολεμαῖος: son of Peiraeus, father  
of Eurymedon, Δ 228.

πτολεμίζω [πολεμίζω], fut. πτολεμέ-  
ξομεν: wage war, fight.

πτόλεμος [πόλεμος]: war, battle.

πτολίεθρον (πόλις): city, town.

πτολί-πορθος (πέρθω): sacker of cities.

πόλις, -ιος [πόλις]: city.

πτύγμα, -ατος (πτύσσω): fold.

πτυκτός (πτύσσω): folded.

πτωσκάζω: skulk, Δ 372.

πτύσσω: cover, skulk.

Πυγμαῖοι pl. (πύξ, πυγμή the distance  
from elbow to knuckles): Pygmies  
(fistlings), the Liliputians of epic  
times, Γ 6.

πυθέσθαι: aor. inf. of πυθάνομαι  
learn.

πύθω, fut. πύσει: rot, cause to rot.

Πυθώ, acc. -ῶνα: Pytho, the later  
Delphi, seat of the Pythian ora-  
cle (which is not mentioned in  
the Iliad), B 519.

πύκα: carefully.

πυκάζω, perf. partic. πεπυκασμένα:  
cover.

πυκ(ι)νός 3: thick, dense, strong,  
prudent, cunning.

Πυλαμῆνης, -εος: king of the Paphla-  
gonians, an ally of the Trojans,  
B 851, E 576.

Πύλαος: son of Lethus, a Pelasgian  
leader, B 842.

πύλη: wing of a double gate, pl. gate.  
Πυλὴν: Aetolian town, B 639.

Πύλιος: from Pylus, Pylian, A 248,  
Δ 293, E 545.

Πυλογενής, -ές: Pylus-born, native  
of Pylus. Epithet of Nestor, B 54.

Πύλος: city on the west coast of  
Peloponnesus, home of Nestor,  
A 252, 269, B 77, 591, γ 4 ff.

πύλος: gate (of Hades), E 397.

πύματος: last, outermost, hindmost.

πυθάνομαι, aor. ἐπύθοντο, redupl.  
aor. πεπύθοιτο: (ascertain), learn.

πύξ: with the fist, in boxing.

πῦρ, gen. πυρός: fire.

Πύραρχμης: a Trojan ally, leader  
of the Paeonians, B 848.

Πύρασος: a Thessalian town, B 695.

πύργος: tower, column of soldiers.

πυρή: funeral pyre.

πῶς: encl. *ever, yet, in any way*. Cf.

πῶς.

παλέομαι, iter. impf. παλέσκετο (πέ-  
λομαι): *go often, resort*.

πῶμα: *cover*.

πῶς: *how?* It often introduces a  
rhetorical question.

πῶς(ς): encl. *in any way, perchance*.

Cf. πῆ, πόθι, πού.

πῶν, -εος: *flock of sheep*.

## P.

πά: encl. form of ἀπα.

ῥέα or ῥεῖα: *easily, at ease*.

ῥέθρον (ῥέω): *stream*.

ῥέζω, fut. ῥέξει, aor. ἔρεξε (φέρων):  
*work, do, offer sacrifice*. κακά σε  
ῥέξουσιν *work ill to you*.

ῥέω, impf. ἔρρεεν or ῥέεν: *flow*.

ῥηγμίν, -ίνος: *beach*.

ῥήγνυμι, fut. ῥήξειν, aor. ἔρρηξεν,  
ῥήξε (φραγ-, frango?): *break*,  
*break through*.

ῥηιδίως: *easily*.

Ῥήγη: mother of Medon (an illegitimate son of Oileus), B 728.

ῥιγέω, fut. ῥιγήσειν, aor. ῥίγησε, perf.  
subjv. ἔρριγῃσι: *shudder, fear*.

ῥίγυν: comp. *more terrible*. Superl.  
ῥίγιστα *most terribly*.

ῥίμφα: *swiftly*.

ῥινός: *hide, skin, shield of ox-hide*.

Ῥίπη: Arcadian town, B 606.

ῥίπτω, aor. ῥίψε: *hurl*.

ῥίς, gen. ῥινός: *nose*.

Ῥόδιος: *Rhodian*, B 654.

ῥοδοδάκτυλος: *rosy-fingered*, epithet  
of Dawn (Ἥως).

Ῥόδος: *Rhodes*, an island off the  
southwest coast of Asia Minor,  
B 654 ff.

ῥοή (ῥέω): *stream*.

ῥυμός (ἔρνω): *pole of a chariot*.

ῥυσί-πταλις: *defender of the city*,  
Z 805.

Ῥύτιον: Cretan town, B 648.

ῥωγαλέος 3: *torn*.

## Σ.

Σαγγάριος: the largest river in Asia  
Minor, except the Halys. It rises  
in Galatia and empties into the  
Black Sea in Bithynia, Γ 187.

σακέο-παλος (πάλλω): *brandisher of  
the shield, shield-wielding*, E 126.

σάκος, -εος: *shield, large oval shield*.  
See ἀσπίς.

Σαλαμίς, -ίνος: island near the har-  
bor of Athens, B 557.

Σάμος: island near Ithaca, B 634.

σάος [σῶς] (σανός): *safe, sound*.

σαόω, fut. σαώσεις, aor. σώσῃς: *save*,  
*rescue, bring off safe*.

Σαρπηδών, -όνος: leader of the South-  
ern Lycians, bravest of the Trojan  
allies, slain by Patroclus, B 876,  
E 471, 493, 629 ff., 655 ff., 683,  
Z 199.

Σαρνίσιος, -εντος: a mountain stream  
in Mysia, Z 34.

σάφα: *clearly, exactly, hence truly*.

σαώτερος: comp. *more safely*, A 32.  
σέ acc., σθέν, σείω, σέο or σεῦ gen.:  
of 2d pers. pron. σύ thou.

σεβάζομαι, aor. σεβάσαστο: *fear  
reverently*.

σέβομαι: *am ashamed, abashed*, Δ 242.

σεῖω: *brandish*.

Σέλαιος: father of Amphius, E 612.

Σεληπιάδης: *son of Selepius, Euenus*,  
B 693.

σέλινον: *parsley, celery*.

Σελλήεις, -εντος: (1) river in Elis,  
B 659. (2) River in the Troad,  
B 839.

σεύω, aor. ἔσσενα or σεῦε, perf. ἔσ-  
συμαι, ἐσσύμενον, plpf. ἔσσυτο:

*drive, pursue, start; pass. hasten, rush.* αἷμα ἔσσευα *drew blood.*

σημα, -ατος: *sign, token, character, monument, mound, portent.*

σημαίνω (σημα): *give orders.*

σημάντωρ, -ορος: *commander.*

σήπω, perf. σέσηπε: *rot, perf. is rotten.*

Σήσαμος: *Paphlagonian town, B 853.*

Σηστός: *town on the Thracian Chersonese, opposite Abydos, B 836.*

Σθέnelος: *son of Capaneus, one of the 'Epigoni'; lieutenant of Diomed, B 564, Δ 367, E 111, 241, 835, I 48, II 586, Ψ 511.*

σθένος, -εος: *strength.*

σιγαλό-εις, -εντος: *shining.*

σιγή: *silence. σιγῇ silently.*

σιδήρεος 3: *of iron, iron.*

σιδηρός: *iron, of an arrow-point. Iron was little used in the Homeric times; see χαλκός.*

Σιδονίη-θεν: *from Sidon, Z 291.*

Σιδόνιος 3: *Sidonian, Z 290.*

Σικιών, -ῶνος: *Sicyon, not far from Corinth, to the southwest, B 572.*

Σιμοίς, -εντος: *stream, rising on Mt. Ida, and uniting on the plain of Troy with the Scamander, Δ 475, E 774, Z 4.*

Σιμοείσιος: *a Trojan, slain by Ajax, Δ 474 ff.*

Σίντιες pl.: *earliest inhabitants of Lemnos, A 594.*

Σίσυφος: *son of Aeolus, father of Glaucus, compelled in Hades to roll uphill a stone, which continually rolled back, Z 153 ff., λ 593.*

σίτος: *wheat bread.*

σιωπάω: *am silent.*

σιωπῇ: *in silence, silently.*

Σκαίαι pl.: *with or without πύλαι, the Scaean gate of Troy on the side toward the Greek camp, Γ 145, 263, Z 237, 307, 303.*

σκαίῃ (scaevus): *with the left hand.*

Σκαμάνδριος: *adj. of the Scamander, B 465 ff.*

Σκαμάνδριος: (1) *Hector's son, whom the people called Astyanax, Z 402.*

(2) *A Trojan, son of Strophius, E 49 ff.*

Σκάμανδρος: (1) *A Trojan river, uniting with the Simois, E 36, 774. It is called Xanthus by the gods.*

(2) *The god of the river, E 77.*

Σκάρφη: *small Locrian town near Thermopylae, B 532.*

σκηπτούχος (σκήπτρον, ἔχω): *sceptre-bearing. Epithet of kings.*

σκήπτρον: *sceptre; staff. Princes, judges, priests, and heralds carried σκήπτρα as symbols of authority.*

σκιδναμαι, impf. ἐσκιδναντο (σκεδάννυμι): *scatter, disperse.*

σκιό-εις, -εντος: *full of shadows, shadowy.*

σκόπελος: *cliff.*

σκοπή (σκεπ-): *cliff, height from which an extended view can be obtained.*

σκοπός (σκέπτομαι): *spy, watcher.*

σκότιος (σκότος): *adj. in secret, Z 24.*

σκότος: *darkness.*

σκύζομαι: *am angry.*

Σκῶλος: *Boeotian village, B 497.*

σμεραγέω: *resound.*

σμερδαλέος: *frightful, terrible. σμερδαλέον, σμερδαλέα adv. terribly.*

σμερδνός 3: *horrible.*

Σμινθεύς, -ῆος: *short form for Σμινθοφθόρος Mice-destroyer. Epithet of Apollo as the averter of the plague of field mice, A 39.*

σμῶδις, -γγος: *weal.*

σοί: *dat. of 2d pers. pron. σὺ thou.*

Σόλυμοι pl.: *warlike people, ancient inhabitants of Lycia, Z 184, 204, σόος or σάος [σῶς]: safe.*

σός (σύ): *thine, thy.*

Σπάρτη: capital of Lacedaemon, home of Menelaus, B 582, Δ 52.

σπάρα pl.: *ropes, cables*, B 145.

σπάω, aor. σπάσεν, ἐσπάσατο: *draw, draw out.*

σπένδω, aor. subjv. σπείσης: *pour a libation (σπονδή).*

σπέος, gen. σπείους or σπέος: *cave.*

σπείσθαι: aor. inf. of ἔπομαι *follow.*

σπεύδω: *am in eager haste.*

σπινθήρ, ἥρος: *spark*, Δ 77.

σπλάγχνα pl.: *vitals, i.e. lung, heart, and liver.*

σπονδή (σπένδω): *libation, drink-offering.*

σπουδῇ (σπεύδω): *with difficulty.*

σταθμός: *stable, stall, farm-building.*

στάσκειν iter. aor., στάς, στάντων aor. partic.: *used to stand, took stand; from ἵστημι place, cause to stand.*

στατός (ἵστημι): *stalled, i.e. fed in a stall.*

σταφύλη: *plumb line.*

στεῖλαν: aor. of στέλλω *send, place.*

στείρα: *keel, cut-water.*

στείχω: *go, come.*

στέλλω, aor. στείλαν: *arrange, send.*  
ἰστία στείλαντο *took in (furled) their sails.*

στέμμα, -ατος (στέφω): *chaplet, fillet.*

στεναχίζω: *groan.*

στενάχω: *groan.*

Στέντωρ, -ορος: *a Greek before Troy with a voice as loud as fifty*, E 785.

στέρνον: *breast.*

στεύμαι, impf. στεύτο: *assert by word or manner.* στεύται τι ἔπος ἔρειν Ἑκτωρ *Hector acts as if he was going to say something.*

στεφανόω, perf. ἐστεφάνωται (στέφανος): *crown, perf. pass. has been laid on as a crown, crowns.*

στή: *took (his) stand, stood*, aor. of ἵστημι *place, cause to stand.*

στήθος, -εος, loc. as gen. στήθεσφιν: *breast.*

στήσασα, στήσαντο: aor. of ἵστημι *place, cause to stand.*

στηρίζω, aor. ἐστήριξε: *lean against.*

στιβαρός: *stout, strong.*

στίλβω: *shine.*

στίχες pl.: *rows, ranks.*

στιχάομαι, impf. ἐστιχώντο: *go in line, go, march.*

στόμα, -ατος: *mouth, face.*

στόμαχος (stomach): *throat.*

στοναχή (στενάχω): *groun.*

στόνος: *groaning, groan.*

Στρατή: *Arcadian town*, B 606.

στρατός: *camp, army.*

στρατόομαι, impf. ἐστρατώντο: *am encamped, am on an expedition.*

στρεπτός (στρέφω) 3: (*twisted*), *well-spun.*

στρέφω, fut. στρέψεσθε, aor. partic.

στρεφθέντι: *turn, mid. and pass. turn myself, turn around.*

στρονθός: *sparrow.*

Στροφίος: *father of Scamandrius*, E 49.

στυγρός (στυγέω): *hateful.*

στυγέω: *hate, dislike.*

Στύμφηλος: *town in Arcadia*, B 608.

Στύξ, gen. Στυγός (στυγέω): *Styx, a stream of the lower world*, B 755, Ξ 271.

Στύρα pl.: *town in Euboea*, B 539.

στυφελίζω, aor. ἐστυφέλιξε: *strike, thrust.*

σύ or τύνη, gen. σεῖο, σέο, σεῦ, σέθεν, dat. σοί, τοί, acc. σέ: *2d pers. pron., thou.*

συγ-καλέω, aor. partic. συγκαλέσας: *call together, assemble.*

σῦλεύω or σῦλάω, impf. σῦλα, fut. σῦλῃσθε, aor. opt. σῦλῃσθε: *take off, spoil, strip.*

συμβάλλω, aor. imv. συμβάλετε: *bring together, pour together, unite,*

Σύμηθεν: *from Syme*, a small island to the north of Rhodes, B 671.

συν-μίσγομαι [συνμίγνυμι]: *mix, mingle, of waters.*

σύν-πᾶς, -πᾶσα, -παν: *pl. all together.*

συν-πήγνυμι, aor. συνέπηξε: *curdle, E 902.*

συν-φράδμων, -ονος (φράζομαι): *counsellor, B 372.*

συν-φράζομαι, aor. συμφράσσατο: *form plans with.*

σύν: *adv. and prep. with dat., with, together with, together: σύν ῥ' ἔβαλον ῥινοῖς dashed shields together, ἔλθων σὺν πλεόνεσσιν coming with more, ἐνίκησεν σὺν Ἀθῆνῃ conquered with Athena's help, σὺν νηὶ ἐμῇ πέμψω will send with my ship, ἦλθε σὺν ἀγγελίῃ came with tidings. Cf. ξύν.*

συν-άγω: *bring together, assemble.*

σύν-ειμι, impf. dual. συνίτην (εἶμι): *go (or come) together.*

συν-έπηξε: *aor. of συμπήγνυμι curdle.*

συν-έχω, impf. σύνεχον, perf. partic.

συνοχωκότε: *join, come together.*

τῷ ὤμῳ συνοχωκότε *the shoulders drawn together.*

συν-θεσίη: *compact, injunction.*

συν-ορίνομαι: *set (myself) in motion, Δ 332.*

συν-τίθεμαι, aor. imv. σύνθεο: *give heed, attend.*

σῦς, gen. συνός (ῦς, sus, sow): *hog, boar.*

σφάζω, aor. ἔσφαξαν: *cut the throat, slaughter by opening the large artery of the neck.*

σφέων gen., σφίοσι(ν) or σφί(ν) dat., σφέας acc.: *pl. 3d pers. pron. them.*

σφέτερος and σφός (σφεῖς): *their.*

σφυρόν: *ankle.*

σφωέ nom., acc., σφωίν gen., dat.: *enclitic, dual 3d pers. pron. they two.*

σφῶι, σφώ nom., acc., σφῶιν gen., dat.: *dual 2d pers. pron. ye two.*

σφωίτερος: *of you two.*

σχεδῖν: *at close quarters, E 830.*

Σχεδῖος: *son of Iphitus, a Phocian leader, B 517.*

σχεδόν: *adv. near, at close quarters.*

σχέθον, σχέθε: *aor. of ἔχω have, hold, check.*

σχέτλιος 3: *terrible, cruel.*

σχίζῃ (σχίζω, schism): *cleft wood.*

σχοιάτο: *refrain (cease) from, aor. opt. mid. of ἔχω hold, check.*

Σχοῖνος: *Boeotian town, B 497.*

σῶμα, -ατος: *dead body, carcass.*

## T.

ταί: *for αἱ, the, these, they. See δ. Ταλαϊμένης, -εος: a Maeonian, B 865. Ταλαϊονίδης: son of Talaius, Mecisteus, B 566.*

ταλασί-φρων, -ονος (φρήν): *steadfast.*

ταλα-ῦρῖνος (φρινός): *shield-bearing.*

Ταλθύβιος: *herald of Agamemnon, A 320, Γ 118, Δ 192.*

τᾶλλα: *by 'crasis' for τὰ ἄλλα the rest.*

ταμεί-χρος, -οος (τάμνω): *flesh-cutting, flesh-cleaving.*

ταμή: *house-wife.*

ταμῆς (τάμνω): *steward, master.*

τάμνω, aor. τάμε [τέμνω]: *cut. Victims were slain in confirmation of a solemn oath, hence ὄρκια ταμόντες concluding a solemn treaty. Cf. foedus icere, ferire foedus, 'strike a treaty.'*

τανύ-πεπλος: *with trailing robes.*

τανύω, aor. τάνυσσας: *stretch, place along.*

ταράσσω, aor. subjv. *ταράξῃ*, plpf. *τετρήχει*: disturb (with σύν); plpf. was in confusion.

ταρβέω, aor. *τάρβησεν*: am frightened, fear.

Τάρνη: Lydian town, at the foot of Mt. Tmolus, E 44.

Τάρφη: Locrian town, near Thermopylae, B 533.

τάρφος, -εος: thicket.

ταῦρος (taurus): bull.

τάχα: soon, quickly, presently.

τάχιστα: adv. superl. of *ταχύ*, most quickly, very quickly. ὅτι τάχιστα as quickly as possible, quam celerrime.

ταχύπωλος: with swift horses.

ταχύς, -εῖα, -ύ: swift, fleet.

τέ: enclitic conj. and. τέ—τέ, τέ—καί are correlated, both—and. τέ is appended to conjunctions, relative pronouns and adverbs of time and cause in order to connect the clause closely with its antecedent. Cf. ὅς τε just who. τέ—τέ are sometimes combined with other conjunctions, as μέν τε—δέ τε, μέν τε—ἀλλά τε, to show close correlation. Sometimes the exact force of τέ is uncertain.

Τεγέη: Arcadian town, perhaps the most important in Peloponnesus before the Dorian invasion, B 607.

τέγεος: covered, roofed.

τεθιπότες (ταφών): perf. partic. from the root *θαπ*, astonished, dazed, stupefied with fright.

τεθναῖν opt., τεθνηῶτα partic.: perf. of θνήσκω die.

τείνω, aor. (ἐ)τεινε, plpf. τέτατο, τετάσθην: draw tight, stretch, stretch out.

τείρω: oppress, press hard, weigh heavily upon, distress.

τειχεσι-πλήτης: stormer of walls.

Epithet of Ares (Mars), E 31.

τειχί-εις, -εσσα: well walled.

τείχος, -εος: wall of a city.

τέκε: aor. of τίκτω, bring forth, bear, beget.

τεκμαίρομαι, aor. τεκμήρατο: ordain.

τέκμωρ: surety, pledge.

τέκνον: child, offspring, young.

τέκος, -εος (τίκτω): child, young.

τεκταίνομαι, aor. τεκτήνατο: build.

Τέκτων, -ονος: (Carpenter), a Trojan ship-builder, E 59.

τέκτων, -ονος: artisan, carpenter.

τελαμών, -ῶνος: broad strap supporting the shield or sword.

Τελαμώνιος: of Telamon. Αἴας Τελαμώνιος Ajax son of Telamon.

τέλειος: (complete), unblemished.

τελείω or τελέω, fut. τελέεσθαι, aor.

τέλεσσας, ἐτέλεσεν, perf. partic.

τετελεσμένος: complete, fulfil, accomplish.

τελή-εις, -εσσα: perfect, unblemished.

τέλλω, plpf. ἐτέτατο: with ἐπί, enjoin upon, command, entrust.

τέλος, -εος: end, accomplishment.

τέμενος (τέμνω, tem plum): (ground set apart), consecrated ground, royal domain.

Τένεδος: an island in the Aegean Sea near the coast of the Troad, A 38, 452.

Τενθρηδών, -ονος: father of Prothoos, a Magnesian, B 756.

τένων, -οντος: tendon, sinew.

τέο [τίνος]: gen. of τίς who?

τέος [σός] 3: thine.

τέρας, -ατος: sign, portent.

τέρην, -εῖα: soft, delicate.

τερπι-κέραυνος (τρέπω): wielder of the thunderbolt. Epithet of Zeus.

τέρπομαι, aor. pass. subjv. τραπέιαμεν: take delight, enjoy myself.

τεσσαράκοντα: forty.

τέσσαρες, aor. τέσσαρας: four,



τεταγών: redupl. aor. partic. from the root *taγ* (tāgere), seize.

τετάσθην, τέταντο: plpf. of *τείνω* stretch.

τέταρτος (τέσσαρες) 3: fourth. τὸ τέταρτον adv. the fourth time.

τέτηκα: perf. of *τήκω* melt away.

τέτληκα, imv. τέτλαθι, partic. τετλήότες: endure, suffer. See *τλήσομαι*.

τέτμεν: aor. found.

τετραμμένοι: perf. partic. of *τρέπω* turn.

τετρα-πλή: fourfold.

τετρα-φάληρος: with four knobs (or protuberances), which seem to have been used to strengthen the helmet.

τετραχθαί: into four pieces.

τετρήχει: was in confusion, plpf. of *ταράσσω* disturb.

τετρίγῳτας: with *ἐλεεινά*, uttering piteous cries; perf. partic. of *τρίζω* make a shrill noise.

τέττα: my old friend, informal address to an elder.

τέττιξ, -ίγος: *cicāda*, locust.

τέτυκται perf., τετυγμένον perf. partic., τετύκοντο redupl. aor.: of *τεύχω* build, make ready. *τέτυκται* is appointed.

τεῦ [τινός]: encl. gen. of *τις* any one, many a one.

Τευθρανίδης: son of *Teuthranus*, *Axylus*, Z 13.

Τεύθρας, -αντος: a Greek, E 705.

Τεύκρος: *Teucer*, son of *Telamon*, half-brother of *Ajax*, best bowman in the Greek army, Z 31.

Τευταμίδης: son of *Teutamus*, *Lethus*, B 843.

Τεύχος, -εος: pl. arms, armor.

τεύχω, fut. inf. τεύξεσθαι, aor.

(ἐ)τεύξε, τετύκοντο, ἐτύχθη, perf.

τέτυκται: *make*, build, *make* ready,

*appoint*, cause; pass. is built, is appointed, occurs, is.

τέχνη: art, skill.

τῇ: adv. there, thither.

τήκω, perf. τέτηκα: melt away, waste away.

τῆλε (tele-phone): far, far away.

τηλεθόω-σα: flourishing, fem. partic. of *τηλεθάω*.

τηλε-κλειτός: far-famed.

Τηλέμαχος: son of *Odysseus* and *Penelope*, B 260, Δ 354.

τηλό-θεν: from far away.

τηλό-θι: with gen. far from.

τηλό-σε: to a distance, far away.

τηλού: far away.

τηλύγετος 3: last-born, dearly beloved. (Of doubtful meaning.)

Τηρείη: a high mountain in *Mysia*, B 829.

τίεσκετο: iter. impf. of *τίω* prize, honor.

τίθημι, fut. θήσειν, aor. (ἐ)θηκε,

(ἐ)θεσαν, aor. subjv. θήης, aor.

opt. θείην, aor. imv. θές, aor.

inf. θείναι, θέμεναι: place, put, cause, make, put in order (with εἶ).

τιθήνη: nurse, attendant.

τίκτω, aor. τέκον, ἔτεκες: bring forth, bear, beget.

τίμάω, fut. τιμήσουσι, aor. τίμησας: honor, gain honor for.

τιμή: recompense, retribution, satisfaction, honor.

τινάσσω, aor. ἐτίναξε: pluck, twitch.

τιννμαι: punish.

τίνω, fut. τίσεσθαι, aor. τίσειαν, ἐτίσατο: pay the penalty, atone for; mid. exact satisfaction, punish.

τίπτε, τίπτ' or τίφθ' (τί ποτε): why? why pray?

Τίρυνς, -θος: town in *Argolis*, famous for its Cyclopean walls, B 559.

τίς, τί, gen. τέο: interrog. pron., *who? what? eis tí how long? τί (acc.) why? wherefore?*

τις, τι, gen. τεῦ: enclitic indef. pron., *any one, some one, many a one. τι any, in any way, at all.*

τιταίνω: *draw, stretch.*

Τίτανος: mountain of Thessaly, B 735.

Τιταρήσιος: river in Thessaly which flows into the Peneüs, B 751.

—τιτύσκομαι: *aim.*

—τίω, iter. impf. τίεσκετο, aor. ἔτισας: *prize, honor.*

τλήμων, -ονος: *enduring.*

Τληπόλεμος: son of Heracles (Hercules), leader of the Rhodians, B 653, E 656.

τλήσομαι fut., (ἐ)τλη aor., τλαίης aor. opt., τέλῃκας perf., τέτλαθι impv., τετλήγotes partic. (from root τал-, cf. tuli): *bear, endure, suffer, dare, have the heart.*

Τμῶλος: a mountain in Lydia, near Sardis, B 866.

τοί [σοί]: dat. of 2d pers. pron. σὺ thou.

τοί: asseverative particle, *indeed, of a truth, I assure you.*

τοί: for οἱ *the, these*; or for οἱ *who.*

τοιγάρ: *therefore, and so.*

τοῖος ὅ: *such.*

τοιόσδε, -ῆδε, -όνδε: *such, such as this, such as that. With infin. such as to. -δε is 'deictic.'*

τοιούτος, τοιάυτη, τοιούτο: *such.*

τοκῆς pl. (τίκτω): *parents.*

τομή (τέμνω): (*cutting*), *stump*, A 235.

—τόξον: *bow*, often pl. referring to the various parts of one bow. Its manufacture from goat horns is described Δ 105 ff., where the bow of Pandarus is said to be about seven feet in length (some-

what longer than the old English bow).

τοσσόδε, τοσῆδε, τοσόνδε: equiv. to τόσος. -δε is 'deictic,' *so great as that.*

τόσ(σ)ος ὅ: *so great, so much, so far, so long; pl. often, so many.*

τοσσούτος, τοσσάυτη, τοσσούτο: equiv. to τόσος.

—τότε: *then.*

—τοῦνεκα (τοῦ ἔνεκα): *therefore, on that account.*

—τόφρα: *so long.*

τραπείομαι [ταρπῶμεν]: aor. pass. subjv. of τέρπομαι *enjoy myself.*

—τράφεν [ἐτράφησαν]: aor. pass. of τρέφω, *nurture.*

—τράφον: *grew up*, aor. of τρέφω.

—τρεῖς, τρία: *three.*

τρέπω, aor. ἔτραψε, (ἐ)τραπε, perf. partic. τετραμμένοι: *turn, turn from (my) purpose; mid. turn myself, turn.*

—τρέφω, aor. θρέψε and ἐτραφέτην, aor. pass. τράφη, τράφεν [ἐτράφησαν]: *nourish, nurture, rear.* The 2d aor. is intrans., *grew up.*

τρέχω, aor. ἔδραμε: *run.*

τρέω: *flee in fright.*

τρήρων, -ωνος: *timid.*

—τρητός: of uncertain meaning; perhaps *inlaid*, with reference to decorations; perhaps *pierced*, with reference to the mortise holes in the framework of the bedstead for the straps which supported the mattress.

Τρηχίς, -ίνος: Thessalian town near Thermopylae, B 682.

Τρήχος: an Aetolian, E 706.



τρηχὺς, -εῖα: rough, uneven, jagged.

τρι-γλῶχιν, -ῖνος: (three-edged), three-barbed.

τρίζω, perf. partic. τερρίγω-  
τας: make a  
shrill noise.



τριγλῶχιν.

τερρίγῳτας ἔλεεινά uttering piteous  
cries.

τρεῖκοντα: thirty.

Τρίκ(κ)η: Thessalian town, B 729,  
Δ 202.

τρι-πλῆ: threefold.

τρίς: three times, thrice.

τριω-καὶ-δεκα: thirteen.

τρίτατος (τρίτος) 3: third. τρίτατοι  
those of the third generation.

Τριτογένεια: Trito-born. Epithet  
of Athena (Minerva), Δ 515.

It is perhaps best treated as a  
proper name.

τρίτον: with τό, third, for the third  
time.

τρίχα: in three parts.

τρίχες: nom. pl. of θρίξ hair.

τριχθά: in three parts, into three  
pieces.

Τροίην, -ῆνος: Troezen, town in  
Argolis, near the coast, B 561.

Τροίζηνος: son of Ceas, father of  
Euphemus, B 847.

Τροίη: (1) the Troad, in the north-  
west corner of Asia Minor, with  
Ilios as its capital, B 162, 237,  
Γ 74, 257, Δ 175, Z 315. (2) Ilios  
itself, A 129, B 141.

τρόμος (τρέμω): trembling.

τροχός (τρέχω): wheel.

τρουφάλεια: helmet.

Τρωαί or Τρωάδες pl.: Trojan women.

Τρῶες, -ων pl.: Trojans.

Τρωός 3: Trojan. (Or, Τρῳός.)

Τρῳίος: of Tros, E 222. Τρῳίοι ἵπποι  
horses which Zeus gave to Tros  
in exchange for Ganymed.

Τρῳός, gen. Τρῳός: king of Troy,  
son of Erichthonius, father of  
Ilus, Assaracus, and Ganymed,  
E 265. See p. x.

τυγχάνω, aor. partic. τυχῆσας, 2d  
aor. (ἐ)τυχε: hit, hit upon. μὴ  
οὔτα τυχών hit and wounded him.  
τύχε ἀμάθοιο βαθείης struck in  
deep sand.

Τυδείδης: son of Tydeus, Diomed,  
E 1, 281.

Τυδεύς: son of Oeneus, father of  
Diomed; one of the 'Seven  
against Thebes,' B 406, Δ 365 ff.,  
E 126, 800 ff., Z 222.

τυκτός (τεύχω) 3: well-made. τυκτὸν  
κακὸν a thorough evil.

τύμβος (tomb): burial mound.

τύνη [σύ]: 2d pers. pron., thou.

τύπη (τύπτω): blow, E 887.

τύπτω, aor. τύψε: smile, strike.

τυτθός: little, young. τυτθὸν a little.

τυφλός: blind, Z 139.

Τυφωεύς, -έος: Typhoeus, a giant  
buried by Zeus beneath a moun-  
tain. His efforts to rise cause  
earthquakes, B 782 ff.

τύχε, τυχήσας: aor. of τυγχάνω hit.

τῷ or τῶ: adv. then, therefore.

τῶς: adv. thus. τῶς is related to  
ὥς as τοῖ to οἷ.

## Υ.

Υάμπολις: town in Phocis, B 521.

ὕβρις, -ιος: insulting conduct, insolence.

ὕγρός: watery, liquid.

ὕδρος: water-snake.

ὕδωρ, gen. ὕδατος: water.

υἱός, gen. υἱός, dat. υἱί, υἱέ, acc. υἱόν,

voc. υἱέ, dual υἱέ, pl. nom. υἱές,

υἱέες, υἱέας, dat. υἱάσι, acc. υἱέας,

υἱας: son.

υἱωνός (υἱός): son's son.

Ἦλη: town on a height near Lake Copais, B 500, E 708.

ὄλη: wood, forest.

ὄλη-εις, -εσσα: woody.

ὁμῆς or ὁμμες, gen. ὁμείων, dat. ὁμῶν, ὁμμ(ν): pl. 2d pers. pron. you, ye.

ὁμέτερος or ὁμός (ὁμῆς) 3: your.

ὑπαί: for ὑπό under.

ὑπ-αίσσω, aor. partic. ὑπαίττας: dart from under.

ὑπ-αντιῶ, aor. partic. ὑπαντιάσας: face, meet, Z 17.

ὑπατος 3: most high.

ὑπ-εδιδαν: aor. of ὑποεἶδω fear a superior power.

ὑπ-εἶκω, fut. ὑπεἵξομαι, aor. subjv. ὑποεἵξομεν: concede, yield, give way.

ὑπερ-έχω: for ὑπερέχω hold over, tower above.

ὑπείροχος: preëminent, Z 208.

Ἵπείρων, -ονος: a Trojan, slain by Diomed, E 144.

ὑπ-έκ: out from under, away from.

ὑπ-εκ-φέρω, impf. ὑπεξέφερον: bear out of, carry away from.

ὑπ-εκ-φεύγω, aor. ὑπέκφυγε: escape.

ὑπ-ένερθε(ν): adv. beneath, from under. With gen.

ὑπέρ: prep. with acc. and gen., over, above, beyond, contrary to.

(1) With acc., ὑπὲρ ὤμων ἦλυθε ἀκωκὴ ἔγχεος the spear point came above (over) the shoulder, ὑπὲρ αἰσων beyond what is fitting, ὑπὲρ ὅρκια contrary to the compacts.

(2) With gen., στή ὑπὲρ κεφαλῆς took his stand above (his) head, στέρνον ὑπὲρ μαστοῦ breast above the nipple, ἑκατόμβην βρέξαι ὑπὲρ Δαναῶν sacrifice a hecatomb in behalf of the Greeks, ὑπὲρ σέθεν αἰσχεῖ ἀκούω I hear reproaches on thy account (about thee).

ὑπέρ: for ὑπέρ, when it follows its case.

ὑπερ-άλλομαι, aor. partic. ὑπεράλμενος: leap over.

ὑπερ-βασίη (ὑπερβαίνω): transgression.

Ἵπέρεια: spring at Pherae in Thesaly, B 734, Z 457.

ὑπερ-έχω or ὑπερέχω, aor. subjv.

ὑπέσχω: hold over, tower above.

οἱ χεῖρας ὑπερεῖχε held his hands over him, i.e. defended him.

ὑπερηγορέων, -οντος (ὑπέρ, ἀνὴρ): haughty.

Ἵπερηστή: an Achaean town on the Corinthian gulf, B 573.

ὑπρθε(ν): above, on top.

ὑπέρ-θυμος: high-spirited.

ὑπερ-κύδαντες: glorying overmuch, pl. of ὑπερκύδας (κύδος).

ὑπερ-μενής, -ές (μένος): all powerful. Epithet of Zeus.

ὑπέρ-μορα: beyond what is fated.

ὑπεροπλή: arrogance, pl. arrogant acts, A 205.

ὑπέρ-σχω: aor. subjv. of ὑπερέχω hold over.

ὑπερφιάλος: insolent, man of violence, Γ 106.

ὑπερώιον (ὑπέρ): upper chamber.

ὑπ-έστην, ὑπέστην [ὑπέστησαν]: aor. of ὑφίστημι, promise.

ὑπ-έχω, aor. partic. ὑποσχών: hold under, put mares to the stallion.

ὑπ-ήνικαν: aor. of ὑποφέρω bear away from danger, E 885.

ὑπ-ισχνέομαι, aor. inv. ὑπόσχεο, aor. inf. ὑποσχέσθαι: promise.

ὕπνος (somnus): sleep.

ὑπό and ὑπαί: adv. and prep. under, beneath: ὑπὸ ἥρεον ἔρματα νηῶν took props from under the ships, ὑπὸ δ' ἔρματα τάνυσσαν (stretched) placed props beneath, ὑπαί ἴδσκε always looked down, ὑπὸ τρόμος

ἔλεν Ἀχαιούς trembling seized the Greeks beneath (i.e. in their knees), ὑπὸ χθῶν κονάβιζε the earth rumbled beneath, ὑπὸ Τρῳέες κεκάδοντο the Trojans withdrew before (him).

(1) With acc., ὑπὸ σπέος ἤλασε μῆλα drove his flock under (the shelter of) a cave, ὑπὸ ζυγὸν ἤγαγε led under the yoke, ὑπὸ Ἴλιον ἦλθε came under the walls of (i.e. to) Ilios, ὑπὸ τείχος ἀγαγόντα leading under the wall, ὑπ' ὀστέον ἦλυσ' ἄκωκῇ the point penetrated to the bone, ὑπὸ Κυλλήνης ὄρος at the foot of Mt. Cyllene, ὑπὸ πόδα Ἰδης at the foot of Mt. Ida.

(2) With dat., ὑπὸ πλατανίστῳ under a plane-tree, ὑπ' οὐρανῷ beneath the heavens, ὑπὸ Τμῳῶν at the foot of Mt. Tmolus, εἶσαν ὑπὸ φηγῷ placed under an oak, ὑπὸ χειρσί, ὑπὸ δουρί under (i.e. by) hands, spear, ὑπὸ Τυδείδῃ κλονέοντο φάλαγγες the ranks were driven before the son of Tydeus, Εὐμήλος, τὸν ὑπ' Ἀδμήτῳ τέκε Ἀλκεστis Eumelus whom Alcestis bore to Admetus.

(3) With gen., under, by. ὑπὸ τελαμῶνος under the strap, θνήσκοντες ὑφ' Ἑκτορος slain at the hands of Hector, νῆες κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν the ships resounded as the Greeks shouted (as a result of their shouting), θεινόμεναι ὑπὸ Λυκούργου smitten by Lycurgus, πέλεκυς εἶσιν διὰ δουρὸς ὑπ' ἀνέρος the axe (goes) is driven through a beam by a man.

ὑπο: for ὑπό in some instances when it follows its case.

ὑπο-βλήδην: interrupting, A 292.

ὑπο-δεῖδω, aor. ὑπέδεισαν, plpf. ὑπέδειδον: fear, shrink before.

ὑπο-δέχομαι, aor. ὑπεδέξατο: receive. ὑπόδρα: askance, darkly.

ὑπο-εἴξομεν: aor. subjv. of ὑπέικω yield, give way.

Ὑποθήβαι: Lower Thebes, situated on the plain, B 505.

ὑπο-κύομαι, aor. partic. ὑποκύσασμένη: become pregnant, conceive.

ὑπο-λευκαίνομαι: grow white, E 502.

ὑπο-λύω, aor. ὑπέλυσε, ὑπελυσσας: loose beneath, loose from under.

ὑπο-μένω, aor. ὑπέμειναν: stand my ground.

ὑπο-πεπτηῶτες: perf. partic. of ὑποπτῆσσω crouch under, B 312.

ὑποπλάκιος 3: lying at the foot of Mt. Placus, Z 397.

ὑπο-στεναχίζω: groan beneath, rumble beneath, B 781.

ὑπο-στρέφω, aor. opt. ὑποστρέψειας: turn around, turn back.

ὑπό-σχεο, ὑποσχέσθαι: aor. of ὑπισχνέομαι promise.

ὑπό-σχεσις, -ιος (ὑπισχνέομαι): a promise.

ὑπο-σχών: aor. partic. of ὑπέχω hold under.

ὑπό-τροπος: coming back, back.

ὑπο-φέρω, aor. ὑπήνεικαν: bear away from under impending danger.

ὑπο-χωρέω, aor. ὑπεχώρησαν: retire, withdraw.

ὑπό-ψιμος: despised, an object of contempt, Γ 42.

ὑπτως (supinus): on one's back, backwards.

Ὑρίη: Boeotian town near Tanagra, B 496.

Ὑρμίνη: town in the northern part of Elis, B 616.

Ὑρτακίδης: son of Hyrtacus, Asius, B 837 f.

ὑσμίνη, local dat. ὑσμῖνι: battle, conflict.

ὑσμίνη-δε: to battle.

ὑστατος 3: superl. of ὑστερος, *last, hindmost*. ὑστατα adv. *for the last time*.

ὑστερος: *later*. ὑστερον adv.

ὑφαίνω: *weave*. πᾶσιν ὑφανον "set forth before all."

ὑφ-ηνίοχος: *charioteer*, Z 19.

ὑφ-ήμῃ, aor. partic. ὑφέντες: *let down, lower*.

ὑφ-ίστημι, aor. ὑπέστην, ὑπέσταν [ὑπέστησαν]: *promise*.

ὑψ-ερεφής, -ές: *high-roofed*.

ὑψηλός 3: *high*.

Ὑψίνωρ, -ορος: a Trojan, son of Dolopion, E 76.

ὑψ-ηχής, -ές (ἤχέω): *loudly neighing*.

ὑψ-βρεμέτης (βρέμω): *high-thunderer*. Epithet of Zeus.

ὑψ-ύγος (ὑγόν): *high-throned*. Epithet of Zeus.

ὑψί-πυλος (πύλη): *high-gated*.

ὑψ-όροφος: *high-roofed*.

ὑψού: adv. *high*.

# Φ.

φάανθεν [ἐφαέθησαν]: aor. of φαείνω *flash, gleams*.

φάγε: aor. of ἐσθίω *eat*.

φαεινός 3: *flashing, shining*.

φαιδιμος: *illustrious, glorious*.

φαίην, φαίμεν: opt. of φημί *say*.

Φαίνοψ, -οπος: E 152.

φαίνω, aor. ἔφηνε, aor. pass. (ἐ)φάνη, perf. sing. πέφανται: *show, cause to appear*; pass. *appear*.

Φαῖστος: son of Borus, an ally of the Trojans, E 43.

Φαιστός: Cretan town, B 648.

φάλαγξ, -αγγος (phalanx): *rank, column*.

φάλος: *ridge of metal on the helmet which strengthened the helmet and held the crest*. (Others interpret as *visor*).

φάν [ἔφασαν]: impf. of φημί *say, (think)*.

φάνη, φανέντα: *appeared*, aor. pass. of φαίνω *show*.

φάος, -εος [φῶς]: *light, light of safety*.

φαρέτρη: *quiver*.

Φᾶρις, -ιος: Laconian town, B 582.

φάρμακον (pharmacy): *drug, herb*.

φᾶρος, -εος: *cloak, worn only by princes*. See χλαῖνα.

φάσγανον: *sword*.

φάσαν, φάτο impf., φάσθαι inf.: of φημί, *say, assert*.

φάττη: *manger*.

φέβομαι: *flee*.

Φεῖδιππος: grandson of Heracles, B 678.

φεῖδομαι: *spare (with gen.)*.

(φεν) aor. ἐπέφνε, πεφνέμεν, perf. pl. πέφανται: *kill, slay*.

Φερεός: Arcadian town, B 605.

Φεραί: Thessalian town, B 711.

Φέρεκλος: son of Tecton, E 59.

φέριστος: *best*. φέριστε *good sir*.

φέρτατος: superl. *best, bravest*.

φέρτερος: comp. *better, more powerful*.

φέρω, fut. ὀσσει, aor. subjv. ἐνείκω, aor. inf. οἰσέμεναι: *carry, bear, bring, carry off, draw*.

φεύγω, fut. φεύξονται, aor. φύγον, perf. partic. πεφυγμένον: *flee, escape*.

φῆ [ἔφη]: impf. of φημί *say*.

φή: *as, like as*.

Φηγεύς, -ῆος: son of Dares, slain by Diomed, E 11 ff.

φήγινος: *of oak*, E 838.

φήγος (fagus): *oak-tree, oak*.

φημί, opt. φαίην, partic. φάντες, 2d sing. impf. ἔφησθα, 3d sing.

φῆ [ἔφη], 3d pl. φάν [ἔφασαν]: *say, assert (believe, often of an incorrect view)*. See εἶπον and εἶρω.

φῆρ, gen. φηρός (θήρ, fera): *wild animal* (used only of Centaurs).

Φηρή: Messenian town, E 543.

Φηρητιάδης: *son* (or *grandson*) of Pheres, B 763.

φθάνω, aor. partic. φθάμενος: *get the start of, anticipate.* μ' ἔβαλε φθάμενος *hit me first.*

Φθίη: (1) Thessalian town on the Sperchēus, home of Peleus, B 683. (2) Country about the town, A 155, 169.

Φθίηνδε: *to Phthia.*

φθινύθω, iter. impf. φθινύθεσκε: *consume, waste away, perish.*

φθινω, fut. φθίσει, plpf. ἐφθίατο: *waste away, perish, die; fut. destroy, kill.*

Φθιρῶν or Φθειρῶν: a mountain in Caria, B 868.

φθισ-ήνωρ, -ορος (άνήρ): *man-destroying.*

φθογγή: *voice.*

φθόγγος: *voice.*

φθονέω: *grudge, deny.*

-φι(ν): inseparable suffix, ending of an old instrumental case. Added to the stem of a noun, it forms a genitive and dative in both singular and plural, which is generally used as an instrumental, ablative, or locative case.

φιλέω, iter. impf. φιλέεσκον, aor. φίλησα, ἐφίλατο, φίλαι, φίληθεν [ἐφίληθησαν]: *love, entertain as a friend.*

φιλο-κτεανώτατος (κτέανον) superl.: *most greedy of gain*, A 122.

Φιλοκτῆτης: a famous bowman, who had the bow and arrows of Heracles, B 718.

φιλο-μυειδής, -ές: *laughter-loving.* Epithet of Aphrodite (Venus).

φίλος 3: *dear, beloved, pleasing; as subst. a friend.* Superl. φίλτατος.

φίλος is often used in Homer in a familiar tone, where the less emotional English idiom would not use *dear*, but it is distinctly more than the possessive pronoun, and part of the original coloring is lost if it is rendered simply by *thy, his, etc.* It is a standing epithet with words which denote relationship, or a part of the human body, or the mind.

φιλότης, -ητος: *love, friendship, hospitality.*

φίλως: *gladly.*

φλόγεος (φλόξ): *flashing.*

φλοιός: *bark of a tree*, A 237.

φλοῖστος: *din of battle.*

φοβέομαι, aor. φόβηθεν [ἐφοβήθησαν], φοβηθείς (φόβος): *flee in fright.*

Φόβος: *Flight*, brother of Terror (Δειμός), Δ 440. See Ἄρης.

φόβος: *flight.* Not simply *fright*.

φόβον-δε: *to flight.*

Φοῖβος: *Phoebus, (shining).* Epithet of Apollo.

φοῖνξ, -ικος: *purple.*

φοιτάω: *go to and fro, wander up and down.*

φορκός: *bandy-legged*, B 217.

φόνος: *slaughter.*

φοξός: *peaked*, B 219.

φορβή: *fodder.*

φορέω, iter. impf. φορέεσκον (φέρω): *bear, carry, wear, draw, carry off.*

Φόρκυς, -ῦνος: a leader of the Phrygians, B 862.

φόρμυξ, -υγος: *lyre.*

φώς or better φάος (φάος): *light.*

φώσω-δε: *to the light.*

φράζομαι, aor. imv. φράσαι: *make clear to myself, consider, plan, think.*

φρήν, gen. φρενός: the diaphragm as seat of intelligence and feeling, mind, heart; often in pl.

φρήτρη, dat. φρήτρη-φιν (frater): clan.

φρίσσω, perf. partic. as pres. πεφρίκυμαι: bristle.

φρονέω (φρήν): think, consider, plan. φίλα φρονέων, ἐν φρονέων well-disposed, friendly.

Φρύγες pl.: Phrygians, B 862, Γ 185.

Φρυγίη: Phrygia, district of Asia Minor, Γ 184.

φῦ [ἔφυ]: grew, aor. of φύω put forth. ἐν οἱ φῦ χειρί (grew to) clung to his hand.

φύγε, φύγοι: escape, aor. of φεύγω flee.

φύη (φύω): form.

Φυλάκη: Thessalian town, B 695 ff.

Φυλακίδης: son of Phylacus, Iphiclus, B 705.

Φύλακος: a Trojan, Z 35.

φυλάσσω: guard, watch.

Φυλειδης: son of Phyleus, Meges, B 628.

Φυλεύς: son of Augeas, father of Meges, B 628.

φύλλον (φύω, folium): leaf.

φύλον (φύω): tribe, race.

φύλοπις, -ιδος: din of battle, battle-field.

φυσία, partic. φυσιώντας: snort.

φυσίζοος (φύω, ζωή): life-giving.

φύταλη (φυτόν): vineyard or orchard land.

φυτεύω, aor. ἐφύτευαν (φυτόν): set out, plant.

φύω, fut. φῦσει, aor. φῦ, perf. πεφύ-  
ασι, plpf. πεφύκει: put forth, cause to grow; aor. and perf. grow, and also φύει in Z 149.

Φωκείς, gen. Φωκίων pl.: Phocians, people of Phocis, B 517.

φωνέω, aor. φώνησεν (φωνή): speak, let one's voice sound. μὲν φωνήσας προσήδα he lifted up his voice and addressed him.

φωνή: voice.

φώς, gen. φωτός: man.

## X.

χάζομαι, aor. κεκάδοντο, aor. partic. χασσάμενος: withdraw, give way.

χαίνω, aor. opt. χάνοι: yawn.

χαίρω, aor. ἐχάρη, χάρησαν, aor. opt. χαρείη, κεχαροίατο: rejoice, am delighted. χαίρετε hail, the customary form of greeting.

χαίτη: pl. hair, mane.

χαλεπαίνω: am angry.

χαλεπός 3: hard, harsh, cruel.

χαλκο-θώραξ, -ηκος: clad in bronze breast-plate.

χάλκεος or χάλκειος 3: of bronze, bronze, bronze-pointed (of a spear).

χαλκο-φωνος: with brazen voice, loud-voiced, of Stentor, E 785.

χαλκεύς: with ἀνὴρ, smith, worker in bronze.

χαλκ-ήρης, -ες: bronzed, fitted with bronze, bronze-tipped.

Χαλκίς, -ιδος: (1) principal town of Euboea, B 537. (2) Aetolian town, B 640.

χαλκο-βατής, -ές: with bronze (covered) threshold.

χαλκο-κορυστής (κορύσσω): helmeted with bronze, in bronze armor.

χαλκός: bronze, copper. Bronze was the most important metal of the Homeric age, for armor, weapons, tools and utensils. Iron was but little used.

χαλκο-χίτων, -ονος: (with bronze tunic), with bronze breast-plate, bronze-clad.



*Χαλκωνδοντιάδης*: son of Chalcodon,  
Elephēnor, leader of the Abantes,  
B 541, Δ 464.

— *χαμᾶδης*: to the ground.

*χαμᾶζε*: to the ground.

*χαμαί*: on the earth, on the ground.

*χανδάνω*, aor. ἔχαδε: check, contain.

*χάνοι*: aor. opt. of χαίνω yawn.

*χαράδρη*: ravine.

*χάρη*, *χαρείη*: aor. of χαίρω rejoice.

*χαρί-εις*, -εντος: graceful, beautiful,  
pleasing; superl. χαρίεστος.

*χαρίζομαι*, aor. opt. χαρίσαιο, perf.  
partic. κεχαρισμένε: do a favor,  
gratify, give gladly; pass. am dear.

*ἐμῷ κεχαρισμένε θυμῷ* delight of  
my heart.

*χάρις*, -ιτος, acc. *χάριν*: grace, favor.

*Χάριτες*: the Graces, goddesses of  
grace and beauty, E 338.

*χάρμα*, -ατος (*χαίρω*): joy, delight.

*χάρμη* (*χαίρω*): (joy of battle), battle.

*Χάροπος*: father of  
Nireus, B 672.

*χασσάμενος*: aor.  
partic. of χάζο-  
μαι withdraw,  
give way.

*χατίζω*: lack, desire.

*χείμαρρος* (ρέω):  
swollen with rains  
and melted snow.

*χειμέριος* 3: of win-  
ter, wintry.

*χειμών*, -ώνος: win-  
ter.

*χείρ*, gen. *χείρός*,  
dat. pl. *χείρεσσι*  
or *χερσί*: hand,  
arm. *χείρας*  
*ἀνασχών* with  
uplifted hands.  
This was the  
usual attitude  
of prayer.



*χείρας ἀνασχών.*

*Χείρων*, -ωνος: a centaur, famous for  
his knowledge of medicine and  
divination, teacher of Asclepius  
(Aesculāpius) and Achilles,  
Δ 219, Δ 832.

*χεριώτερος*: comp. worse, inferior.

*χερείων*, -ονος: comp. worse, inferior.

*τὰ χερίονα νικᾷ* worse plans prevail.

*χέρης*, dat. *χέρη*, acc. *χέρη*: comp.  
worse, inferior, an inferior, a sub-  
ject.

*χερμάδιον* (*χείρ*): stone.

*χερ-νίπτομαι*, aor. *χερνύμαντο* (*χείρ*):  
wash my hands, Δ 449.

*χερσί*: dat. pl. of *χείρ* hand.

*χέρσος*: the land, shore.

*χέω*, aor. ἔχεεν or ἔχευε, χύντο, perf.

*κέχυνται*, plpf. *κέχυτο*: pour, heap  
(of a funeral mound), throw into  
a heap. *σὺν ὄρκια ἔχευαν* broke  
(threw into a disorderly heap) the  
oaths, *ἀμφὶ νιδὼν ἔχευατο πύχέα*  
threw (her) arms about (her) son,  
*δάκρυ χέων* weeping.

*χήμεϊς*: for καὶ ἡμεῖς we also.

*χῆν*, gen. *χηνός*: goose.

*χῆρη*: bereft, widowed, widow.

*χῆρόω*, aor. *χῆρωσε* (*χῆρη*): empty,  
make deserted.

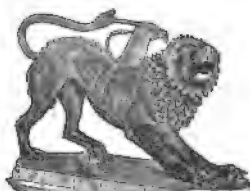
*χρηωστής*: distant relative, E 158.

*χῆτος*, -εος: lack, want.

*χθιζός*: adj. yesterday. *χθιζά* adv.

*χθών*, gen. *χθονός*: earth, ground.

*Χίμαιρα*: the Chimaera, a monster  
slain by Bellerophon; described,  
Z 179 ff.



*Χίμαιρα.*

χίμαιρα: a she-goat, Z 181.

χιτών, ὤρος (cotton): tunic of linen; the principal male garment, often the only garment worn at home. The χιτών worn under the warrior's armor, was short; that worn in peace was long 'and ungirt.'

χλαῖνα: cloak, woolen mantle. This was often dyed purple.

χολάς, ἄδος: pl. entrails, guts.

χόλος: (gall), sudden anger.

χολώω, fut. inf. χολωσέμεν, aor. partic. χολωσάμενος, perf. partic. κεχολωμένος, fut. κεχολώσεται, aor. pass. χολώθη (χόλος): anger. Pass. and mid. am angry.

χολωτός: angry.

χορόν-δε: to the dance.

χορός (chorus): dance.

χραιοσμέω, aor. χραισμέ: avail, help, ward off a foe from another.

χραῖνω, aor. subjv. χραίσῃ: wound slightly, graze.

χρειώ, -οῦς (χρή): need.

χρή: necessity. Generally used like χρή ἐστί, it is necessary, one ought.

Χροῖος: (1) son of Priam slain by Teucer, E 160. (2) Son of Neleus and Chloris, Δ 295, λ 286. (3) A Lycian, slain by Odysseus, E 877.

Χρόμης, -ιος: a leader of the Mysians, B 858.

χρόνος: time.

χροός gen. χροά acc.: οἱ χρώς skin, body.

χρῦσ-άμπνυξ, -υκος: with golden frontlet (head band).

χρῦσ-ἄορος (ἄορ): with golden sword. χρῦστε(ι)ος 3: golden.

Χρύση: town on the coast of the Troad with a temple to Apollo, A 37, 100, 390, 431, 451.

Χρῦσηίς, -ῖδος: daughter of Chryses, captured by Achilles, and given to Agamemnon, A 111, 143, 162, 310, 369, 439. She is never called by her own name.

χρῦσ-ήνιος: flashing with gold. Perhaps, with golden reins (ἡνία). Epithet of Artemis, Z 205.

Χρῦσης: priest of Apollo at Chrysa, A 11, 370, 442, 450.

χρῦσέ-θρονος: golden-throned.

χρῦσός: gold.

χρώς, gen. χροός: skin, body.

χύντο: aor. of χέω pour.

χυτός (χέω) 3: heaped up.

χωλός: lame.

χώομαι, aor. ἐχώσατο: am angry, am full of rage.

χωρέω, aor. χώρησαν: give way.

χώρη: place.

χώρος: place, space.

## Ψ.

ψάμαθος: fem. sand.

ψεδνός 3: sparse, B 219.

ψευδής, -ές (ψεύδομαι): false, liar, Δ 235.

ψεύδομαι, aor. partic. ψευσαμένη: lie. ψευδομενοί φασι say falsely.

ψεύδος, -εος: lie, deceit.

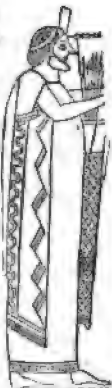
ψυχή: breath, soul, life. τὸν δ' ἔλυπε ψυχή the breath of life left him, i.e. he fainted.

ψυχρός: cold.

## Ω.

ω: interj. O! used before the voc.

ω: interj. followed by μοί or πόποι, expressing surprise or displeasure. Oh! alas!



χλαῖνα.

ὥδε: *thus, in this way, as follows.*

ὥδε—ὥς *so—as, as—as, or ὥς—*

ὥδε *as—so.*

ὠθέω, aor. ὤσε(ν), ὤσατο: *thrust, drive off.*

ἄγνυντο: impf. of αἰγνυμι *open.* (Perhaps ἡοίγνυντο should be read.)

ὦκα (ὠκύς): *adv. quickly, swiftly.*

Ἰκαλή: Boeotian village, B 501.

Ἰκεανός: *Oceanus*, god of a broad stream which flowed about the earth, and was also called Oceanus, A 423, Γ 5, E 6.

ἔκηθεν [ἐκήθησαν]: aor. of οἰκέω *inhabit, colonize.*

ὠκύμορος: (*of early death*), *short-lived.* Superl. ὠκυμωρότατος.

ὠκύπορος: *swift, swiftly sailing* (*of ships*).

ὠκύπους, -ποδος: *swift-footed, fleet.*

ὠκύροος (ρέω): *swiftly flowing.*

ὠκύς, ὠκέα or ὠκέα, ὠκύ: *swift, fleet.*

Ἰλαινίη πέτρη: said to be the peak of Mt. Scollis in Achaea near the frontier of Elis, B 617.

Ἰαλεός: Aetolian town, B 639.

ἄλεσα: aor. of ὀλλυμι *destroy, lose.*

ὠμύλησα: aor. of ὀμύλῃω *am with, associate with.*

ὠμοθετέω, aor. ὠμοθέτησαν (ὠμός): *place pieces of raw meat (upon).*

ὤμος, gen. and dat. dual. ὤμοιν: *shoulder.*

ὠμός: *raw, uncooked.*

ὠμοφάγος (φαγεῖν): *raw-flesh-eating.*

ὤμωξεν: aor. of οἰμώζω *groan.*

ὤησας: aor. of ὀνύημι *help, please.*

ὤπασαν: aor. of ὀπάζω *grant.*

ὤπτησαν: aor. of ὀπτάω *roast.*

Ἵραι pl.: *the Hours, Seasons*, door-keepers of Olympus, E 749.

ὠρέεατο: aor. of ὀρέγνυμι *reach, stretch out.*

ὠρη: *season* (*of spring*).

ὠρεσσιν: dat. pl. of ὠρεῖω *wife.*

ὠρμαινε: impf. of ὀρμαίνω *revolve, ponder.*

ὠρμάτο impf., ὠρμησε aor.: of ὀρμάω *rush, hasten.*

ὠρνυτο impf., ὠρσε, ὠρτο, ὠρορε aor.: of ὀρνυμι *rouse, excite, mid. arise, hasten.*

ὥς or ὡς: *adv. thus, so, in this way.*

ὥς—ὡς *thus—as, or ὡς—ὡς as—thus, ὡς αὐτως thus in like manner.*

ὥς: *adv. as.* (1) It is used to introduce relative and comparative sentences in the sense of *as, like as*, often corresponding to a ὡς, τῶς, or οὕτω. (2) As a conj., it introduces (a) temporal sentences, *as, when*; (b) dependent declarative sentences, *how, that*; (c) purpose clauses, *in order that*; and (d) wishes, *O that, would that!*

When it follows its noun in the sense of *like, as*, it is accented ὥς, e.g. θεὸς ὥς *as a god*. When it follows the noun which it modifies, it generally makes the preceding syllable long by position.

ὠσαν, ὠσατο: aor. of ὠθέω *thrust, drive off.*

ὥς εἰ: *as if.*

ὥς περ: *just as.*

ὥς τε: *as, just as.* (Never, *so that.*)

ὤτειλή: *wound.*

Ἵπτος: son of Poseidon (Neptunus), brother of Ephialtes, E 385.

ὠτρός: *for ὁ αὐτός that very one.*

ὠτρύνε: aor. of ὀτρύνω *impel, arouse, urge on.*

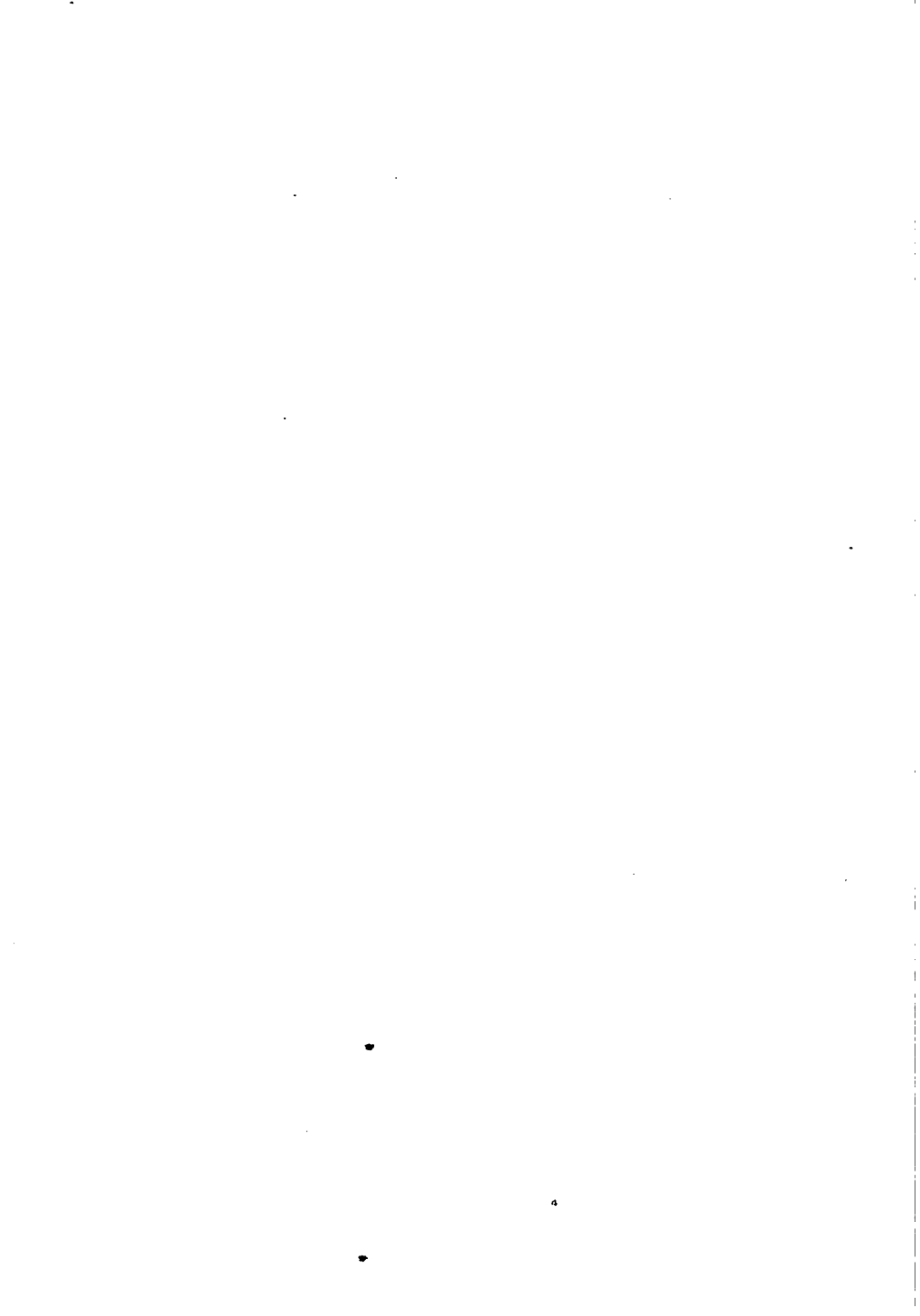
ὤφελ(λ)ον or ὤφειλον: *ought, aor. of ὀφείλω owe.* It is used with αἶθε and ὥς to express a wish which cannot be realized.

ᾤχετο: imp. of οἶχμαι *go away.*

ὠχθήσαν: aor. of ὀχθέω *am out of temper, vexed.*

ὠχρός: *pallor, paleness.*

ὠψ, gen. ὠπός: *face, countenance.*



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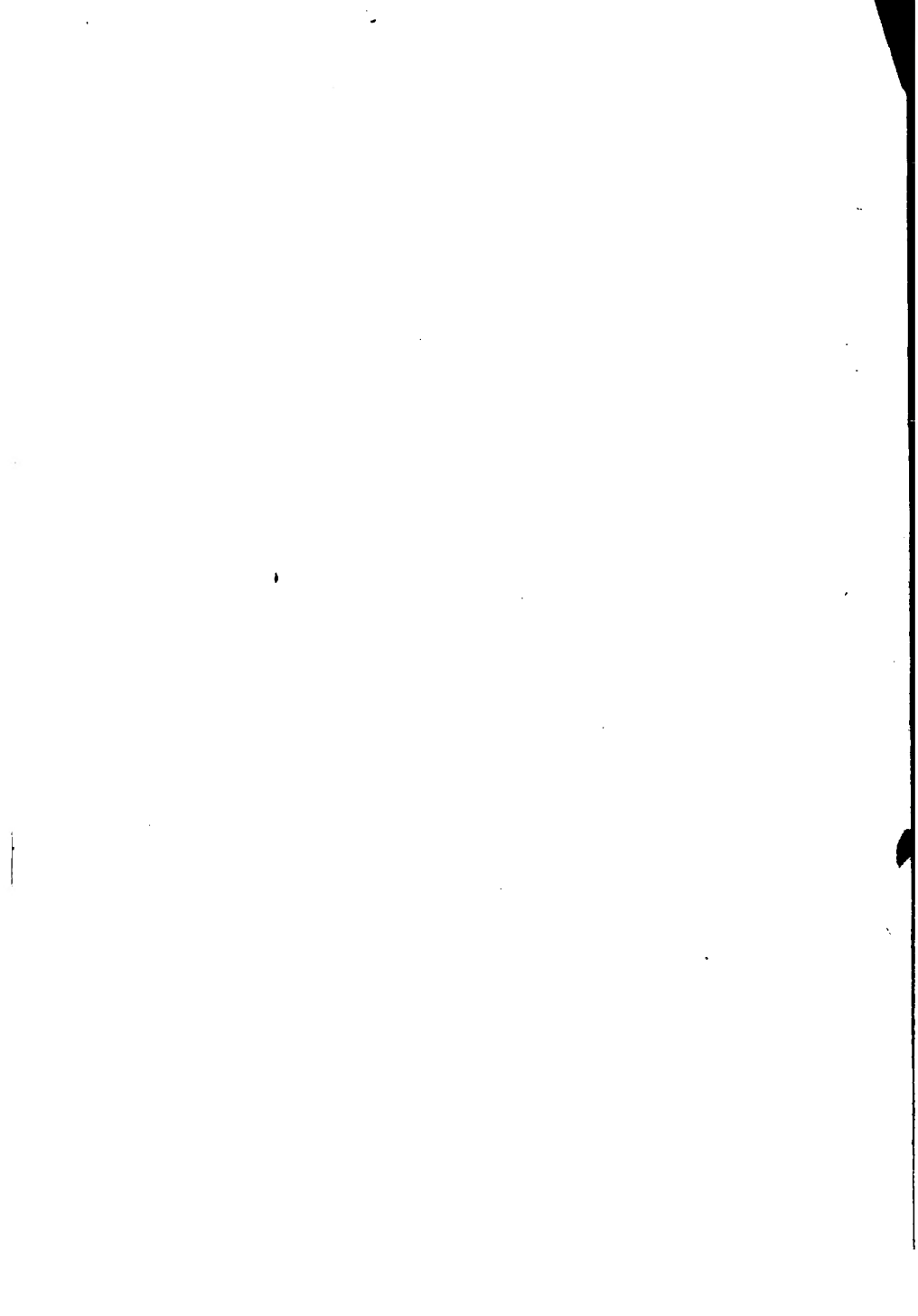
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